

THE
HOLY BIBLE,

CONTAINING THE
OLD AND NEW TESTAMENTS:
THE TEXT

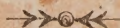
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THE PRESENT AUTHORIZED TRANSLATION,
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MARGINAL READINGS AND PARALLEL TEXTS.

WITH A
Commentary and Critical Notes.

DESIGNED
AS A HELP TO A BETTER UNDERSTANDING OF THE
SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A. M. R. I. A.

For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort
of the Scriptures might have hope. . . . *Epist. Rom.*



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PREFACE

TO THE

BOOK OF JUDGES.

THE persons called *Judges* שופטים *Shophetim*, from שפט *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew Republic from the days of Moses and Joshua, till the time of Saul. The word *judge* is not to be taken here in its usual signification, i. e. one who determines controversies, and denounces the judgment of the law in criminal cases; but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. Officers, with the same power, and nearly with the same name, were established by the Tyrians in new Tyre, after the destruction of old Tyre, and the termination of its regal state. The Carthaginian *Sufetes* appear to have been the same as the Hebrew *Shophetim*; as were also the *Archons* among the Athenians, and the *Dictators* among the ancient Romans. But they were neither hereditary governors, nor were they chosen by the people: they were properly vicegerents, or lieutenants of the supreme God; and were always among the Israelites, chosen by him, in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was King in Israel: the government was a *theocracy*: and the judges were his deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions, to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor does it appear that they had any kind of emoluments.

The Chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. When the deliverances, and consequent periods of rest, so frequently mentioned in this book, took place, cannot be satisfactorily ascertained. Archbishop *Ussher*, and those who follow him, suppose that the *rests*, or *times of peace*, should be reckoned, not from the time in which a particular judge gave them deliverance; but from the period of the *preceding* deliverance, e. g. It is said that *Othniel*, son of Kenaz, defeated *Chushan-rishathaim*, Judges iii. 9. and the land had rest forty years. After the death of *Othniel* the Israelites again did wickedly, and God delivered them into the hands of the *Moabites*, *Ammonites*, and *Amalekites*; and this oppression continued eighteen years, Judges iii. 15. Then God raised up *Ehud*, who, by killing *Eglon*, king of Moab, and gaining a great victory over the Moabites, in which he slew ten thousand of their best soldiers, obtained a rest for the land, which lasted forty years, Judges iii. 15, 30. which *rest* is not counted from this deliverance wrought by *Ehud*, but from that wrought by *Othniel*, mentioned above; leaving out the eighteen years of oppression under *Eglon*, king of Moab: and so of the rest. This is a most violent manner of settling chronological difficulties: a total perversion of the ordinary meaning of terms, and not likely to be intended by the writer of this book.

Sir John *Marsham*, aware of this difficulty, has struck out a new hypothesis: he supposes that there were *judges* on each side Jordan; and that there were particular wars in which those beyond Jordan had no part. He observes, that from the Exodus to the building of Solomon's temple was four hundred and eighty years, which is precisely the time mentioned in the Sacred Writings, 1 Kings vi. 1. and that from the time in which the Israelites occupied the land beyond Jordan, to the days of *Jephthah*, was three hundred years. But in reckoning up the years of the Judges, from the death of Moses to the time of *Ibzan*, who succeeded *Jephthah*, there appears to be more than three hundred years; and from *Jephthah* to the fourth year of Solomon, in which the foundation of the temple was laid, there are again more than *one hundred and fifty* years: we must, therefore, either find out some method of reconciling these differences, or else abandon these epochs; but, as the latter cannot be done, we must have recourse to some plan of modification. Sir John *Marsham*'s plan is of this kind: the common plan is that of Archbishop *Ussher*. I shall produce them both, and let the reader choose for himself.

Who the author of the *Book of Judges* was, is not known: some suppose that each judge wrote his own history; and that the book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phineas*, to *Samuel*, to *Hzekiah*, and some to *Ezra*. But it is evident, that it was the work of an individual, and of a person who lived posterior to the time of the Judges, see ch. ii. 10, &c. and most probably of *Samuel*.

The duration of the government of the Israelites by judges, from the death of Joshua to the commencement of the reign of Saul, was about three hundred and thirty-nine years. But as this book does not include the government of *Eli*, nor *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2337; consequently, it includes only three hundred and seventeen years: but the manner in which these are reckoned is very different, as we have seen above; and as will be more particularly evident in the following tables, by Archbishop *Ussher* and Sir John *Marsham*.

CHRONOLOGICAL TABLE OF THIS BOOK, ACCORDING TO ARCHBISHOP USSHER.

	A. M.		A. M.
Death of Joshua, aged one hundred and ten years.	2570	<i>Abimelech</i> is proclaimed king by the Shechemites.	2769
After his death, and the elders who succeeded him, the Israelites fell into idolatry; the idolatry of Micah, the conquest of Laish, and the idolatry of a part of the tribe of Dan, are to be referred, which are mentioned, ch. xvii. and xviii.		He reigns three years, and was killed at the siege of <i>Thebez</i> .	2771
The story of the Levite and his concubine, and the war which succeeded it, ch. xix. xx. xxi.		<i>Tola</i> governs after <i>Abimelech</i> twenty-three years.	2772
This includes a period of about twenty-two years, viz. fifteen for the time of the elders who survived Joshua, and seven years of anarchy and rest, after which the Israelites fell under the domination of <i>Chushan-rishaim</i> , king of Mesopotamia.	2585	The commencement of the kingdom of the <i>Lydians</i> , under <i>Argon</i> , who reigned in Sardis. This empire continued five hundred and five years.—Herodot. l. i. c. 7.	2781
The first servitude, under <i>Chushan</i> , which lasted eight years, began in 2591, and ended in 2599. <i>Othniel</i> delivered Israel, the fortieth year after the rest procured by Joshua.	2591	<i>Semiramis</i> marries <i>Ninus</i> , and reigns forty-two years over almost the whole of Asia. <i>Jair</i> succeeds <i>Tola</i> , and governs twenty-two years.	2789
The land enjoys rest about sixty-two years.	2602	The fifth servitude, under the <i>Philistines</i> , which lasted eighteen years.	2795
Second servitude, under <i>Eglon</i> , king of Moab, which lasted eighteen years.		God delivers the Israelites who dwell beyond Jordan, from the Ammonites, &c. ch. x. 18.	2799
<i>Ehud</i> delivers Israel.	2679	Death of <i>Jair</i> , ch. x. 5.	2816
After him appears <i>Shamgar</i> , and the land enjoys rest to the eightieth year, from the termination of the first deliverance, procured by <i>Othniel</i> , ch. iii. 15—30.		<i>Jephthah</i> is chosen judge, and defeats the Ammonites. Forty-two thousand Ephraimites slain at the passage of Jordan. <i>Jephthah</i> governs six years, ch. xi. xii.	2817
The third servitude, under the <i>Canaanites</i> , which lasted twenty years, ch. iv.	2699	<i>Troy</i> is taken by the Greeks, after a siege of ten years.	
<i>Deborah</i> and <i>Barak</i> deliver Israel.	2719	Death of <i>Jephthah</i> . <i>Ibzan</i> governs seven years.	2830
From the deliverance procured by <i>Ehud</i> , to the end of the government of <i>Deborah</i> and <i>Barak</i> , was forty years.		<i>Elon</i> succeeds him, and governs ten years.	2823
About this time the <i>Assyrian empire</i> was founded by <i>Ninus</i> , son of <i>Belus</i> . The Assyrians had, previously to this, reigned five hundred and twenty years over a part of Asia; but <i>Ninus</i> forming a league with <i>Arius</i> , king of the Arabs, conquered the whole of Asia, and governed it for seventeen years. He reigned in all fifty-two years.	2737	<i>Semiramis</i> dies, aged 62, having reigned forty-two years: she is succeeded by <i>Ninyas</i> .	2830
The fourth servitude, under the <i>Midianites</i> , which lasted seven years.—Judges vi.	2752	<i>Abdon</i> judges Israel eight years, beginning from 2840.	2840
<i>Gideon</i> delivers Israel.	2759	<i>Eli</i> judges Israel after the death of <i>Abdon</i> , forty years.	2848
From the rest procured by <i>Deborah</i> and <i>Barak</i> , to the deliverance by <i>Gideon</i> , are forty years, ch. vi. vii. viii. After the death of <i>Gideon</i> the people fall into idolatry. <i>Abimelech</i> , natural son of <i>Gideon</i> , kills seventy of his brethren, ch. ix.	2768	The sixth servitude, under the <i>Philistines</i> , which lasted forty years, ch. xiii. 1. It began seven years after the commencement of the government of <i>Eli</i> .	

This is in substance the chronology of Archbishop Ussher on this period: the correctness of which is justly questioned.

THE CHRONOLOGY OF THE BOOK OF JUDGES ACCORDING TO THE SCHEME OF SIR JOHN MARSHAM.

	Years after the Exodus.		Years after the Exodus.
<i>Joshua</i> governs Israel twenty-five years from the Exodus, to the sixty-fifth year after that deliverance.		<i>Abimelech</i> reigns three years at <i>Sichem</i> .	293
Death of <i>Joshua</i> , aged 110 years.		<i>Tola</i> judges Israel twenty-three years.	
Government of the elders.	40	<i>Jair</i> judges Israel twenty-two years.	
Anarchy and idolatry, thirty-four years after <i>Joshua</i> .	65	Fifth servitude under the <i>Ammonites</i> , beyond Jordan, three hundred years after the Israelites had taken possession of the land. This servitude lasted eighteen years.	340
First servitude under <i>Chushan</i> , lasts eight years.	99	<i>Jephthah</i> delivers Israel.	363
<i>Othniel</i> , son-in-law of <i>Caleb</i> , defeats <i>Chushan</i> .		While the Ammonites oppressed Israel on the other side of Jordan, the Philistines afflicted those on this side of that river. This servitude lasted forty years; during which <i>Samson</i> and <i>Eli</i> were judges: but they did not wholly deliver Israel. They were not delivered till the time of <i>Samuel</i> , three hundred and eighty-three years after the Exodus.	383
Forty years' rest.	107	During this interval God raised up <i>Ibzan</i> , who judged Israel seven years: and	
Second servitude under <i>Eglon</i> , who oppressed the Jews beyond Jordan, and a part of the Benjamites, eighteen years.	147	<i>Elon</i> , who judged ten years: and	
<i>Ehud</i> slays <i>Eglon</i> , and delivers his country.	165	<i>Abdon</i> , who judged eight years: but neither the year of the commencement of their office, nor of their death, can be exactly ascertained.	
Peace of fourscore years beyond Jordan; which continues till the invasion of the Midianites.		<i>Saul</i> reigns forty years.	403
Third servitude under <i>Jabin</i> ; who chiefly oppressed the tribes which dwelt in the northern parts of Canaan. This servitude lasted twenty years.	185	<i>David</i> reigns forty years.	443
<i>Shamgar</i> kills 600 Philistines, and delivers Israel.	194	<i>Solomon</i> begins to reign, four hundred and seventy-six years after the Exodus;	476
<i>Deborah</i> and <i>Barak</i> defeat <i>Sisera</i> ; aided by the tribes of <i>Zebulun</i> and <i>Naphtali</i> .	203	And lays the foundation of the temple in the fourth year of his reign.	480
Rest of forty years; which continues to the two hundred and forty third year of the Exodus.			
Fourth servitude under the <i>Midianites</i> , which lasts seven years.	243		
<i>Gideon</i> delivers Israel, assisted by <i>Asher</i> , <i>Zebulun</i> , and <i>Naphtali</i> .	253		

These are the schemes of those two great chronologists, as exhibited by Calmet.

Dr. Hales, dissatisfied with these schemes, and with all others hitherto published, strikes out a new path; and, following the chronology of *Josephus*, with some corrections, makes the whole period, from the time of *Joshua* and the elders, who survived him, to the election of *Saul*, four hundred and ninety-eight years, which he accounts for thus:

In the general introduction of his *Analysis of Scripture Chronology*, he endeavours to show that the interval from the Exodus to the foundation of *Solomon's temple*, was six hundred and twenty-one years: from which, subtracting one hundred and twenty-three years, (namely, forty years from the Exodus to this return, eighty years from the two reigns of *Saul* and *David*, and the three first years of *Solomon*;) the remainder is four hundred and ninety-eight years.

Preface to the Book of Judges.

"But," says the learned and indefatigable Doctor, "although we are indebted to *Josephus* for this, and for supplying some material chasms in the sacred annals; such as—1. The administration of Joshua and the elders, twenty-five years. 2. The ensuing anarchy, eighteen years. 3. The administration of *Shamgar*, one year; and, 4. Of *Samuel*, twelve years. Still his detail of the outline there given requires correction.

"For, 1. The year ascribed to *Shamgar's* administration is too short, as is evident from *Deborah's* account, *Judg.* v. 6; I have therefore included it, with *David Ganz*, in *Ehud's* enormous administration of eighty years, and transferred the one year to *Joshua's*, making that twenty-six years. 2. I have restored *Abdon's* administration of eight years, omitted by *Josephus*, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year; because *Caleb* was forty years old when *Moses* sent him as one of the spies from *Kadesh-Barnea*, in the second year after the *exode*; consequently he was thirty-nine years old at the *exode*; and therefore seventy-nine years old, forty years after at the arrival in *Canaan*; but he was eighty-five years old when he claimed and got the hill of *Hebron* for an inheritance; and therefore 85—79=6 years after the arrival in *Canaan*. Compare *Numb.* x. 11. xiii. 6. with *Josh.* xiv. 6—15. 4. *Josephus* has omitted the date of *Samuel's* call to be a prophet, *1 Sam.* iii. 1—19. which *St. Paul* reckons four hundred and fifty years after the first division of lands, *Acts* xiii. 19, 20. and which, therefore, commenced with the ten last years of *Eli's* administration of forty years. This last most important chronological character from the New Testament, verifies the whole of this rectification; while it demonstrates the spuriousness of the period of four hundred and eighty years in the present *Masorale* text of *1 Kings* vi. 1. from the *exode* to the foundation of *Solomon's* temple."

Following the chronology of *Josephus*, in preference to the Hebrew text, his table of the *Judges* is as follows:—

		Years.	B.C.			Years.	B.C.		
I.	1	Joshua and the elders, First division of lands, Second division of lands, <i>Anarchy, or interregnum,</i> <i>Servitude to the Mesopotamians,</i>	96 1608 1602 1595 10 1582 8 1572	V.	8	<i>Jair,</i> <i>Servitude to the Ammonites,</i> <i>Jephthah,</i> <i>Ibzan,</i> <i>Eli,</i> <i>Abdon,</i>	22 18 6 7 10 8	1293 1271 1253 1247 1240 1230	
	2	<i>Othniel,</i> <i>Servitude to the Moabites,</i>	40 18		12	<i>Servitude to the Philistines,</i>	40	20	1222
	3	<i>Ehud and Shamgar,</i> <i>Servitude to the Canaanites,</i>	60 20		13	<i>Samson,</i> <i>Eli,</i>	20 40	1202 1182	
	4	<i>Deborah and Barak,</i> <i>Servitude to the Midianites,</i>	40 7		14	<i>Samuel, called as a prophet,</i> <i>Servitude to the Philistines,</i>	10 20	1152 1142	
	5	<i>Gideon,</i> <i>Abimelech,</i>	40 3		15	<i>Samuel,</i>	12	1122	
7	<i>Tola,</i>	23	1316			<i>Saul elected king,</i>	498	1110	

"The only alteration here made, in the present text of *Josephus*, is, the insertion of *Tola* and his administration of twenty-three years, (*Judg.* x. 1, 2.) which are inadvertently omitted between *Abimelech* and *Jair*, *Ant.* 5. 7. 15. page 56. but evidently were included in the original scheme of *Josephus*, as being requisite to complete the period of six hundred and twenty-one years. To *Abdon* no years are assigned by *Josephus*, *Ant.* 5. 7. 15. page 215. perhaps designedly, for *Clemens Alexandrinus* relates that some chronologers collected together the years of *Abathnan* and *Ebron*, (*Abdon* and *Eli*,) or made them contemporary. But we may easily reconcile *Josephus* with *Scripture*, by only deducting eight years from the eighteen years' interregnum after *Joshua*, which will give *Abdon* his quota of years, and leave that interregnum its juster length of ten years.

"It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, *Acts* xiii. 21. which is omitted in the *OLD TESTAMENT*. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered lands of *Canaan*, until *Samuel* the prophet." See *Dr. Hale's Chronology*, vol. i. page 16, 17. vol. ii. page 28. 5—8.

Another method of removing these difficulties has been lately attempted in a new edition of the *Universal History*; but of conjectures there is no end: if the truth be not found in some of the preceding systems, the difficulties, I fear, must remain. I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book, in several places, appears to have been composed of *historical memoranda*, having very little relation to each other, or among themselves; and particularly what is recorded in the beginning and the end. There is, however, one light in which the whole book may be viewed, which renders it invaluable: it is a most remarkable history of the long-suffering of God toward the Israelites, in which we find the most signal instances of his *justice* and his *mercy* alternately displayed: the people *sinned*, and were *punished*; they *repented*, and found *mercy*. Something of this kind we meet in every page. And these things are written for our warning: none should *presume*, for God is *JUST*: none need *despair*, for God is *MERCIFUL*.



THE BOOK OF JUDGES.

Year before the common Year of Christ, 1443.—Julian Period, 3271.—Year from the Flood, 904.—Year before the first Olympiad, 667.—Creation from Tisri, or September, 2561

CHAPTER I.

After the death of Joshua, the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2.—Judah and Simeon unite, attack the Canaanites and Perizzites, kill one thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem, where he dies, 3—7. Jerusalem conquered, 8. A new war with the Canaanites under the direction of Caleb, 10, 11. Kirjath-sepher taken by Othniel, on which he receives, as a reward, Achsah, the daughter of Caleb, and with her a south land with springs of water, 12—15. The Kenites dwell among the people, 16. Judah and Simeon destroy the Canaanites in Zephath, Gaza, &c. 17—19. Hebron is given to Caleb, 20. Of the Benjamites, house of Joseph, tribe of Manasseh, &c. 21—27. The Israelites put the Canaanites to tribute, 28. Of the tribes of Ephraim, Zebulun, Asher, and Naphtali, 29—33. The Amorites force the children of Dan into the mountains, 34—36.

A. M. 2561.
B. C. 1443.
An. Exod. Isr. 48.
Anno ante
1. Olymp. 667.

NOW after the death of Joshua, it came to pass, that the children of Israel^a asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, ^bJudah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; ^cand I likewise will go with thee into thy lot. So Simeon went with him.

* Numb. 27. 21. Ch. 20. 18.—^b Gen. 49. 8.—^c Ver. 17.—^d 1 Sam.

NOTES ON CHAPTER I.

Verse 1. *Now after the days of Joshua*] How long after the death of Joshua this happened, we cannot tell: it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

Who shall go up?] Joshua had left no successor; and every thing relative to the movements of this people must be determined either by caprice, or an especial direction of the Lord:

Verse 2. *The Lord said, Judah shall go up.*] They had inquired of the Lord, by Phineas, the high priest; and he had communicated to them the divine counsel.

Verse 3. *Come up with me into my lot*] It appears that the portions of Judah and Simeon had not been cleared of the Canaanites; or, that these were the parts which were now particularly invaded.

Verse 5. *And they found Adoni-bezek*] The word *nymatsa*, "he found," is used to express a hostile encounter between two parties; to attack, surprise, &c. This is probably its meaning here. *Adoni-bezek* is literally the lord of Bezek. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the clans of

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in^d Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having^e their thumbs

11. 8.—^e Heb. *the thumbs of their hands and of their feet.*

the ancient Scottish Highlanders. *Bezek* is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about seventeen miles from Sichem.

Verse 6. *Cut off his thumbs*] That he might never be able to draw his bow, or handle his sword; and great toes, that he might never be able to pursue, or escape from, an adversary.

Verse 7. *Threescore and ten kings*] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

Having their thumbs and their great toes cut off] That this was an ancient mode of treating enemies, we learn from *Ælian*, who tells us, *Var. Hist.* 1. ii. c. 9, that "the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Ægina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear; yet might handle an oar." This is considered by *Ælian* an act of great cruelty; and he wishes to Minerva, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things. It was a custom among those Romans, who did not like a military life, to cut off their own thumbs, that they might not be capable of

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48.
Anno ante
I. Olymp. 667.

and their great toes cut off, ^f gathered *their meat* under my table : ^g as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now ^h the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ⁱ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ^k valley.

10 ¶ And Judah went out against the Canaanites that dwelt in Hebron : (now the name of Hebron before was ^l Kirjath-arba :) and they slew She-shai, and Ahiman, and Talmi.

11 ¶ ^m And from thence he went against the inhabitants of Debir : and

^f Or, *gleamed*.—^g Lev. 24. 19. 1 Sam. 15. 33. James 2. 13. ^h See Josh. 15. 63.—ⁱ Josh. 10. 36 & 11. 21. & 15. 13.—^k Or, *low country*.—^l Josh. 14. 15. & 15. 13, 14.

serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, in *Vit. August.* c. 24. a Roman knight who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. These are the words of *Suetonius* :—*Equitem Romanum, quod duobus filiis adolescentibus, causa detractandi sacramenti ; pollices amputasset, ipsum bonaque subiecit hastæ*. Calmet remarks, that the Italian language has preserved a term, *poltrone*, which signifies *one whose thumb is cut off*, to designate a soldier destitute of courage and valour. We use *poltron* to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment. The cutting off of the thumbs was probably designed for a double purpose : 1. To incapacitate them for war : and, 2. To brand them as cowards.

Gathered their meat under my table] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude : for it is not at all likely that *seventy kings*, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed ; as in the houses of poor persons, the dogs are fed with crumbs and offal, under the table of their owners.

So God hath requited me] The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts in *him*, were acts of tyrannous

the name of Debir before was Kirjath-sepher :

12 ⁿ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel, the son of Kenaz, ^o Caleb's younger brother, took it : and he gave him Achsah his daughter to wife.

14 ^p And it came to pass, when she came to him, that she moved him to ask of her father a field : and she lighted from off her ass ; and Caleb said unto her, What wilt thou ?

15 And she said unto him, Give me a blessing : for thou hast given me a south land ; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ ^q And the children of the Kenite,

^m Josh. 15. 15.—ⁿ Josh. 15. 16, 17.—^o Ch. 3. 9.—^p Josh. 15. 18, 19.—^q Gen. 33. 11.—^r Ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Jer. 35. 2.

nous cruelty : the act toward him was an act of retributive justice.

And there he died] He continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace, we know not.

Verse 8. *Had fought against Jerusalem*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua, for, as he had conquered its armies and slew its king, Josh. x. 25. it is probable that he took the city : yet we find that the Jebusites still dwelt in it, Josh. xv. 63. and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9. and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem ; and that they were now defeated, and the city itself set on fire : but, that they still were able to keep possession of their *strong fort* on mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwelt in the mountain*] The territories of the tribe of Judah lay in the most southern part of the promised land, which was very mountainous ; though, toward the west, it had many fine plains. In some of these the Canaanites had dwelt ; and the expedition marked here, was for the purpose of finally expelling them. But probably this is a recapitulation of what is related, Josh. chap. x. 36. xi. 21. xv. 13.

Verses 12—15. *And Caleb, &c.*] See this whole account, which is placed here by way of recapitulation, in Joshua xv. 13—19. and the explanatory notes there.

Verse 16. *The children of the Kenite, Moses'*

A. M. 2561.
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48.
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Moses' father-in-law, went up out of the city of palm trees with the children of Judah, which *lieth* in the south of ^aArad; and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called ^aHormah.

18 Also Judah took ^aGaza with the coast thereof, and Askelon with the

coast thereof, and Ekron with the coast thereof.

19 And ^athe LORD was with Judah; and ^ahe drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had ^bchariots of iron.

20 ^cAnd they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites

^a Deut. 34. 3.—^a Numb. 21. 1.—^a Numb. 10. 32.—^a Ver. 3.—^a Numb. 21. 3.—^a Josh. 19. 4.—^a Josh. 11. 22.—^a Ver. 2. 2 Kings 18. 7.

^a Or, *he possessed the mountain.*—^b Josh. 17. 16, 18. ^c Numb. 14. 24. Deut. 1. 36. Josh. 14. 9, 13. & 15. 13, 14. ^d See Josh. 15. 63. & 18. 28.

father-in-law.] For an account of Jethro, the father-in-law of Moses, see Exod. xviii. 1—27. Numb. x. 29, &c.

The city of palm trees.] This seems to have been some place near Jericho, which city is expressly called the city of palm trees, Deut. xxxiv. 3; and though destroyed by Joshua, it might have some suburbs remaining, where these harmless people had taken up their residence.

The *Kenites*, the descendants of Jethro, the father-in-law of Moses, were always attached to the Israelites: they remained with them; says Calmet, during their wanderings in the wilderness, and accompanied them to the promised land. They received there a lot with the tribe of Judah, and remained in the city of palm trees during the life of Joshua: but after his death, not contented with their portion, or molested by the original inhabitants, they united with the tribe of Judah, and went with them to attack *Arad*. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came *Hemath*, who was the father of the house of Rechab, 1 Chron. ii. 55. and the *Rechabites*, of whom we have a remarkable account, Jer. xxxv. 1, &c.

Verse 17. *The city was called Hormah.]* This appears to be the same transaction mentioned Numb. xxi. 1. &c. where see the notes.

Verse 18. *Judah took Gaza—and Askelon—and Ekron.]* There is a most remarkable variation here in the *Septuagint*: I shall set down the verse: *Και ουκ εληθρονησεν Ιουδας την Γαζαν, ουδε τα ορια αυτης. ουδε την Ασκαλων, ουδε τα ορια αυτης και την Ασκλων, ουδε τα ορια αυτης την Αζωτον, ουδε τα περσπορια αυτης και η Κυριος μετα Ιουδα.* "But Judah did not possess Gaza, nor the coasts thereof; neither Askelon, nor the coasts thereof; neither Ekron, nor the coasts thereof; and the Lord was with Judah." This is the reading of the *Vatican* and other copies of the *Septuagint*: but the *Alexandrian* MS. and the text of the *Complutensian*

and *Antwerp* Polyglotts, agree more nearly with the Hebrew text. St. *Augustin* and *Procopius* read the same as the *Vatican* MS. and *Josephus* expressly says, that the Israelites took only *Askelon* and *Azotus*, but did not take *Gaza* nor *Ekron*: and the whole history shows that these cities were not in the possession of the Israelites, but of the Philistines: and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.]* Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse; and this gives the reason for the success of this tribe; *The Lord was with Judah*, and therefore he slew the Canaanites that inhabited *Zephath*, &c. &c. Here, then, is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore, the Lord was with Judah, and these were the effects of his protection: but afterward, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c. God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by *Jonathan ben Uzziel*, the Chaldee paraphrast; "And the WORD of Jehovah was in the support of the house of Judah; and they extirpated the inhabitants of the mountains: but afterward, WHEN THEY SINNED, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to *their own strength*; and their adversaries prevailed against them.

Verse 20. *They gave Hebron unto Caleb.]* See this whole transaction explained, Josh. xiv. 12, &c.

Verse 21. *The Jebusites dwell with the children of Benjamin.]* Jerusalem was situated partly in the tribe of Judah, and partly in the tribe of Benjamin; the northern part belonging

A. M. 2561.
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dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: ^e and the LORD *was* with them.

23 And the house of Joseph ^f sent to descry Beth-el. (Now the name of the city before *was* ^g Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, ^h and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

^e Ver. 19.—^f Josh. 2. 1. & 7. 3. Ch. 18. 2.—^g Gen. 28. 19. Josh. 2. 12, 14.—^h Josh. 17. 11, 12, 13.—ⁱ Josh. 16. 10.

to the latter tribe, the southern to the former. The Jebusites had their strongest position in the part that belonged to Benjamin; and from this place they were not wholly expelled till the days of David. See the notes on ver. 8. What is said here of Benjamin, is said of Judah, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwelt in Jerusalem till the days of David, by whom they were driven out; and the author of the Book of Judges states them to have been in possession of Jerusalem when he wrote; therefore, this book was written before the reign of David.

Verse 22. The house of Joseph, they also went up against Beth-el.] That is, the tribe of Ephraim, and the half-tribe of Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Instead of בית יוסף *beith Yoseph*, "the house of Joseph," ten of Dr. Kennicott's MSS. and six of De Rossi's have בני יוסף *beney Yoseph*, "the children of Joseph;" and this is the reading of both the Septuagint and Arabic, as well as of two copies in the Hexapla of Origen.

Verse 23. Beth-el—the name of the city before was Luz.] Concerning this city and its names, see the notes on Gen. xxviii. 19.

Verse 24. Show us—the entrance into the city] Taken in whatever light we choose, the con-

A. M. 2561.
B. C. 1443.
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48.
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28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites ^a dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he ^b dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath ^c became tributaries unto them.

1 Kings 9 16.—^d Josh. 19. 15.—^e Josh. 19. 24–30.—^f Psa. 106 34, 35.—^g Josh. 19. 38.—^h Ver. 32.—ⁱ Ver. 30.

duct of this man was execrable. He was a traitor to his country, and he was accessory to the destruction of the *lives* and *property* of his fellow-citizens, which he most sinfully betrayed, in order to save his *own*. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. The land of the Hittites.] Probably some place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite; and, to perpetuate the name of his city, he called the new one which he now founded Luz, this being the ancient name of Beth-el.

Verse 27. Beth-shean.] Called by the Septuagint Σκοπῶν, Scythopolis, or the city of the Scythians. On these towns see the notes, Josh. xvii. 12, 13.

Verse 29. Neither did Ephraim.] See the notes on the parallel passages, Josh. xvi. 5–10.

Verse 30. Neither did Zebulun drive out.] See on Josh. xix. 10–15.

Verse 31. Neither did Asher.] See on Josh. xix. 24–31.

Accho.] Supposed to be the city of Ptolemais, near to mount Carmel.

Verse 32. Neither did Naphtali.] See the notes on Josh. xix. 32–39.

A. M. 2561. 34 ¶ And the Amorites
B. C. 1443. forced the children of Dan
An. Exod. Isr. into the mountain : for they
48. would not suffer them to
I. Olymp. 667. come down to the valley.

35 But the Amorites would dwell in
mount Heres^a in Aijalon; and in Shaal-

^a Josh. 19. 42.—† Hebr. was heavy.

Verse 34. *The Amorites forced the children of Dan, &c.*] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods by the British settlers in America.

Verse 35. *The Amorites would dwell in mount Heres*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain: and yet were so powerful that the Danites could not totally expel them: they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The *Septuagint* have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: And the Amorites began to dwell in the mount of Tiles, in which there are bears, and in which there are foxes." Thus they translate *Heres*, *Aijalon*, and *Shaalbim*.

Verse 36. *Akrabbim*] Of scorpions; probably so called from the number of those animals in that place.

From the rock, and upward.] The Vulgate understands by *ybo sellâ*, a rock, the city *Petra*, which was the capital of *Arabia Petraea*.

him: yet the hand of the house of Joseph[†] prevailed, so that they became tributaries.

36 And the coast of the Amorites was, from[†] the going up to Akrabbim, from the rock, and upward.

^a Numb. 34. 4. Josh. 15. 3.—† Or, *Maalehakrabbim*.

THE whole of this chapter appears to be designed as a sort of *supplement* to those places in the Book of Joshua, which are referred to in the notes, and in the margin: nor is there any thing in it worthy of especial remark. We every where see the same fickle character in the Israelites; and the goodness and long-suffering of God toward them. An *especial providence* guides their steps; and a *fatherly hand* chastises them for their transgressions. They are obliged to live in the midst of their enemies, often straitened, but never overcome so as to lose the land which God gave them as their portion. We should learn wisdom from what they have suffered; and confidence in the protection and providence of God, from their support: because these things were written for our learning.

Few can be persuaded that adversity is a blessing; but without it how little should we learn! He, who in the school of affliction has his mind turned toward God,

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1—5. They served the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God, and served idols, 8—13. The Lord being angry, delivered them into the hands of spoilers, and they were greatly distressed, 14, 15. A general account of the method which God used to reclaim them, by sending them judges whom they frequently disobeyed, 16—19. Therefore God left the various nations of the land to plague and punish them, 20—23.

A. M. 2561. AND an^a angel of the
B. C. 1443. LORD came up from
An. Exod. Isr. Gilgal^b to Bochim, and said,
48. I made you to go up out of
I. Olymp. 667.

^a Or, messenger.

Egypt, and have brought you unto the land which I sware unto your fathers: and^c I said, I will never

A. M. 2561.
B. C. 1443.
An. Exod. Isr.
48.
Anno ante
I. Olymp. 667.

^b Ver. 5.—^c Gen. 17. 7.

NOTES ON CHAPTER II.

Verse 1. *An angel of the Lord*] In the preceding chapter we have a summary of several things which took place shortly after the death of Joshua; especially during the time in which the elders lived, [that is, the men who were contemporary with Joshua, but survived him,) and while the people continued faithful to the Lord. In this chapter, and some parts of the following, we have an account of the same people abandoned by their God, and reduced to the heaviest calamities, because they had broken their covenant with their Maker. This chapter, and the eight first verses of the next, may be considered as an epitome of the whole book; in which we see, on one hand, the armies of the Israelites; and on the other, the punishment inflicted on them by the Lord; their repentance, and return to their allegiance; the long-suffering of God; and his mercy showed in

pardoning their backslidings, and delivering them out of the hands of their enemies.

The *angel of the Lord*, mentioned here, is variously interpreted: some think it was Phineas, the high priest, which is possible; others, that it was a *prophet* sent to the place where they were now assembled, with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews: others think that an *angel*, properly such, is intended; and several are of opinion that it was the *angel of the covenant*, the *captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14. and no less than the Lord *Jesus Christ* himself. I think it more probable that some extraordinary *human messenger* is meant; as such messengers, and indeed prophets, apos-

A. M. 2561. break my covenant with you.
B. C. 1443. 2 And ye shall make no
An. Exod. Isr. league with the inhabitants
48. of this land: ^e ye shall throw
Anno ante down their altars: ^f but ye have not
I. Olymp. 667. obeyed my voice: why have ye done
this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be ^g as thorns in your sides; and ^h their gods shall be a ⁱ snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ^k Bochim: and they sacrificed there unto the LORD.

6 ¶ And when ^l Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 ^m And the people served the LORD all the days of Joshua, and all the days

of the elders that ⁿ outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And ^o Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

9 ^p And they buried him in the border of his inheritance, in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which ^q knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they ^r forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed ^s other gods, of the gods of the people

^d Deut. 7. 2.—^e Deut. 12. 3.—^f Verso 20. Psa. 106. 34. ^g Josh. 23. 13.—^h Ch. 3. 6.—ⁱ Exod. 23. 33. & 34. 12. Deut. 7. 16. Psa. 106. 36.—^j That is, weepers.—^k Josh. 22. 6. & 24. 28. ^l Josh. 24. 31.—^m Heb. prolonged days after Joshua.

ⁿ Josh. 24. 29.—^p Josh. 24. 30.—^q Josh. 19. 50. & 24. 30. Timnath serah.—^r Exod. 5. 2. 1 Sam. 2. 12. 1 Chron. 28. 9. Jer. 9. 3. & 22. 16. Gal. 4. 8. 2 Thess. 1. 8. Tit. 1. 16. ^s Deut. 31. 16.—^t Deut. 6. 14.

tles, &c. are frequently termed *angels*, that is, *messengers* of the Lord. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

[I will never break my covenant] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it; when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone; and the conditions on the other side are null and void.

Verse 3. [I will not drive them out from before you] Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the promised land. See note at the end of this chapter.

Verse 5. [They called the name of that place Bochim] The word בוכים *bokim*, signifies *weepings*, or *lamentations*; and is translated by the Septuagint Κλαυθμός, or Κλαυθμός, *bewailings*; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was *Shilo*, now named *Bochim*, because of the above circumstance. It should be observed, that the angel speaks here in the person of God, by whom he was sent; as the prophets frequently do.

Verse 6. [When Joshua had let the people go] The author of this book is giving here a history of the people, from the division of the land by Joshua, to the time in which the angel speaks. Joshua divided the land to them by lot; recommended obedience to God, which they solemnly promised; and they continued faithful during

his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation, who *knew not the Lord*, who had not seen his wondrous works, forsook his worship, and worshipped *Baalim* and *Ashtaroth*, the gods of the nations among whom they lived: and thus the Lord was provoked to anger; and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.

Verse 8. [Joshua—died] See the notes on Josh. xxiv. 29, 30.

Verse 11. [Served Baalim] The word בללים *baalim*, signifies *lords*. Their false gods they considered supernatural rulers, or governors; each having his peculiar district and office: but when they wished to express a particular *Baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamayim*, &c. as Calmet has well observed. The two former were adored by the *Moabites*; *Baal-zebub* by the *Eckronites*; *Baal-berith* was honoured at *Shechem*; and *Baal-shamayim*, the lord or ruler of the heavens, was adored among the *Phœnicians*, *Syrians*, *Chaldeans*, &c. And whenever the word *Baal* is used without an epithet, this is the god that is intended; and probably among all these people meant the sun.

Verse 12. [Which brought them out of the land of Egypt] This was one of the highest aggravations of their offence; they forsook the God who brought them out of Egypt! a place in

A. M. cir. 2590—
B. G. cir. 1414—
An. Exod. Iar.
cir. 77.
Anno ante
I. Olym. 638

that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

A. M. 2591—
2909.
B. C. 1413—
1095.
16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their

† Exod. 20. 5.—y Ch. 3. 7. & 10. 6. Psa. 106. 36.—x Ch. 3. 8. Psa. 106. 40, 41, 42.—y 2 Kings 17. 20.—z Ch. 3. 8. & 4. 2. Psa. 44. 12. Isai. 50. 1.—a Lev. 26. 37. Josh. 7. 12, 13.—b Lev. 26. Deut. 28.—c Ch. 3. 9, 10, 15. 1 Sam. 12. 11. Acts 13. 20.

which they endured the most grievous oppression, and were subjected to the most degrading servitude; from which they never could have rescued themselves: and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten; because the most stupendous that had ever been exhibited. They forsook HIM; and served idols, as destitute of real being as of influence and power.

Verse 13. *Served Baal and Ashtaroth.*] In a general way, probably, *Baal* and *Ashtaroth* mean the sun and moon; but in many cases *Ashtaroth* seems to have been the same among the Canaanites, as *Venus* was among the Greeks and Romans; and to have been worshipped with the same obscene rites.

Verse 14. *The hands of spoilers*] Probably marauding parties of the Canaanites, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. *The hand of the Lord was against them*] The power which before protected them when obedient, was now turned against them, because of their disobedience. They not only had not God with them, but they had God against them.

Verse 16. *The Lord raised up judges*] That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries. See the preface.

Verse 17. *Went a whoring after other gods*] Idolatry, or the worship of strange gods, is fre-

quently termed *adultery, fornication, and whoredom*, in the Sacred Writings. As many of their idolatrous practices were accompanied with *impure rites*, the term was not only metaphorically, but literally proper.

Verse 18. *The Lord was with the judge*] God himself was king, and the judge was his representative.

It repented the Lord] He changed his purpose toward them: he purposed to destroy them, because of their sin; they repented, and turned to him, and he changed his purpose. The purpose was to destroy them if they did not repent; when they did repent, his not destroying them was quite consistent with his purpose.

Verse 19. *When the judge was dead*] It appears that, in general, the office of the judge was for life.

Their stubborn way] Their hard or difficult way. Most sinners go through great tribulation, in order to get to eternal perdition: they would have had less pain in their way to heaven.

Verse 20. *The anger of the Lord was hot*] They were as fuel by their transgressions; and the displeasure of the Lord was as a fire, about to kindle and consume that fuel.

Verse 21. *I will not henceforth drive out*] As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. This they had while obedient; when they ceased to obey, his strong arm was no longer stretched out in their behalf; therefore their enemies continued

† Heb. saved.—e Exod. 34. 15, 16. Lev. 17. 7.—f Josh. 1. 5. ‡ See Gen. 6. 6. Deut. 32. 36. Psa. 106. 44, 45.—h Ch. 3. 12. & 4. 1. & 8. 33.—i Or, were corrupt.—k Heb. they let nothing fall of their.—l Ver. 14.—m Josh. 23. 16.—n Josh. 23. 13.

A. M. 2591— 22 ° That through them I
 2900. may ^pprove Israel, whether
 B. C. 1413— they will keep the way of
 1095. the LORD, to walk therein, as their
 fathers did keep it, or not.

° Ch. 3. 1, 4.—p Deut. 8. 2, 16.

to possess the land which God purposed to give them as their inheritance for ever.

Verse 22. *That through them I may prove Israel*] There appeared to be no other way to induce this people to acknowledge the true God but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places them in such circumstances that, by their good or evil conduct, they may justify his suspicions, or give him proofs of their fidelity.

Verse 23. *Without driving them out hastily*] Had God expelled all the ancient inhabitants at once, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship; and in their prosperity forgotten their deliverer. He drove out at first as many as were necessary, in order to afford the people, as they were then, a *sufficiency of room* to settle in: as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the remaining inhabitants. On these accounts God did not expel the aboriginal inhabitants *hastily*, or at once; and thus gave the Israelites time to increase: and by continuing the ancient inhabitants, prevented the land from running into *waste*, and the wild beasts from multiplying; both of which must have infallibly taken place, had God driven out all the old inhabitants at once, before the Israelites

23 Therefore the LORD A. M. 2591—
 2900. left those nations, without B. C. 1413—
 driving them out hastily: 1095.
 neither delivered he them into the hand of Joshua.

& 13. 3.—Or, *suffered*.

were sufficiently numerous to occupy the whole of the land.

These observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the *whole land*, and promised to drive out their enemies from before them, if they continued faithful. While they continued faithful, God did continue to fulfil his promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the Lord, he abandoned them; and their enemies prevailed against them. Of this, their frequent lapses and miscarriages, with God's repeated interpositions in their behalf, are ample evidence. *One or two* solitary instances might not be considered as sufficient proof; but by these *numerous* instances, the fact is established. Each rebellion against God produced a consequent disaster in their affairs; each true humiliation was invariably followed by an especial divine interposition in their behalf. These afforded continual proof of God's *being*, providence, and grace. The whole economy is wondrous, and the effects impressive and convincing. The people were not hastily put in possession of the promised land *because of their infidelity*. Can the infidels controvert this statement? If not, then their argument against *divine revelation*, from "the failure of *positive promises and oaths*," falls to the ground. They have not only in this, but in all other respects, lost all their props.

"Helpless and prostrate all their system lies
 Cursing its fate; and, as it curses, dies."

CHAPTER III.

An account of the nations that were left to prove Israel, 1—4. How the people provoked the Lord, 5—7. They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years, 8. Othniel is raised up as their deliverer; he discomfits the king of Mesopotamia, delivers Israel, and the land enjoys peace for *forty* years, 9—11. They again rebel, and are delivered into the hand of the king of Moab, by whom they are enslaved *eighteen* years, 12—14. They are delivered by Ehud, who kills Eglon, king of Moab, and slays *ten thousand* Moabites; and the land rests *four score* years, 15—30.

A. M. 2561.
 B. C. 1443.
 An. Exod. Isr. 48.
 Anno ante
 1. Olymp. 667.
NOW these are ^a the nations which the LORD left, to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan;

^a Ch. 2.

NOTES ON CHAPTER III.

Verse 1. *Now these are the nations*]. The nations left to prove the Israelites were—the *five lordships, or satrapies, of the Philistines*; viz. *Gath, Askelon, Ashdod, Ekron, and Gaza*; the *Sidonians*, the *Hivites* of Lebanon, *Baalhermon*, &c. with the remains of the Canaanites, viz. the *Hittites, Amorites, Perizzites*, and *Jebusites*.

Those who were left to be proved were those Israelites that *had not seen all the wars of Canaan*.

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;]

A. M. 2561.
 B. C. 1443.
 An. Exod. Isr. 48.
 Anno ante
 1. Olymp. 667.

21, 22.

Verse 2. *That—Israel might know to teach them war*] This was another reason why the Canaanites were left in the land, that the Israelites might not forget military discipline; but habituate themselves to the use of arms, that they might always be able to defend themselves against their foes. Had they been faithful to God, they would have had no need of learning the art of war; but now *arms* became a sort of necessary substitute for that spiritual strength which had departed from them. Thus God, in his judgments, leaves one iniquitous nation to

A. M. 2561.
B. C. 1443.
An. Exod. 1st.
48.
Anno ante
I. Olymp. 667.

3 Namely, ^b five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ^d And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And ^e they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 ^f And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and ^h the groves.

^b Josh. 13. 3.—^c Ch. 2. 22.—^d Psa. 106. 35.—^e Exod. 34. 16. Deut. 7. 3.—^f Ch. 2. 11.—^g Ch. 2. 13.—^h Exod. 34. 13. Deut. 16. 21. Ch. 6. 25.—ⁱ Ch. 2. 14.—^k Hab. 3. 7.—^l Heb. *Aram-naharaim*.—^m Ver. 15. & Ch. 4. 3. & 5. 7. & 10. 10. 1 Sam.

harass and torment another. Were all to turn to God, men need learn war no more.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among them. If they should be faithful to God, their enemies would not be able to enslave them: should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became one with them in politics and religion.

Verse 7. *Served Baalim and the groves*] No groves were ever worshipped; but the deities, which were supposed to be resident in them: and in many cases temples and altars were built in groves; and the superstition of consecrating groves and woods to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that trees, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old Germans; *Quintus Curtius*, of the Indians; and *Cæsar*, and our old writers, mention the same of the Druids in Britain. The Romans were admirers of this way of worship, and therefore had their *luci*, or groves, in most parts of the city, dedicated to some deity. But it is very probable that the word אַשְׁתְּרוֹת *ashereth*, which we translate groves, is a corruption of the word אַשְׁתְּרוֹת *ashereth*, the moon, or Venus; see on chap. ii. 13. which differs only in the letter נ *tau*, from the former. *Ashereth* is read in this place by the Chaldee Targum, the Syriac, the Arabic, and the Vulgate; and by one of Dr. Kennicott's MSS.

Verse 8. *Chushan-Rishathaim*] *Kushan*, the wicked, or impious; and so the word is rendered

A. M. 2591.
B. C. 1413.
An. Exod. 1st.
78.
Anno ante
I. Olymp. 637.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he ⁱ sold them into the hand of ^k Chushan-rishathaim king of ^l Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel ^m cried unto the LORD, the LORD ⁿ raised up a ^o deliverer to the children of Israel, who delivered them, even ^p Othniel the son of Kenaz, Caleb's younger brother.

10 And ^q the Spirit of the LORD ^r came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of ^t Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12, 10. Neh. 9. 27. Psa. 22. 5. & 106. 44. & 107. 13, 19.—^m Ch. 2. 16.—ⁿ Heb. *saviour*.—^p Ch. 1. 13.—^q See Num. 27. 18. Ch. 6. 34. & 11. 29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chron. 15. 1.—^r Heb. *was*.—^t Heb. *Aram*.

by the Chaldee Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia] King of אֲרָם *Aram Naharayim*, "Syria of the two rivers;" translated Mesopotamia by the Septuagint and Vulgate.

It was the district situated between the Tigris and Euphrates; called by the Arabian geographers *Maverannaher*, "the country beyond the river;" it is now called *Diarbek*. See the note on Acts ii. 9.

Served Chushan—eight years.] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel, the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the sacred records. Othniel had already signalized his valour in taking Kirjath-sepher, which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage, and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed*] We are not told of what nature this war was, but it was most decisive; and the consequence was an undisturbed peace of forty years, during the whole life of Othniel. By the Spirit of the Lord coming upon him, the Chaldee understands the spirit of prophecy; others understand "the spirit of fortitude and extraordinary courage, as opposed to the spirit of fear, or faintness of heart:" but as Othniel was judge, and had many offices to fulfil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to

A. M. 2661. 12 ¶ And the children of
B. C. 1343. Israel did evil again in the
An. Exod. Isr. sight of the LORD: and the
148. LORD strengthened * Eglon
Anno ante the king of Moab against Israel, be-
I. Olymp. 567. cause they had done evil in the sight of
the LORD.

13 And he gathered unto him the
children of Ammon and * Amalek, and
went and smote Israel, and possessed
* the city of palm trees.

14 So the children of Israel * served
Eglon the king of Moab eighteen years.

* Ch. 2. 19.—v 1 Sam. 12. 9.—w Ch. 5. 14.—x Ch. 1. 16.
y Deut. 28. 40.—z Ver. 9. Psa. 78. 34.

guide and govern this most refractory and fickle
people: and his receiving it for these purposes,
shows that the political state of the Jews was
still a *theocracy*. No man attempted to do any
thing in that state without the immediate in-
spiration of God; the pretension to which was
always justified by the event.

Verse 12. *The children of Israel did evil*
They forgot the Lord, and became idolaters;
and God made those very people whom they
had imitated in their idolatrous worship, the
means of their chastisement.

*The Lord strengthened Eglon the king of
Moab*] The success he had against the Israel-
ites was by the especial appointment and en-
ergy of God. He not only abandoned the Israel-
ites, but strengthened the Moabites against
them.

Eglon is supposed to have been the imme-
diate successor of Balak. Some great men
have borne names which, when reduced to their
grammatical meaning, appear very ridiculous;
the word עגלון *Eglon*, signifies a *little calf*!

Verse 12. *The city of palm trees.*] This the
Targum renders the *city of Jericho*; but Je-
richo had been destroyed by Joshua, and certainly
was not rebuilt till the reign of Ahab, long
after this, 1 Kings xvi. 34. However, as Je-
richo is expressly called the *city of palm trees*,
Deut. xxiv. 3. the city in question must have
been in the vicinity or plain of Jericho; and
the king of Moab had seized it as a frontier
town, contiguous to his own estates. Calmet
supposes that the *city of palm trees* means *En-
gaddi*.

Verse 15. *Ehud, the son of Gera—a man left-
handed*] ימיני אש ימיני ish itter yad yemino, a
man lame in his right hand, and therefore
obliged to use his left. The Septuagint render
it ἀνδρα ἀμφοτεροδεξιον, *an ambidexter*; a man
who could use both hands alike. The Vulgate,
qui utraque manu pro dextera utebatur, a man
who could use either hand as a right hand; or,
to whom right and left were equally ready.
This is not the sense of the original, but it is
the sense in which most interpreters under-
stand it. It is well known that to be an *ambi-
dexter*, was in high repute among the ancients:
Hector boasts of it—

Αὐτὰρ ἔγῳν σὺ οὐδ' ἀμυχὰς τ', ἀνδρεκτασίας τε·
οὐδ' ἐπὶ δεξιά οὐδ' ἐπ' ἀριστερὰ νῦν μοι σάβω
ῥέζων, το μοι ἐστὶ ταλαῦρινον πολεμίζειν.
Iliad, lib. vii. 237.

15 But when the children
of Israel * cried unto the
LORD, the LORD raised up
a deliverer, Ehud, the son
of Gera, * a Benjamite, a man * left-
handed: and by him the children of
Israel sent a present unto Eglon the
king of Moab.

16 But Ehud made him a dagger
which had two edges, of a cubit length;
and he did gird it under his raiment
upon his right thigh.

17 And he brought the present unto

* Or, the son of Gemini.—b Heb. shut of his right hand. Ch.
20. 16. 1 Chron 12. 2.

"But am in arms well practised; many a Greek
Hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil." Couper.

Asteropæus is also represented by Homer as an
ambidexter; from which he derives great ad-
vantages in fight:—

Ὡς φάρ' ἀπειλήσας· ὁ δ' ἀνέσχετο διὸς Ἀχιλλεύου
Πηλιάδα μέλιν'· ὁ δ' ὀμαρτή δούρασιν ἀμφὶς
Ἦρως Ἀστροπῆαιος, ἐπεὶ περιδεξίος ἦε.
Iliad, lib. xxi. 161.

"So threatened he. Then raised Achilles high
The Pelian ash:—and his two spears at once,
Alike a practised warrior with both hands,
Asteropæus hurl'd." Couper.

We are informed by Aristotle that Plato re-
commended to all soldiers to acquire, by study
and exercise, an equal facility of using both
hands. Speaking of Plato, he says, Καὶ τὴν ἐν
τοῖς πολεμικοῖς ἀσκήσιν, ὅπως ἀμφιδεξίους
γίνωνται κατὰ τὴν μέλειν, ὡς θεὸν μὴ τοῦ μὴ
χρησιμοποιῆσαι τὰν χεῖρην, τὴν δὲ ἀχρηστοῖν. *De
Repub.* lib. ii. cap. 12. "He (Plato) also made
a law concerning their warlike exercises, that
they should acquire a habit of using *both hands
alike*; as it is not fit that one of the hands
should be useful, and the other useless."

In chap. xx. 16. of this book, we have an
account of seven hundred men of Benjamin,
each of whom was ימיני אש ימיני *itter yad yemino*,
lame of his right hand, and yet slinging stones
to a hair's breadth without missing; these are
generally thought to be *ambidexters*.

Sent a present unto Eglon] This is gene-
rally understood to be the tribute money which
the king of Moab had imposed on the Israelites.

Verse 16. *A dagger which had two edges, of
a cubit length.*] The word גומד *gomed*, which we
translate *cubit*, is of very doubtful signification.
As the root seems to signify *contracted*, it pro-
bably means an instrument made for the pur-
pose, *shorter* than usual, and something like to
the Italian *stiletto*. The Septuagint translate it
by σπιθαμῆς, a *span*; and most of the versions
understand it in the same sense.

Upon his right thigh.] Because he was left-
handed. Ordinarily the sword is on the left side,
that it may be readily drawn out by the right
hand; but as Ehud was *left-handed*, to be con-
venient, his sword must be on the right side.

Verse 17. *Eglon was a very fat man*] The
שׂר ימיני *ish baria* of the text is translated by the
Septuagint ἀνδρα σφόδρα σφοδρὰ, a *very beautiful
or polite man*; and the Syriac, a *very rude*

A. M. 2769.
B. C. 1325.
An. Exod. Isr.
166.
Anno ante
J. Olymp. 549.

Eglon king of Moab: and
Eglon was a very fat man.

18 And when he had made
an end to offer the present,

he sent away the people that bare the
present.

19 But he himself turned again ^e from
the ^d quarries that were by Gilgal, and
said, I have a secret errand unto thee,
O king: who said, Keep silence. And
all that stood by him went out from him.

20 And Ehud came unto him; and
he was sitting in ^e a summer parlour,

^c Josh. 4. 20.—^d Or, graven images.—^e Heb. a parlour of

man. It probably means what we call *lusty*,
or *corpulent*.

Verse 18. *Made an end to offer the present*
Presents, tribute, &c. in the eastern countries,
were offered with very great ceremony; and,
to make the more parade, several persons, or-
dinarily slaves, sumptuously dressed, and in
considerable number, were employed to carry
what would not be a burden even to one. This
appears to have been the case in the present in-
stance.

Verse 19. *He turned from the quarries*
פסילימ pesilim. Some of the versions under-
stand this word as meaning *idols*, or *graven*
images; or some spot where the Moabites had
a place of idolatrous worship. As פסל pasal,
signifies to *cut*, *hew*, or *engrave*, it may be ap-
plied to the images thus cut, or to the place or
quarry whence they were digged: but it is
most likely that *idols* are meant.

Verse 20. *He was sitting in a summer*
parlour] Besides the platforms, says Dr. Shaw,
which were upon the ancient houses of the East,
and which are found there to this day, it is pro-
bable that heretofore, as well as at present,
most of the great houses had a smaller one an-
nexed; which seldom consisted of more than
one or two rooms and a terrace. Others, built
as they frequently are, above the porch or
gateway, have, if we except the ground floor,
all the conveniences belonging to the house
properly so called. There is a door of com-
munication from them into the gallery of the
house, kept open or shut at the discretion of the
master of the house; besides another which
opens immediately from a privy stairs down
into the porch, or street, without giving the least
disturbance to the house. In these back houses
strangers are usually lodged and entertained;
hither the men are wont to retire from the hurry
and noise of their families, to be more at leisure
for meditation or diversions; and they are often
used for *wardrobes* and *magazines*. These the
Arabs call *oleah*, which exactly answers to the
Hebrew word פריצת aljath, found in this place;
and, without doubt, such was the apartment in
which Eglon received Ehud, by the *privy stairs*
belonging to which he *escaped*, after having
killed Eglon. The doors of the eastern build-
ings are large, and their chambers spacious,
conveniences well adapted to those hotter cli-
mates: but in the present passage, something
more seems to be meant; at least there are
now other conveniences in the east to give

which he had for himself
alone. And Ehud said, I
have a message from God
unto thee. And he arose
out of his seat.

21 And Ehud put forth his left hand,
and took the dagger from his right
thigh, and thrust it into his belly:

22 And the haft also went in after
the blade; and the fat closed upon the
blade, so that he could not draw the
dagger out of his belly; and ^f the dirt
came out.

cooling: See Amos 3. 15.—^f Or, it came out at the fundament.

coolness to particular rooms, which are very
common. In Egypt, the cooling their rooms
is effected by openings at the top, which let in
the fresh air. Mons. Maillet informs us, that
their halls are made very large and lofty, with
a dome at the top, which, toward the north,
has several open windows, so constructed as to
throw the north wind down into the rooms; and
by this means, though the country is exces-
sively hot, they can make the coolness of those
apartments so great as often not to be borne
without being wrapped in furs. Eglon's was a
chamber; and some contrivance to mitigate the
heat of it was the more necessary, as he appears
to have kept his court at Jericho, ver. 13, 28,
where the heat is so excessive as sometimes to
prove fatal. See Harmer's Observations.

I have a message from God unto thee ויבר
אליי debar elohim li alichah, a word of
the gods to me, unto thee. It is very likely that
the word *elohim* is used here to signify *idols*, or
the *pesilim* mentioned above, ver. 19. Ehud
having gone so far as this place of idolatry,
might feign he had there been worshipping,
and that the *pesilim* had inspired him with a
message for the king; and this was the reason
why the king commanded *silence*, why *every*
man went out, and why he rose from his seat, or
throne, that he might receive it with the greater
respect. This, being an idolater, he would not
have done to any message coming from the
God of Israel. *I have a message from God*
unto thee is a popular text: many are fond of preach-
ing from it. Now, as no man should ever de-
part from the literal meaning of Scripture in
his preaching, we may at once see the absurdity
of taking such a text as this; for such preach-
ers, to be consistent, should carry a two-edged
dagger of a cubit long, on their right thigh,
and be ready to thrust it into the bowels of all those
they addressed! This is certainly the literal
meaning of the passage; and that it has no other
meaning is an incontrovertible truth.

Verse 22. *The haft also went in after the blade*
As the instrument was very short, and Eglon
very corpulent, this might readily take place.

And the dirt came out.] This is variously
understood; either the contents of the bowels
issued through the wound, or he had an evacu-
ation in the natural way, through the *fright*
and *anguish*.

The original, פרישדונוה parshedonah, occurs
only here; and is supposed to be compounded
of פריש pareth, *dung*, and שדה shadeh, to *shed*,

A. M. 2679. 23 Then Ehud went forth
B. C. 1325. through the porch, and shut
An. Exod. Isr. the doors of the parlour
166. upon him, and locked them.
Anno ante
I. Olymp. 549.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened them; and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the chil-

Or, doeth his easement. 1 Sam. 24. 3.—Ch. 5. 14. & 6. 34. 1 Sam. 13. 3.—Josh. 17. 15. Ch. 7. 24. & 17. 1. & 19. 1. Ch. 7. 9, 15. 1 Sam. 17. 47.—Josh. 2. 7. Ch. 12. 5. Heb. fat.

and may be very well applied to the latter circumstance; so the *Vulgate* understood it.

Verse 24. *He covereth his feet*] He is lain down on his sofa, in order to sleep: when this was done, they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the *versions*, in general, seem to understand it as implying a certain natural act.

Verse 26. *Passed beyond the quarries*] Beyond the *Pesilim*, which appears to have been the Moabitish borders, where they had set up those hewn stones as landmarks, or sacred boundary stones.

Verse 28. *Took the fords of Jordan*] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic-struck, and endeavoured to escape over Jordan, at the fords near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus got into the land of the Moabites, which lay on the east of Jordan: but Ehud and his men, seizing the only pass by which they could make their escape, slew ten thousand of them in their attempt to cross at those fords. What are called here the fords, was doubtless the place where the Israelites had passed Jordan, when they (under Joshua) took possession of the promised land.

Verse 29. *All lusty, and all men of valour*] Picked, chosen troops, which Eglon kept among the Israelites to reduce and overawe them.

Verse 30. *The land had rest fourscore years*] This is usually reckoned from the deliverance under Othniel; that being a term from which they dated every transaction, as in other cases they dated from the *Exodus*, from the building of Solomon's temple, &c., and as other nations did from particular events: the ROMANS, from the building of the city; the MOHAMMEDANS, from the *Hijreh*, or flight of Mohammed to Medina; the CHRISTIANS, from the birth of

dren of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

Ver. 11.—Ch. 5. 6, 8. 1 Sam. 13. 19, 22. It seems to concern only the country next to the Philistines.—1 Sam. 17. 47, 50.—Ch. 2. 16.—So part is called Israel. Ch. 4. 1, 3, &c. & 10. 7, 17. & 11. 4, &c. 1 Sam. 4. 1.

Christ, &c. But see the preface, and the different chronological schemes there mentioned.

Verse 31. *And after him was Shamgar the son of Anath*] Dr. Hales supposes that "Shamgar's administration in the west included Ehud's administration of eighty years in the east; and that, as this administration might have been of some continuance, so this Philistine servitude, which is not noticed elsewhere, might have been of some duration; as may be incidentally collected from Deborah's thanksgiving," ch. v. 6.

Slew—six hundred men with an ox-goad] מלמד מלמד המדק malmad habakkar, the instructor of the oxen. This instrument is differently understood by the versions: the *Vulgate* has *romere, with the coultre, or ploughshare*, a dreadful weapon in the hand of a man endued with so much strength; the *Septuagint* has *απαρροτον τω βοων, with the ploughshare of the oxen*; the *Chaldee, Syriac, and Arabic*, understand it of the goad; as does our translation:

1. THAT the ox-goad, still used in Palestine, is a sufficiently destructive weapon; if used by a strong and skilful hand, is evident enough from the description which Mr. Maundrel gives of this implement, having seen many of them both in Palestine and Syria. "Twas observable," says he, "that in ploughing they used goads of an extraordinary size: upon measuring of several I found them about eight feet long; and at the bigger end about six inches in circumference. They were armed at the lesser end with a sharp prickle, for driving the oxen; and at the other end, with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." See his *Journey from Aleppo, &c.* 7th edit. page 110, 111. In the hands of a strong, skilful man, such an instrument must be more dangerous, and more fatal, than any sword.

It is worthy of remark, that the *ox-goad* is represented by Homer to have been used, prior to this time, in the same way. In the address of Diomed to Glaucus, *Iliad*, lib. vi. ver. 129. Lycurgus is represented as discomfiting Bacchus and the Bacchanals with this weapon. The siege of Troy, according to the best chronologists, happened within the time of the Israelitish judges.

Οὐκ αὖ ἐγὼ γε θεοῖσιν ἐπὶ θυράνισσι μάχομαι·
Οὐδὲ γὰρ οὐδὲ Δρυαντὸς υἱὸς κρατερὸς Λυκούργος·

Σὺν κατ' ἡγάθων Νύσσῳ, αἰ δ' ἀμα παῖσσι
Θυσθλα χαμαὶ κατεχυναν, ὑπ' ἀνδροφονίῳ
Λυκούργῳ·

ἐνομιμαὶ βουπληγῇ.

"I fight not with the inhabitants of heaven;
That war Lycurgus, son of Dryas, waged,
Nor long survived.—From Nyssa's sacred heights
He drove the nurses of the frantic god
Thought-drowning Bacchus; to the ground they cast,
All cast their leafy wands; while ruthless he,
Spared not to smite them with his murderous goad."

The meaning of this fable is: Lycurgus, king of Thrace, finding his subjects addicted to drunkenness, proscribed the cultivation of the vine in his dominions, and instituted agriculture in its stead: thus, *Θυσθλα*, the *Thyrst*, were expelled, *βουπληγῇ*, by the *ox-goad*. The account, however, shows that Shamgar was not the only person who used the *ox-goad* as an offensive weapon. If we translate the *βουπληγῇ* a *cart-whip*, the *parallel* is lost.

2. It appears that Shamgar was merely a labouring man; that the Philistines were making an inroad on the Israelites when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them; that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a *ploughshare* or an *ox-goad*, slew six hundred of those marauders.

3. The case of Ehud killing Eglon, is a very serious one; and how far he was justified in this action is with all a question of importance; and, with not a few, a question of difficulty.

"Is it right to slay a tyrant?" I, without any hesitation, answer, no individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?" No. The state alone can judge whether a king is ruling contrary to the laws and constitution of that state; and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution,

then let him be dealt with according to those laws. But no individual, or number of individuals in that state, has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true, God, the author of life, and the judge of all men, may commission one man to take away the life of a tyrant. But the *pretension* to such a commission must be strong, clear, and unequivocal: in short, if a man think he have such a commission; to be safe, he should require the Lord to give him as full an evidence of it as he did to Moses; and when such a person comes to the people, they should require him to give as many proofs of his divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a divine call?" I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act: and if he had no message from God, and there is no proof that he had, then he was a most base and hypocritical assassin. The sacred historian says nothing of his motives nor call; he mentions simply the fact, and leaves it without either observation or comment; and every reader is left to draw his own inference.

The life of any ruler can only be at the disposal of the constitution; or that system of rules, laws, and regulations, by which the people he rules should be governed: if he rule not according to these, he is, *ipso facto*, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects, then he is to be judged by those laws, according to which he must have pledged himself to govern. If a king be deposed on any other account, it is *rebellion*. If his life be taken away by any means but those provided by the constitution, it is murder. No pretended, or proved tyranny, can justify his being taken off in any other way, or on any other account. And what constitution in the civilized world provides for the death of the supreme magistrate? It is true, the good people, as they were called, of England and France, have each, under a pretence of law, beheaded their king; and they endeavoured to justify their conduct on the ground that those kings had broken the constitution: this being proved, they should have been deposed. But by what law, either of those nations, or the civilized world, were their lives taken away? Let it be remembered, that the infliction of the punishment of death, either against or without law, is murder.

CHAPTER IV.

The Israelites again rebel against God, and they are delivered into the hands of Jabin, king of Canaan, 1, 2. They cry unto God, and he raises up Deborah and Barak, to deliver them, 3—10. Some account of Heber, the Kenite, 11. Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow, 11—16. Sisera leaves his chariot, and flies away on foot; enters the tent of Jael, the wife of Heber, by whom he is slain, while secreting himself in her apartment, 17—24.

A. M. 2699.
B. C. 1305.
An. Exod. Isr.
186.
Anno ante
I. Olymp. 529.

AND ^a the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD ^b sold them into the hand of Jabin king of Canaan, that reigned in ^c Hazor; the captain of

A. M. 2699.
B. C. 1305.
An. Exod. Isr.
186.
Anno ante
I. Olymp. 529.

^a Ch. 2. 19.—^b Ch. 2. 14.

^c Josh. 11. 1, 10. & 19. 36.

NOTES ON CHAPTER IV.

Verse 1. *When Ehud was dead.*] Why not *when Shamgar was dead*? Does this not inti-

mate that Shamgar was not reckoned in the number of the judges?

Verse 2. *Jabin king of Canaan.*] Probably a

A. M. 2699.
B. C. 1305.
An. Exod. I.
186.
Anno ante
I. Olymp. 529.

whose host was ^d Sisera, which dwelt in ^e Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred ^f chariots of iron: and twenty years ^g he mightily oppressed the children of Israel.

A. M. 2719.
B. C. 1285.
An. Exod. I.
206.
Anno ante
I. Olymp. 509.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 ^h And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called ⁱ Barak the son of Abinoam out ^k of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded,

saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And ^l I will draw unto thee, to the ^m river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall ⁿ sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

^d 1 Sam. 12. 9. ^e Psa. 80. 9.—^f Ver. 13. 16.—^g Ch. 1. 19.—^h Ch. 5. 8. ⁱ Psa. 106. 42.—^j Gen. 35. 8.—^k Heb. 11. 32.

^l Josh. 19. 37.—^m Exod. 14. 4.—ⁿ Ch. 5. 21. ¹ Kings 18. 40. Psa. 83. 9, 10.—^o Ch. 2. 14.

descendant of the Jabin mentioned Josh. xi. 1, &c. who had gathered together the wrecks of the army of that Jabin defeated by Joshua. Calmet supposes that these Canaanites had the dominion over the tribes of *Naphtali*, *Zebulun*, and *Issachar*; while Deborah judged in *Ephraim*, and *Shamgar* in *Judah*.

Verse 3. *Nine hundred chariots of iron*] Chariots armed with iron scythes, as is generally supposed: they could not have been made all of iron; but they might have been shod with iron, or had iron scythes projecting from the axle on each side, by which infantry might be easily cut down, or thrown into confusion. The ancient Britons are said to have had such chariots.

Verse 4. *Deborah, a prophetess*] One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the divine will, in things sacred and civil.

She judged Israel] This is, I believe, the first instance of *gynaecocracy*, or female government, on record. Deborah seems to have been supreme both in civil and religious affairs: and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated a woman of *Lapidoth*, as the wife of *Lapidoth*.

Verse 6. *She sent and called Barak*] She appointed him to be general of the armies on this occasion; which shows that she possessed the supreme power in the state.

Mount Tabor] Mount Tabor, says Maundrel, stands by itself, about two or three furlongs within the plains of *Esdraelon*. It has a plain area at the top, both fertile and delicious, of an oval figure, extending about one furlong in breadth, and two in length. The prospect from the top is beautiful: on the N. W. is the *Mediterranean*; and all around you have the spacious plains of *Esdraelon* and *Galilee*, which present you with a view of many places famous

for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands *Daberah*, a small village, supposed to have taken its name from *Deborah*. Near this valley is the brook *Kishon*. During the rainy season, all the water that falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it, in a number of torrents; at which conjuncture it overflows its banks, acquires a wonderful rapidity, and carries all before it. It might be at such a time as this when the stars are said to fight against *Sisera*, chap. v. 21, by bringing an abundance of rain, whereby the *Kishon* became so high and rapid, as to sweep away the host of *Sisera*, in attempting to ford it. See *Maundrel* and *Shaw*. This mountain is very difficult of ascent; it took Mr. Maundrel nearly an hour to reach the top: this, with its grand area on the summit, made a very proper place for the rendezvous of Barak's army. *Antiochus* used it for the same purpose in his wars; and *Josephus* appears to have fortified it; and *Placidus*, one of *Vespasian's* generals, was sent to reduce it. See more in *Calmet*.

Verse 9. *The Lord shall sell Sisera into the hand of a woman*] Does not this mean, If I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a prediction of the exploit of *Jael*? In both these senses the words have been understood. It seems, however, more likely that *Jael* is intended.

The *Septuagint* make a remarkable addition to the speech of Barak: "If thou wilt go with me, I will go; but if thou wilt not go with me, I will not go; οτι ουκ οίδα την ημεραν εν η ηωδοι Κυριος τον αγγελον μου, because I know not the day in which the Lord will send his angel to give me success." By which he appears to mean, that, although he was certain of a divine call to this work, yet, as he knew not the time in which it would be proper for him to make the attack,

A. M. 3719.
B. C. 1285.
An. Exod. Isr.
206.
Anno ante
I. Olymp. 509.

10. ¶ And Barak called
Zebulun and Naphtali to
Kedesh; and he went up
with ten thousand men^p at
his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which*
was of the children of^s Hobab, the
father-in-law of Moses, had severed
himself from the Kenites, and pitched
his tent unto the plain of Zanaïm,
which is by Kedesh.

12 And they showed Sisera that Ba-
rak the son of Abinoam was gone up
to mount Tabor.

13 And Sisera^u gathered together all
his chariots, *even* nine hundred chariots
of iron, and all the people that were
with him, from Harosheth of the Gen-
tiles unto the river of Kishon.

14 And Deborah said unto Barak,
Up; for this is the day in which the
LORD hath delivered Sisera into thine
hand; ^v is not the LORD gone out be-
fore thee? So Barak went down from
mount Tabor, and ten thousand men
after him.

15 And ^w the LORD discomfited Si-
sera, and all *his* chariots, and all *his*
host, with the edge of the sword before
Barak; so that Sisera lighted down

^o Ch. 5. 18.—^p See Exod. 11. 8. 1 Kings 20. 10.—^r Ch. 1.
16.—^s Numb. 10. 29.—^t Ver. 6.—^u Heb. *gathered by cry*, or,
proclamation.

he wishes that Deborah, on whom the Divine
Spirit constantly rested, would accompany him,
to let him know *when* to strike that blow, which
he knew would be decisive. This was quite
natural, and quite reasonable; and is no im-
peachment whatever of Barak's faith. Saint
Ambrose and St. Augustin have the same read-
ing; but it is found in no MS. nor in any other
of the versions: See ver. 14.

Verse 10. *Ten thousand men at his feet*] Ten
thousand footmen. He had no chariots; his
army was all composed of infantry.

Verse 11. *Hobab, the father-in-law of Moses*] For a circumstantial account of this person, and
the meaning of the original word חֲבֹב, *choben*,
which is translated *son-in-law*, in Gen. xix. 4.
see the notes on Exod. ii. 15, 16, 18. iii. 2. iv.
20, 24, and xviii. 5.

Verse 14. *Up; for this is the day*] This is
exactly the purpose for which the *Septuagint*
state, ver. 8. that Barak wished Deborah to ac-
company him. "I know not (says he) THE
DAY in which God will send his angel to give
me prosperity; come thou with me that thou
mayest direct me, in this respect." She went,
and told him the *precise time* in which he was
to make the attack. *Up; for THIS is the day*
in which the Lord hath delivered Sisera into
thine hand.

Went down from mount Tabor] He had pro-

off his chariot, and fled away
on his feet.

16 But Barak pursued after
the chariots, and after the^l host,
unto Harosheth of the Gentiles:
and all the host of Sisera fell upon the
edge of the sword; and there was not
^x a man left.

17 ¶ Howbeit Sisera fled away on
his feet to the tent of Jael, the wife of
Heber the Kenite: for *there was* peace
between Jabin the king of Hazor and
the house of Heber the Kenite.

18 And Jael went out to meet Sisera,
and said unto him, Turn in, my lord,
turn in to me; fear not. And when
he had turned in unto her into the tent,
she covered him with a^y mantle.

19 And he said unto her, Give me, I
pray thee, a little water to drink; for I
am thirsty. And she opened^z a bot-
tle of milk, and gave him drink, and
covered him.

20 Again he said unto her, Stand in
the door of the tent, and it shall be,
when any man doth come and inquire
of thee, and say, Is there any man
here? that thou shalt say, No.

21 Then Jael, Heber's wife,^a took a
nail of the tent, and^b took a hammer

^v Deut. 9. 3. 2 Sam. 5. 24. Psa. 68. 7. Isai. 52. 12.—^w Psa.
83. 9, 10. See Josh. 10. 10.—^x Heb. *unto one*.—^y Or, *rug*, or,
blanket.—^z Ch. 5. 25.—^a Ch. 5. 26.—^b Heb. *put*.

bably encamped his men on and near the *sum-
mit* of this mount. See the note on ver. 6.

Verse 15. *The Lord discomfited Sisera*] וַיִּפְּסֶה יְהוָה אֶת-
סִיסֵּרָה וְאֶת-כָּל-כִּנְיָהּ, *the Lord confounded*,
threw them all into confusion, *drove them pell-
mell*; caused chariots to break and overthrow
chariots, and threw universal disorder into all
their ranks. In this case Barak and his men
had little to do but kill and pursue: and Sisera,
in order to escape, was obliged to abandon his
chariot. There is no doubt all this was done
by supernatural agency; God sent his angel
and confounded them.

Verse 18. *Jael went out to meet Sisera*] He
preferred the woman's tent because of secrecy;
for, according to the etiquette of the eastern
countries, no person ever intrudes into the
apartments of the women. And in every dwell-
ing the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She
gave more than he requested; and her friend-
ship increased his confidence and security.

Verse 20. *Stand in the door of the tent*] As
no man would intrude into the woman's apart-
ment without permission, her simply saying *there*
is no man in my tent would preclude all search.

Verse 21. *A nail of the tent*] One of the
spikes by which they fasten to the ground the
cords which are attached to the cloth or co-
vering.

A. M. 2719.
B. C. 1285.
An. Exod. 1st.
206.
Anno ante
I. Olymp. 509.
in her hand, and went softly
unto him, and smote the
nail into his temples, and
fastened it into the ground:
(for he was fast asleep and weary :) so
he died.

22 And, behold, as Barak pursued
Sisera, Jael came out to meet him, and
said unto him, Come, and I will show
thee the man whom thou seekest. And

A. M. 2719.
B. C. 1285.
An. Exod. 1st.
206.
Anno ante
I. Olymp. 509.
when he came into her tent,
behold, Sisera lay dead, and
the nail was in his temples.

23 ¶ So ° God subdued on
that day Jabin the king of Canaan be-
fore the children of Israel.

24 And the hand of the children of
Israel prospered, and prevailed against
Jabin the king of Canaan, until they
had destroyed Jabin king of Canaan.

c Psa. 18. 47.

He was fast asleep and weary] As he lay on
one side, and was overwhelmed with sleep
through the heat and fatigues of the day, the
piercing of his temples must have in a moment
put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What
impression this made on the victorious Barak
is not said; it could not give him much plea-
sure, especially when he learnt the circum-
stances of his death.

Verse 24. *The hand of the children of Israel
prospered*] וְיָד יִשְׂרָאֵל וְיָדָהּ vatelech-haloch, *it went,
going*: they followed up this victory; and the
consequence was, they utterly destroyed Jabin
and his kingdom.

It will naturally be expected that something
should be said to justify the conduct of Jael: it
must be owned that she slew Sisera in circum-
stances which cause the whole transaction to
appear exceedingly questionable. They are
the following:

1. There was *peace* between her family and
the king of Canaan.

2. That peace was no doubt made, as all
transactions of the kind were, with a sacrifice
and an oath.

3. Sisera, knowing this, came to her tent with
the utmost confidence.

4. She met him with the most friendly greet-
ings and assurances of safety.

5. Having asked for *water*, to show her
friendship and respect, she gave him *cream*,
and that in a vessel suitable to his dignity.

6. She put him in the secret part of her own
tent; and covered him in such a way as to evi-
dence her good faith, and to inspire him with
the greater confidence.

7. She agreed to keep watch at the door, and
deny his being there to any that might inquire.

8. As she gave him permission to secrete
himself with her, and gave him refreshment,
she was bound by the rules of Asiatic hospi-
tality to have defended his life, even at the
risk of her own.

9. Notwithstanding, she took the advantage
of his weariness and deep sleep, and took away
his life!

10. She exulted in her deed; met Barak, and
showed him in triumph what she had done.

Now do we not find in all this, bad faith,

deceit, deep hypocrisy, lying, breach of treaty,
contempt of religious rites, breach of the laws
of hospitality, deliberate and unprovoked murder?
But what can be said in her justification?
All that can be said, and all that has been said,
is simply this: "She might have been sincere
at first, but was afterward divinely directed to
do what she did." If this was so, she is suffi-
ciently vindicated by the fact; for God has a
right to dispose of the lives of his creatures as
he pleases; and probably the cup of Sisera's
iniquity was full, and his life already forfeited to
the justice of God. But does it appear that she
received any such direction from God? There
is no sufficient evidence of it: it is true that
Deborah, a prophetess, declares her *blessed
above women*; and this seems to intimate that
her conduct was pleasing to God. If Deborah
was inspired on this occasion, her words are a
presumptive proof that the act was right; unless
we are to understand it as a simple declaration
of the reputation she should be held in among
her own sex. But we do not find one word
from Jael herself, stating how she was led to
do an act repugnant to her feelings as a *woman*,
contrary to good faith, and a breach of the
rules of hospitality. Nor does the sacred pen-
man say one word to explain the case; as in the
case of Ehud, he states the fact, and leaves his
readers to form their own opinion.

To say, as has been said in the case of *Eglon*,
that "Sisera was a *public enemy*, and any of
the people whom he oppressed might be justified
in taking away his life," is a very dangerous
position, as it refers one of the most solemn
acts of judgment and justice to the caprice, or
prejudice, or enthusiastic feeling, of every indi-
vidual who may persuade himself that he is not
only concerned in the business, but authorized
by God to take vengeance at his own hand.
While justice and law are in the world, God
never will, as he never did, abandon cases of
this kind to the caprice, prejudice, or party
feeling of any man. The conduct of Ehud and
Jael are before the tribunal of God; I will not
justify, I dare not absolutely condemn: there I
leave them, and entreat my readers to do the
like; after referring them to the observations
at the end of the preceding chapter, where the
subject is considered more at large.

CHAPTER V.

The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, king of Canaan.

A. M. 2719.
B. C. 1285.
An. Exod. Isr.
206.
Anno ante
I. Olymp. 509.

THEN ^asang Deborah,
and Barak the son of
Abinoam on that day, saying,
2 Praise ye the LORD for
the ^bavenging of Israel, ^cwhen the
people willingly offered themselves.

3 ^dHear, O ye kings; give ear, O ye
princes: I, *even* I, will sing unto the
LORD; I will sing *praise* to the LORD
God of Israel.

4 LORD, ^ewhen thou wentest out of
Seir, when thou marchedst out of the
field of Edom, ^fthe earth trembled, and
the heavens dropped, the clouds also
dropped water.

5 ^gThe mountains ^hmelted from be-
fore the LORD, *even* ⁱthat Sinai from
before the LORD God of Israel.

6 In the days of ^kShamgar the son of

^a See Exod. 15. 1. Psa. 18. title.—^b Psa. 18. 47.—^c 2 Chron. 17. 16. 1 Mac. 2. 42.—^d Deut. 32. 1, 3. Psa. 2. 10.—^e Deut. 33. 2. Psa. 68. 7.—^f 2 Sam. 22. 8. Psa. 68. 8. Isai. 64. 3. Hab. 3. 3, 10.—^g Deut. 4. 11. Psa. 97. 5.—^h Heb. *flooded*.—ⁱ Exod. 19. 18.—^k Ch. 3. 31.—^l Ch. 4. 17.

NOTES ON CHAPTER V.

Verse 1. *Then sang Deborah and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our version will be instantly acknowledged by all who can critically examine the original. Dr. Kennicott has distributed it into *parts*, assigned to Deborah and Barak alternately. But his division is by far too *artificial*.

Dr. Hales has also given a version of it, which, perhaps, comes nearer to the *simplicity* of the original; but it also leaves several difficulties behind. As these are the two best versions I have met with, I shall lay them both in parallel columns before the reader, after introducing the general description of this song, given by each of these learned men. These the reader will find at the conclusion of the chapter.

Verse 2. *For the avenging of Israel*] See the notes, &c. at the end of the chapter.

Verse 4. *When thou wentest out of Seir*] Here is an allusion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the most signal display of his majesty and mercy, in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being every where infested with banditti. No public road was safe: and in going from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or, in great numbers, to protect each other against the incursions of bands of spoilers.

Verse 8. *They chose new gods*] This was the cause of all their calamities: they forsook *Jehovah*, and served other gods; and then was war

Anath, in the days of ¹Jael, ²the highways were unoccupied, and the ³travellers walked through ⁴by-ways.

7 *The inhabitants of the villages* ceased, they ceased in Israel, until that I Deborah arose, that I arose ⁵a mother in Israel.

8 They ⁶chose new gods; then *was* war in the gates: ⁷was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that ⁸offered themselves willingly among the people. Bless ye the LORD.

10 ⁹Speak, ¹⁰ye ¹¹that ride on white asses, ¹²ye that sit in judgment, and walk by the way.

^m Lev. 26. 22. 2 Chron. 15. 5. Isai. 33. 8. Lam. 1. 4/ & 4. 18.—ⁿ Heb. *walkers of paths*.—^o *Crooked ways*.—^p Isai. 49. 23.—^q Deut. 32. 16. Ch. 2. 12, 17.—^r So 1 Sam. 13. 19, 22. Ch. 4. 3.—^s Ver. 2.—^t Or, *Meditate*.—^u Psa. 105. 2. & 145. 5. ^w Ch. 10. 4. & 12. 14.—^x Psa. 107. 32.

in their gates; they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless: they had no means of resisting their adversaries; for, even among *forty thousand men*, there was neither *spear nor shield to be seen*.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden, Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them: they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the roads oblige him to desert it, and fly away on foot: in the end, the whole army is destroyed, and the leader ingloriously slain. This was a *new species of war*, and was most evidently the *Lord's doings*. Whatever may be said of the version of the *Vulgate*, (and the *Syriac* and *Arabic* are something like it,) the above are all facts, and show the wondrous working of the Lord.

Verse 10. *Ye that ride on white asses*] Perhaps אֲנָשֵׁי חֲמֹרִים *atonoth tsecharoth*, should be rendered *steek*, or *well-fed asses*; rendered *asinos nitentes*, shining asses, by the *Vulgate*.

Ye that sit in judgment] יוֹשְׁבֵי הַמִּדְּיָן *yoshebey al Middin*: some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

And walk by the way.] Persons who go from place to place for the purposes of traffic.

A. M. 2719.
B. C. 1285.
An. Exod. I. 206.
Anno ante
I. Olymp. 509.

11 *They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.*

12 *Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.*

13 *Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.*

14 *Out of Ephraim was there a root*

Heb. righteousness of the LORD.—1 Sam. 12. 7. Psa. 145. 7.—Psa. 57. 8.—Psa. 68. 18.—Psa. 49. 14.—Ch. 3. 27.—Ch. 3. 13.—Numb. 32. 39, 40.—Heb. draw with the

of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 *And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.*

16 *Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.*

17 *Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore,*

pen, &c.—Ch. 4. 14.—Heb. his feet.—Or, in the divisions, &c.—Heb. impressions.—Numb. 32. 1.—Or, in. See Josh. 13. 25, 31.—Josh. 19. 29, 31.—Or, port.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such hot countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink: and, when the country was badly governed, annoyances of this kind were very frequent. The victory gained now by the Israelites put the whole country under their own government, and the land was cleansed from such marauders. Dr. Shaw, in his account of the seacoast of the *Mauritania Cæsariensis*, p. 20. mentions a beautiful rill of water that runs into a basin of Roman workmanship, called *shrub we krub*, "drink and be off," because of the danger of meeting with assassins in the place: instead of such danger and insecurity, Deborah intimates that they may sit down at the places of drawing water, and there rehearse the righteous acts of the Lord; the land being now every where in peace, order and good government being restored.

Go down to the gates.] They may go down to the gates to receive judgment and justice as usual. It is well known that the gate was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

Verse 13. *Made him that remaineth*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means, that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors; and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the past wars; and not of any thing that

was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17. *Gilead abode beyond Jordan.*

Verse 15. *The princes of Issachar*] They were at hand; and came willingly forth, at the call of Deborah, to this important war.

Barak was sent on foot] I have no doubt that בַּרְקָא, without regarding the points, should be translated with his footmen, or infantry. Thus the Alexandrian Septuagint understood it, rendering the clause thus: οὗτω Βαράκ ἐξέστειλεν πεζοὺς αὐτοῦ εἰς τὴν κοιλάδα, "Barak also sent forth his footmen into the valley." Luther has perfectly hit the meaning. *Barak mit seinen fuss volcke*, Barak with his footmen.

For the divisions of Reuben] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren; or they were divided in their judgment concerning the measures now to be pursued; which prevented them from joining with the other tribes, till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasinesses felt by the other tribes, when they found the Reubenites did not join them: for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Verse 17. *Gilead abode beyond Jordan*] That is, the Gadites, who had their lot in those parts, and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites: they were intent upon their traffic, and trusted in their ships. Joppa was one of their seaports.

Asher continued on the seashore] The lot of Asher extended along the Mediterranean sea; and, being contiguous to Zebulun and Naphtali, they might have easily succoured their brethren; but they had the pretence that their posts were unguarded, and they abode in their breaches, in order to defend them.

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and abode in his breaches.
18 Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Tanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven: the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

* Or, creeks.—† Ch. 4. 10.—‡ Heb. exposed to reproach.—§ Ch. 4. 16. Psa. 44. 12. See Ver. 30.—|| See Josh. 10. 11. Psa. 77. 17, 18.—x Ch. 4. 15.

Verse 18. *Zebulun and Naphtali*—jeoparded their lives] The original is very emphatic, *וְזִבְלֻן וְנַפְתָּלִי חֵרֶפְתָּם לָמוּת* *chereph naphsholamuth, they desolated their lives to death*; they were determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed gamester; *jeu perdu!* the game is lost; or, *j'ai perdu!* I have lost.

Verse 19. *The kings came and fought*] It is conjectured that Jabin and his confederates had invaded Manasseh, as both Tanach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali, at Tanach and Megiddo; while Barak defeated Sisera at mount Tabor.

They took no gain of money.] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey: or, if applied to the Israelites, they fought for liberty, not for plunder.

Verse 20. *They fought from heaven*] The angels of God came to the assistance of Israel; and the stars in their orbits fought against Sisera. Probably some thunder-storm, or great inundation from the river Kishon, took place at that time: which, in poetic language, was attributed to the stars. So our poets sung relative to the storms which dispersed the Spanish armada, in 1588:—

"Both winds and waves at once conspire
To aid Old England—frustrate Spain's desire,"

Perhaps it means no more than this; the time which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the Canaanites: there may be also a reference to the sun and moon standing still in the days of Joshua.

Verse 21. *The river of Kishon swept them away*] This gives plausibility to the above conjecture, that there was a storm at this time, which produced an inundation in the river Kishon, which the routed Canaanites attempting to ford, were swept away.

Verse 22. *Then were the horsehoofs broken*] In very ancient times horses were not shod; nor are they to the present day in several parts of the East. Sisera had iron chariots when his hosts were routed; the horses that drew these,

22 Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

† Heb. paths.—‡ Ch. 4. 7.—§ Or, prancings, or, plungings.—|| Ch. 21. 9, 10. Neh. 3. 5.—¶ 1 Sam. 17. 47. & 18. 17 & 25. 28.—x Ch. 4. 17.—y Luke 1. 28.—z Ch. 4. 19.

being strongly urged on by those who drove them, had their hoofs broken by the roughness of the roads; in consequence of which they became lame, and could not carry off their riders. This is marked as one cause of their disaster.

Verse 23. *Curse ye Meroz*] Where Meroz was is not known: some suppose it was the same as Merom, nigh to Dothan. The Syriac and Arabic have Merod; but where this was is equally uncertain. It was certainly some city or district, the inhabitants of which would not assist in this war.

Curse ye bitterly] *אר אר אר* *curse with cursing*; use the most awful execrations.

Said the angel of the LORD] That is, Barak, who was Jehovah's angel or messenger, in this war; the person sent by God to deliver his people.

To the help of the LORD] That is, to the help of the people of the Lord.

Against the mighty] *בגִבּוֹרִים* *bagibborim*, "with the heroes;" that is, Barak and his men, together with Zebulun and Naphtali: these were the mighty men, or heroes, with whom the inhabitants of Meroz would not join.

Verse 24. *Blessed above women shall Jael*—be] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the divine approbation toward Jael. See the observations at the end of chap. iv. The word *bless*, both in Hebrew and Greek, often signifies, to praise, to speak well of, to celebrate. This is most probably its sense here.

Verse 25. *She brought forth butter*] As the word *חֶמֶה* *chemah*, here translated *butter*, signifies disturbed, agitated, &c. it is probable that *buttermilk* is intended. The Arabs form their buttermilk, by agitating the milk in a leathern bag; and the buttermilk is highly esteemed, because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him cream. Sisera was not only thirsty, but was also exhausted with fatigue; and nothing could be better calculated to slake his thirst, and restore his exhausted strength, than a bowl of cream: and I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the

A. M. 2719. 26 ^g She put her hand to the nail, and her right hand to the workmen's hammer; and ^h with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples.

27 ⁱ At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down ^k dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

^g Ch. 4. 21.—^h Heb. *she hammered*.—ⁱ Heb. *Between*.—^k Heb. *destroyed*.—^j Heb. *her words*.—^m Exod. 15. 9.

idea that Jael was *more liberal and kind* than Sisera had requested. He asked for *water*, and she brought him *cream*; and she brought it to him not in an *ordinary pitcher*, but in the most superb *dish*, or *bowl*, which she possessed. See at the end of chap. iv.

Verse 26. *She smote off his head*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixed him through the temples. It was his head that received the death wound, and the temples was the *place*, where this wound was inflicted. The manner in which Jael despatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a *workman's hammer*, probably a *joiner's mallet*, and with one blow on the head deprived him of all sense. 2. She then took a tent nail, and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first *smote his head*, and secondly pierced his temples.

Verse 27. *At her feet he bowed*] בן רגליה *bein raglayyah*, "between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

He bowed—he fell] He probably made some struggles after he received the blow on the head, but could not recover his feet.

Verse 28. *Cried through the lattice*] This is very natural: in the women's apartments in the East the windows are *lattice*d, to prevent them from sending or receiving letters, &c. The latticeing is the effect of the jealousy, which universally prevails in those countries.

Why is his chariot so long in coming?] Literally, Why is his chariot ashamed to come?

Dr. Lowth has very justly observed, that this is a striking image of maternal solicitude, and of a mind divided between hope and fear.

"The mother of Sisera looked out at a window:

ⁱ She cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariot?

"Immediately, impatient of delay, she prevents the comforts of her companions; elate in mind, and bursting forth into female levity and jacta-

29 Her wise ladies answered her, yea, she returned ¹ answer to herself,

30 ^m Have they not sped? ⁿ Have they not divided the prey; ^o to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet for the necks of them that take the spoil?*

31 ^o So let all thine enemies perish, O LORD: but *let* them that love him be ^p as the sun ^r when he goeth forth in his might. And the land had rest forty years.

^a Heb. *to the head of a man*.—^b Psal. 83. 9, 10.—^c 2 Sam. 23. 4.—^d Psal. 19. 5.

tion, impotent to hope for any thing, and drunk with her good fortune,

^e Her wise ladies earnestly answered her.
Yea, she immediately returned answer to herself;
Have they not sped? have they not divided the spoil?

"We see how consonant to the person speaking is every idea, every word. She dwells not upon the slaughter of the enemies, the number of the captives, the valour and great exploits of the victor: but, (burning with the female love of spoils,) on those things rather which captivate the light mind of the vainest woman; *damsels, gold, garments*. Nor does she dwell upon them only; but she repeats, she accumulates, she augments, every thing. She seems, as it were, to handle the spoils, dwelling as she does on every particular.

^f Have they not sped? have they not divided the prey?
A damsel, yea, two damsels to every man;
To Sisera, a prey of divers colours;
A prey of divers colours of needlework,
Finely colour'd of needlework on both sides,
A spoil for adorning the neck.

"To enhance the beauty of this passage, there is, in the poetic conformation of the sentences, an admirable neatness in the diction, great force, splendour, accuracy; in the very redundancy of the repetitions the utmost brevity; and lastly, the most striking disappointment of the woman's hope, tacitly insinuated by that sudden and unexpected apostrophe,

^g So let all thine enemies perish, O Jehovah!

is expressed more fully and strongly by this silence than could have been painted by any colouring of words." See Dr. Lowth's 13th Prelection, Prov. iv. 18, 19.

"We cannot do better," says Dr. Dodd, "than to conclude this chapter with the words of *Pelicanus*: 'Let a Homer, or a Virgil, go and compare his poetry, if he be able, with the song of this woman; and, if there be any one who excels in eloquence and learning, let him celebrate the praises and learning of this panguirye, more copiously than I am able.'"

For other matters relative to this song I must refer to the two translations which immediately follow; and their authors' notes on them.

Dr. Kennicott says, "This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure,

and others unintelligible in our English version. Besides particular difficulties, there is a general one that pervades the whole; arising, as I humbly apprehend, from its being considered as *entirely the song of Deborah*. It is certain, though very little attended to, that it is said to have been sung by *Deborah* and BY *BARAK*. It is also certain, there are in it parts which *Deborah* could not sing, as well as parts which *Barak* could not sing; and therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; while those words which seem most likely to have been sung by either party, should be assigned to their proper name; either to that of *Deborah the prophetess*, or to that of *Barak the captain*.

"For example: *Deborah* could not call upon *Deborah*, exhorting herself to *awake*, &c. as in ver. 12. neither could *Barak* exhort himself to *arise*, &c. in the same verse. Again, *Barak* could not sing *Till I, Deborah, arose a mother in Israel*, ver. 7. nor could *Deborah* sing about *a damsel or two* for every soldier, ver. 30. though indeed as to this last article the words are probably misunderstood. There are other parts also which seem to require a different rendering: ver. 2. *for the avenging of Israel*, where the address is probably to those who *took the lead in Israel* on this great occasion; for the address in the next words is to those *among the people* who were volunteers; as, again, ver. 9. Verses 11, 13, 14, and 15. have many great difficulties. It seems impossible that (ver. 23.) any person should be *cursed* for not coming to the help of *JEHOVAH*; to the help of *JEHOVAH* against the mighty. Nor does it seem more probable that *Jael* should (in a sacred song) be styled *blessed above women*, for the death of *Sisera*. Ver. 25. mentions *butter*; of which nothing is said in the history, in chap. iv. 19. nor does the history say that *Jael smote off Sisera's head with a hammer*; or indeed, that she *smote it off* at all; as here, ver. 26. Lastly, as to ver. 30. there being no authority for rendering the words *a damsel*, or *two damsels*, and the words in Hebrew being very much like two other words in this same verse, which make excellent sense here, it seems highly probable that they were originally the same. And at the end of this verse, which contains an excellent compliment paid to the *needlework* of the daughters of *Israel*, and which is here put with great art in the mouth of *Sisera's mother*; the true sense seems to be, the hopes she had of some very rich prize to adorn HER OWN NECK." *Kennicott's Remarks*, page 94.

Dr. Hales observes, "That the design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be twofold, *religious* and *political*: first, to thank God for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next to celebrate the zeal and alacrity with which some of the rulers volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others who staid at home, and thus betrayed the public cause: and, by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the commonwealth. The first verse, as a title, briefly recites the design or subject of the poem, which consists of eight stanzas.

"The first opens with a devout thanksgiving, to which she calls the attention of all, friends and foes.

"The second describes, in the sublime imagery of *Moses*, the magnificent scenes at mount Sinai, *Seir*, &c. in the deserts of *Arabia*; while they were led by the divine power and presence from *Egypt* to *Canaan*.

"The third, states their offending afterward, by their apostacies in serving *new gods*, as foretold by *Moses*, Deut. xxxii. 16, 17: and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar* till *Jael's* exploit, and till *Deborah* became judge. By this time they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear to be seen in *Israel*. This policy was adopted by the *Philistines* in *Saul's* time, 1 Sam. xiii. 19. and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an *ox-goad*, which was only left with them for the purpose of agriculture, 1 Sam. xiii. 21.

"The fourth, contrasts their present happy state of security from the incursions and depredations of their foes, especially at the watering-places, which were most exposed to attacks; owing to the divine protection which crowned the victory, the zeal, and exertions, of 'a remnant of the people,' or a part of the tribes, against the enemy, under her conduct; these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*; including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Issachar*, *Zebulun*, and *Naphtali*, northward.

"The fifth, censures the recreant tribes *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean sea westward; who deserted the common cause in consequence of their divisions, and their paltry attachment to their own concerns.

"The sixth, records the miraculous defeat of the confederate kings of *Canaan*, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. *Meroz* was probably a place in the neighbourhood.

"The seventh, contains a panegyric on *Jael*, who is here 'blessed above women,' for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera* buttermilk to drink, which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

"The eighth, affords an admirable representation of the impatience of the mother of *Sisera*, at his delay in returning; her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels and embroidered garments, or the spoils of victory, which she repeats and exemplifies with much grace and elegance.

"The unexpected and abrupt apostrophe which concludes the poem, *So perish all thine enemies, O LORD!* tacitly insinuates the utter disappointment of their vain hopes of conquest and spoil more fully and forcibly than any ex-

press declaration in words; while it marks the author's piety, and sole reliance upon the divine protection of his people, and the glorious pros-

pect of a future and greater deliverance perhaps by the *Sun of Righteousness.*" New Analysis of Chronology, page 304.

Dr. Kennicott's Version of the song:

1. Then sang Deborah, and Barak the son of Abinoam, saying:
Deb. For the leaders who took the lead in Israel.
Bar. For the people who offered themselves willingly.
Both. Bless ye Jehovah!
3. *Deb.* Hear, O ye kings!
Bar. Give ear, O ye princes!
Deb. I unto Jehovah will sing.
Bar. I will answer in song to Jehovah;
Both. The God of Israel!
4. *Deb.* O Jehovah, at thy going forth from Seir,
At thy marching from the land of Edom,
Bar. The earth trembled, even the heavens poured down;
The thick clouds poured down the waters.
5. *Deb.* The mountains melted at Jehovah's presence.
Bar. Sinai itself, at the presence of Jehovah,
Both. The God of Israel.
6. *Deb.* In the days of Shamgar, the son of Anath,
In the days of Jael, the highways were deserted.
Bar. For they who had gone by strait paths,
Passed by ways that were very crooked.
7. Deserted were the villages in Israel.
Deb. They were deserted till I, Deborah, arose;
Till I arose a mother in Israel.
8. They chose new gods!
Bar. Then when war was at the gates
Was there a shield seen, or a spear,
Among forty thousand in Israel?
9. *Deb.* My heart is toward the rulers of Israel;
Bar. Ye who offered yourselves willingly among the people.
Both. Bless ye Jehovah!
10. *Deb.* Ye who ride upon white asses;
Ye who sit upon the seat of judgment.

11. *Bar.* And ye who travel upon the roads,
Talk of him with the voice of praise.
Deb. Let them who meet armed at the watering-places
There show the righteous acts of Jehovah,
Bar. And the righteousness of the villages of Israel
Then shall they go down to the gates;
Both. The people of Jehovah!
12. *Bar.* Awake, awake, Deborah!
Awake, awake, lead on the song.
Deb. Arise, Barak; and lead thy captivity captive,
Barak, thou son of Abinoam.
13. *Bar.* Then, when the remainder descended after their chiefs,
Jehovah's people descended after me,
Against the mighty.

14. *Deb.* Out of Ephraim was their beginning at Mount Amalek;
And after thee was Benjamin, against the nations.
Bar. From Machir came masters in the art of war;
And from Zebulun, those who threw the dart.

15. *Deb.* The princes in Issachar were numbered.
Together with Deborah and Barak.
Bar. And Issachar was the guard of Barak,
Into the valley sent close at his feet.
Deb. At the divisions of Reuben,
Great were the impressions of heart.

16. *Bar.* Why satest thou among the rivelets?
What, to hear the beatings of the flocks?
Deb. For the divisions of Reuben,
Great were the searchings of heart.

17. *Bar.* Gad dwelt quietly beyond Jordan;
And Dan, why abode he in ships?
Deb. Asher continued in the harbour of the seas,
And remained among his craggy places.

18. *Bar.* Zebulun were the people, and Naphtali;
Deb. Who exposed their lives unto the death.

- Both.* On the heights of the field.
19. *Deb.* The kings came, they fought;
Then fought the kings of Canaan;
Bar. At Taanac, above the waters of Megiddo:
The plunder of riches they did not receive.

20. *Deb.* From heaven did they fight;
The stars, from their lofty stations,
Fought against Sisera.

21. *Bar.* The river Kishon swept them away,
The river intercepting them, the river Kishon:
It was there my soul trod down strength.

22. *Deb.* It was then the hoofs of the cavalry were battered,
By the scamperings, the scamperings of its strong steeds

23. *Bar.* Curse ye the land of Meroz,
Said the messenger of Jehovah:

- Deb.* Curse ye heavily its inhabitants,
Because they came not for help.

Both. Jehovah was for help!
Jehovah against the Mighty!

Dr. Hales' Version of the song:

1. Then sang Deborah, and Barak son of Abinoam, on (the victory of) that day, on the avenging of wrongs in Israel;
2. On the volunteering of the people;
Saying, Bless ye the Lord!

3. Harken, O kings, (of Canaan,)
Give ear, O princes: (of the land:)
I, even I, will sing unto the Lord;
I will shout to the Lord, the God of Israel.

4. O Lord, on thy going forth from Seir,
On thy marching from the land of Edom,
The earth quak'd, the heavens dropt,
The clouds, I say, dropt water.

5. The mountains melted away
From the presence of the Lord;
Even Sinai himself, from the presence
Of the Lord, the God of Israel.

6. From the days of Shamgar, son of Anath,
To the days of Jael, (through fear of the enemy,)
The highways were unfrequented,
And travellers walked through by-paths.

7. The villages were deserted;
They were deserted till I, Deborah, arose;
Till I arose (to be) a mother in Israel.

8. (The Israelites) had chosen new gods,
Therefore was war in their gates;
Was there a shield or a spear to be seen
Among forty thousand in Israel?

9. My heart is attached to the senators of Israel,
Who volunteered among the people.

10. Bless ye the Lord!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment
Extol (him,) ye travellers.

11. (Now freed) from the noise of archers
At the watering-places,
Hors shall they rehearse the righteousness
Of the Lord; his righteousness
Toward the villages of Israel:
Now shall the people of the Lord
Go down to the gates of judgment in safety.

12. Awake, awake, Deborah;
Awake, awake, utter a song (of praise.)
Arise now, Barak; lead thy captivity captive,
Thou son of Abinoam.

13. For (God) made a remnant of the people
Triumph over the nobles of the enemy;
The Lord made me triumph over the mighty.

14. From Ephraim unto Amalek was their root:
Next to thee (Ephraim) was Benjamin, among thy people;
From Machir, (Manasseh) came down the senators;
And from Zebulun, they that write with the pen of the scribe.

15. The princes in Issachar (were) with Deborah;
Even Issachar, as well as Barak (Naphtali.)
He was set on foot into the valley;
For the divisions of Reuben
(I feel) great griefs of heart.

16. Why abidest thou among the sheepfolds?
To hear the beatings of the flocks?
For the divisions of Reuben
(I feel) great griefs of heart.

17. (Why) abode Gilead (Gad) beyond Jordan;
And Dan remain in his ships?
(Why) did Asher sit in his seaports,
And continue in his creeks?

18. (While) the people of Zebulun hazarded their lives
unto death,
And of Naphtali, in the heights of the field.

19. The kings came, they fought;
The kings of Canaan fought in Taanah,
Near the waters of Megiddo;
But they gained no lucre (thereby.)

20. 'The stars of heaven fought in their courses;
They fought against Sisera.

21. The torrents of Kishon swept them away;
The torrent of Kedemuntim,
The torrent of Kishon. O my soul,
Thou hast trodden down strength!

22. Then were the horsehoofs broken by the galloppings;
The galloppings of their great men.

23. Curse ye Meroz, saith the angel of the Lord;
Bitterly curse her inhabitants,
Because they came not to the aid of the Lord;
To the aid of the Lord among the mighty.

Dr. Kennicott.

24. *Deb.* Praised among women will be Jael,
The wife of Heber the Kenite;
Among women in the tent will she be praised.
25. *Bar.* He asked water, she gave him milk;
In a princely bowl she brought it.
26. *Deb.* Her left hand she put forth to the nail,
And her right hand to the workman's hammer.
Bar. She struck Sisera, she smote his head;
Then she struck through, and pierced his temples.

27. *Deb.* At her feet he bowed, he fell!

Bar. At her feet he bowed, he fell!

Both. Where he bowed,

There he fell dead.

28. *Deb.* Through the window she looked out and called,

Even the mother of Sisera, through the lattice;

Bar. Why is his chariot ashamed to return?

'Why so slow are the steeds of his chariot?'

29. *Deb.* Her wise ladies answered her;

Nay, she returned answer to herself—

30. *Bar.* 'Have they not found, divided the spoil;

Embroidery, double embroidery for the captains' heads!

A prize of divers colours for Sisera!'

Deb. 'A prize of divers colours of embroidery;

A colour'd piece of double embroidery for

My neck, a prize!'

Chorus by Deborah and Barak.

31. So perish all thine enemies, O Jehovah!

Grand Chorus by the whole procession.

And let those who love him

Be as the sun going forth in his might.

Other attempts have been made to do justice to this very sublime song; and much yet remains to be done. The best means of ascertaining the sense and import of the various images and allusions contained in it, is, in my opinion, the following:—1. Take the Hebrew text, as it stands printed in the *hemistich form*, in Kennicott's Hebrew Bible. 2. Collate this text with the *Septuagint*, *Chaldee*, *Syriac*, *Vulgate*, and *Arabic* versions, and the various readings in Kennicott and *De Rossi*. 3. Consult the writers in the *Critici Sacri*. And, 4. Carefully attend to the allusions made to Asiatic customs. I would gladly save my readers all this trouble, but it would extend the commentary beyond the size of the whole book, which would not comport with the *brevity* which I study.

From this song, as well as from that of Moses, *Deut. xxxii.* we see that the *first*, as also the

Dr. Hales.

24. Blessed above women be Jael,

The wife of Heber the Kenite;

Blessed be she above women in the tent.

25. He asked water, and she gave him milk;
She brought forth butter in a lordly bowl.

26. She put her hand to the nail,

And her right hand to the workman's hammer;

And she smote Sisera;

She pierced his head, she penetrated,

And she perforated his temples.

27. Between her feet he bowed, he fell, he lay

Between her feet, he bowed, he fell;

Where he bowed, there he fell down slain.

28. The mother of Sisera looked through the window,

And exclaimed through the lattice,

Why is his chariot so long in coming?

Why linger the steps of his steeds?

29. Her wise ladies answered their mistress,

Yea, she returned answer to herself,

30. Have they not found?

Have they not divided the spoil?

To each a damsel or two apiece;

To Sisera himself a spoil of divers colours,

A spoil of divers colours embroidered;

Of divers colours embroidered on both sides

A spoil for (adorning) his neck.

31. So perish all thine enemies, O Lord!

But let thy friends (rejoice,)

As the sun going forth in his strength.

best poets of antiquity, were found among the Hebrews; and that the art of poetry was highly cultivated among them many hundreds of years before Greece, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composition. The idolizers of Greece and Italy should not forget this; to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied? Why do we not go to the "fountain head?" To all the searchers after the venerable remains of antiquity, especially to poets, I would address the words of the old prophet:

Dardaniæ duri, quæ vos à stirpe parentum

Prima tulit tellus, eadem vos ubere leto

Accipiet reduces: antiquam exquirite matrem.

Virg. Æn. iii. ver. 94.

Ye valiant sons of Troy, the land that bore

Your mighty ancestors to light before,

Once more their great descendants shall embrace.

Go; seek the ancient mother of your race.

Pitt.

CHAPTER VI.

The Israelites again do evil, and are delivered into the hands of the Midianites: by whom they are oppressed seven years, 1-2. Different tribes spoil their harvests, and take away their cattle, 3-5. They cry unto the Lord, and he sends them a prophet to reprehend and instruct them, 6-10. An angel appears unto Gideon, and gives him commission to deliver Israel; and works several miracles, to prove that he is divinely appointed to this work, 11-23. Gideon builds an altar to the Lord, under the name of Jehovah-Shalom; and throws down the altar of Baal, 24-27. His townsmen conspire against him; he expostulates with them, and they are pacified, 28-32. The Midianites and Amalekites gather together against Israel: Gideon summons Manasseh, Asher, Zebulun, and Naphtali, who join his standard, 33-35. The miracle of the fleece of wool, 36-40.

A. M. 2752.
B. C. 1252.
An. Exod. Isr. 239.
Anno ante
I. Olymp. 476
AND the children of Israel did evil in the sight of the LORD; and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed

against Israel: and because of the Midianites the children of Israel made them dens which are in the mountains, and caves, and strong holds.

A. M. 2752—

2750.

B. C. 1252—

1245.

An. Exod. Isr.

239—246.

Anno ante

I. Olymp. 476—

469.

a Ch. 2. 19.—b Hab. 3. 7.

NOTES ON CHAPTER VI.

Verse 1. *Delivered them into the hand of Midian*] The Midianites were among the most ancient and inveterate of the enemies of Israel. They joined with the Moabites to seduce them to idolatry, and were nearly extirpated by them. Num. xxxi. The Midianites dwelt on the east-

ern borders of the Dead sea; and their capital was Arnon.

Verse 2. *Made them the dens which are in the mountains*] Nothing can give a more distressing description of the state of the Israelites than what is here related. They durst not reside in the plain country, but were obliged to betake

A. M. 2752— 3 And so it was, when
2759. Israel had sown, that the
B. C. 1252— Midianites came up, and
1245. the Amalekites, and the
An. Exod. Ist. children of the East, even
239—246. they came up against them;
Anno ante I. Olymp. 476—
469.

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

A. M. 2759. 7 ¶ And it came to pass,
B. C. 1245. when the children of Israel
An. Exod. Ist. cried unto the LORD be-
246. cause of the Midianites,
Anno ante I. Olymp. 469.

8 That the LORD sent a prophet

^e Ch. 3. 13.—^f Gen. 29. 1. Ch. 7. 12. & 8. 10. 1 Kings 4. 30.
Job 1. 3.—^g Lev. 26. 16. Deut. 28. 30, 33, 51. Mic. 6. 15.
^h Or, goat.—ⁱ Ch. 7. 12.—^k Ch. 3. 15. Hos. 5. 15.—^l Heb. a
man, a prophet.

themselves to dens and caves of the mountains, and live like wild beasts; and were hunted like them by their adversaries.

Verse 3. *Children of the East*] Probably those who inhabited Arabia Deserta: Ishmaelites.

Verse 4. *Encamped against them*] Wandering hordes of Midianites, Amalekites, and Ishmaelites, came, in the times of harvest and autumn, and carried away their crops, their fruit, and their cattle. And they appear to have come early, encamped in the plain, and watched the crops till they were ready to be carried off.

Till thou come unto Gaza] That is, the whole breadth of the land, from Jordan to the coast of the Mediterranean sea. Thus the whole land was ravaged, and the inhabitants deprived of the necessities of life.

Verse 5. *They came up with their cattle and their tents*] All this proves that they were different tribes of wanderers, who had no fixed residence; but, like their descendants, the Bedouins, or wandering Arabs, removed from place to place to get prey for themselves, and forage for their cattle.

Verse 8. *The LORD sent a prophet*] The Jews say that this was Phineas; but it is more likely that it was some prophet or teacher raised up by the Lord, to warn and instruct them. Such were his witnesses; and they were raised up from time to time, to declare the counsel of God to his rebellious people.

Verse 11. *There came an angel of the LORD*] The prophet came to teach and exhort: the angel comes to confirm the words of the prophet; to call and commission him who was in-

unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land;

10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

^m Psalms 44. 2; 3.—ⁿ 2 Kings 17. 35, 37, 38. Jer. 10. 2.
^o Josh. 17. 2.—^p Heb. 11. 32, called Gideon.—^r Heb. to
cause it to flee.—^s Chap. 13. 3. Luke 1. 11, 28.—^t Josh.
1. 5.

tended to be their deliverer; and to work miracles, in order to inspire him with supernatural courage, and a confidence of success.

His son Gideon threshed wheat] This is not the only instance in which a man, taken from agricultural employments, was made general of an army, and the deliverer of his country. Shamgar was evidently a ploughman; and with his ox-goad he slew many Philistines, and became one of the deliverers of Israel. Cincinnatus was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of Gideon.

Threshed wheat by the wine-press] This was a place of privacy; he could not make a threshing-floor in open day, as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them privately threshed for the support of the family. As there could be no vintage among the Israelites, in their present distressed circumstances, the wine-press would never be suspected by the Midianites to be the place of threshing corn.

Ophrah, or Ephra, was a city, or village rather, in the half-tribe of Manasseh, beyond Jordan.

Verse 12. *The LORD is with thee*] "The Word of the Lord is with thee, thou mighty man of valour." Targum. It appears that Gideon had proved himself, on former occasions,

A. M. 2759.
B. C. 1245.
An. Exod. 1st.
246.
Anno ante
I. Olymp. 469.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the LORD said unto him,

^u So Psa. 89. 49. Isaiah 59. 1. & 63. 15.—^v Psa. 44. 1. ^w 2 Chron. 15. 2.—^x 1 Sam. 12. 11. Heb. 11. 32, 34.—^y Josh. 1. 2. Ch. 4. 6.—^z See Sam. 9. 21.—^a Heb. my thousand is the meanest. Exod. 18. 21, 25. Mic. 5. 2.

to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chooses for his work those instruments which, in the course of his operations in nature and providence, he has qualified for his purpose. The instruments thus chosen are generally *unlikely*; but they will be ever found the best qualified for the divine employment.

Verse 13. *And Gideon said unto him*] This speech is remarkable for its energy and simplicity: it shows, indeed, a measure of despondency; but not more than the circumstances of the case justified.

Verse 14. *Go in this thy might*] What does the angel mean? He had just stated that *Jehovah was with him*; and he now says, *Go in this thy might*; i. e. in the might of Jehovah, who is with thee.

Verse 15. *Wherewith shall I save Israel?*] I have neither men nor money.

Behold, my family is poor in Manasseh] *הנה אלפי behold, my thousand is impoverished*. Tribes were anciently divided into *tens*, and *fifties*, and *hundreds*, and *thousands*: the *thousands*, therefore, marked grand divisions; and, consequently, numerous families: Gideon here intimates, that the families of which he made a part were very much diminished. But if we take *אלפי alapey*, for the contracted form of the plural, which is frequently, in Hebrew nouns, joined with a verb in the singular; then the translation will be, "the thousands in Manasseh are thinned;" i. e. this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.*] Thou shalt as surely conquer all their host, as if thou hadst but one man to contend with; or, thou shalt destroy them to a man.

Verse 17. *Show me a sign*] Work a miracle, that I may know that thou hast wisdom and power sufficient to authorize and qualify me for the work.

^b Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight then show me a sign that thou talkest with me.

18 ^d Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 ^f And Gideon went in, and made ready ^g a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened

^b Exod. 3. 12. Josh. 1. 5.—^c Exod. 4. 1-8. Ver. 36, 37. ² Kings 20. 8. Psa. 26. 17. Isai. 7. 11.—^d Gen. 18. 3, 5. Ch. 13. 15.—^e Or, meat-offering.—^f Gen. 18. 6, 7, 8.—^g Heb. a kid of the goats.

Verse 18. *And bring forth my present*] My *mincha*; generally an offering of bread, wine, oil, flour, and such like. It seems from this, that Gideon supposed the person to whom he spoke to be a divine person. Nevertheless, what he prepared and brought out, appears to be intended simply as an entertainment to refresh a respectable stranger.

Verse 19. *Made ready a kid—the flesh he put in a basket, and he put the broth in a pot*] The manner in which the Arabs entertain strangers will cast light on this verse. Dr. Shaw observes, "Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetite, the master of the tent fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cucasoe: the rest was made *kab-ab*, i. e. cut to pieces and roasted, which we reserved for our breakfast or dinner next day." May we not suppose, says Mr. Harmer, that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and when ready brought out the stewed meat in a pot, with unleavened cakes of bread, which he had baked; and the other part, the *kab-ab*, in a basket, for him to carry with him, for some after repast in his journey. See *Shaw's and Pococke's Travels*; and *Harmer's Observations*.

Brought it out unto him under the oak] Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privilege of the refreshing breeze. Under a shade, in the open air, the Arabs to the present day, are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel

A. M. 2759.
B. C. 1245.
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1. Olymp. 469.

cakes, and ^b lay them upon this rock, and ^c pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and ^k there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon ^l perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! ^m for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, ⁿ Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there

^b Ch. 13. 19.—^c See 1 Kings 18. 33, 34.—^k Lev. 9. 24. 1 Kings 18. 38. 2 Chron. 7. 1.—^l Ch. 13. 21.—^m Gen. 16. 13. & 32. 30. Exod. 33. 20. Ch. 13. 22.—ⁿ Dan. 10. 19.—^o That is, *the*

intended to make the flesh and bread an offering to God, and the broth a libation.

Verse 21. *The angel—put forth the end of the staff*] He appeared like a traveller with a staff in his hand: this he put forth; and, having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

Then the angel—departed out of his sight.] Though the angel vanished out of his sight, yet God continued to converse with him, either by secret inspiration in his own heart, or by an audible voice.

Verse 22. *Alas, O Lord God! for because I have seen*] This is an elliptical sentence, a natural expression of the distressed state of Gideon's mind: as if he had said, Have mercy on me, O Lord God! else I shall die; because I have seen an angel of Jehovah face to face. We have frequently seen that it was a prevalent sentiment, as well *before* as *under the law*, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens; and we find an instance of it in the fable of *Jupiter and Semele*. She wished to see his glory; she saw it, and was struck dead by the effulgence. See the notes on Exod. xxxiii. 20. We find that a similar opinion prevailed very anciently among the Greeks: In the hymn of Callimachus, *Εἰς Δευτέρα τῆς Παλλάδος*, ver. 100. are these words:

Κρονίος δ' ὅτε λεγόντι νομοί,
Ὅς με τιν' ἀθανάτων, ὅα μὴ θεὸς αὐτὸς ἴληται
Ἀθρήσῃ, μισθὸν τούτων ἰδεῖν μεγάλην.

"The laws of Saturn enact, that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight."

Verse 23. *Fear not: thou shalt not die*] Here the discovery is made by God himself: Gideon is not curiously prying into forbidden mysteries; therefore, he shall not die.

unto the LORD, and called it ^o Jehovah-shalom: unto this day it *is* yet ^p in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ^r even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and ^s cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this ^t rock, ^u in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did ^v as the LORD had said unto him: and *so* it was, because he

LORD send peace:—See Gen. 22. 14. Exod. 17. 15. Jer. 33. 16. Ezek. 48. 35.—^p Ch. 8. 32.—^q Or, *and*.—^r Exod. 34. 13. Deut. 7. 5.—^t Heb. *strong place*.—^u Or, *in an orderly manner*

Verse 24. *Gideon built an altar—and called it Jehovah-shalom*] The words יהוה שלום *Yehovah Shalom*, signify The Lord is my Peace; or, *The Peace of Jehovah*: and this name he gave the altar, in reference to what God had said, ver. 23. *Peace be unto thee*, שלום *shalom leka*: "peace to thee;" which implied not only a *wish*, but a *prediction* of the prosperous issue of the enterprise in which he was about to engage. It is likely that this is the altar which is mentioned in ver. 26. and is spoken of here merely by anticipation.

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse; for, according to the Hebrew text, *two* bullocks are mentioned here; but there is only one mentioned in ver. 26 and 28. But what was this *second* bullock? Some think, that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable; as the *second bullock* is so particularly distinguished from *another* which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property, (see ver. 29 and 30.) so this *second ox* was probably reared and fattened at the expense of the men of that village; else why should they so particularly *resent* its being offered to Jehovah?

Verse 26. *With the wood of the grove*] It is probable that *אשרה Asherah* here signifies *Astarte*; and that there was a *wooden image* of this goddess on the altar of Baal. Baal-peor was the same as *Priapus*, *Astarte* as *Venus*; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of *wood*. This is the case still with the inhabitants of the South Sea Islands, with the Indians of America, and with the inhabitants of Ceylon: many of the images of Budhoo are of wood. The Scandinavians also had *wooden gods*.

Verse 27. *He feared his father's household*] So it appears that his father was an idolater:

A. M. 2759. feared his father's house-
B. C. 1245. hold, and the men of the
An. Exod. Isr. city, that he could not do it
246. by day, that he did it by
Anno ante night.
I. Olymp. 469.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

¶ That is, Let Baal plead.—w 1 Sam. 12. 11. 2 Sam. 11. 21. Jerubbesheth; that is, Let the shameful thing plead.—See Jer. 11. 13. Hos. 9. 10.—x Ver. 3.

but as Gideon had ten men of his own servants, whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

Verse 28. The second bullock was offered] It appears that the second bullock was offered, because it was just seven years old, ver. 25. being calved about the time that the Midianitish oppression began; and it was now to be slain, to indicate that their slavery should end with its life. The young bullock, ver. 25. is supposed to have been offered for a peace-offering; the bullock of seven years old, for a burnt-offering.

Verse 29. Gideon the son of Joash hath done this thing.] They fixed on him the more readily, because they knew he had not joined with them in their idolatrous worship.

Verse 30. The men of the city said] They all felt an interest in the continuance of rites, in which they had often many sensual gratifications. Baal and Ashtaroth would have more worshippers than the true God; because their rites were more adapted to the fallen nature of man.

Verse 31. Will ye plead for Baal?] The words are very emphatic: "Will ye plead in earnest עֲרֹךְ for Baal? Will ye מִשְׁתַּחֲוִי really save him? If he be God, אֱלֹהִים Elohim, let him contend for himself, seeing his altar is thrown down." The paragogic letters in the words plead and save greatly increase the sense. Joash could not slay his son; but he was satisfied he had insulted Baal: if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the heathens. Thus Tacitus, lib. 1. c. 73. A. U. C. 768. mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus in the auction of his gardens; and the other of having sworn falsely by the name of Augustus, who had been deified by the senate: among other things he said,

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the East, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

¶ Josh. 17. 16.—x Ch. 3. 10. 1 Chron. 12. 13. 2 Chron. 24. 20.—a Heb. clothed.—b Numb. 10. 3. Ch. 3. 27.—c Heb. was called after him.

Non ideo decretum patri suo culum, ut in perniciem civium is honor verteretur. Nec contra religiones fieri quod effigies ejus, ut alia nomen simulachra venditionibus hortorum, et domuum accedant. Jusjurandum perinde estimandum quam si Jovem sefellisset: deorum injuriæ diis curæ. "That divine honours were not decreed to his father (Augustus) to lay snares for the citizens: and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself; but the gods themselves must take cognizance of the injuries done unto them." Livy has a similar sentiment, Hist. lib. x. c. 6. where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeased: but, says he, Simulabant ad deos id magis, quam ad se pertinere; ipsos visuros, ne sacra sua polluantur. "They pretended that these things belonged more to the gods than themselves: and that they should take care that their sacred rites were not polluted."

Verse 32. He called him Jerubbaal] Let Baal contend; changed, 2 Samuel xi. 31. into Jerubbesheth, he shall contend against confusion or shame; thus changing Baal, lord, into Bosheth, confusion or ignominy. Some think that Jerubbaal was the same with Jerombalus, who, according to Sanchoniatho and Porphyry, was a priest of Jeco. But the history of Sanchoniatho is probably a forgery of Porphyry himself, and worthy of no credit.

Verse 33. Then all the Midianites] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty; they formed a general association against Israel.

Verse 34. The Spirit of the Lord came upon Gideon] He was endued with preternatural courage and wisdom.

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 ^d Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *besides*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

^d See Exod. 4. 3, 4, 6, 7.

Verse 36: *If thou wilt save Israel*] Gideon was very bold; and God was very condescending. But probably the request itself was suggested by the Divine Spirit.

On the miracle of the *fleece, dew, and dry ground*, Origen, in his eighth homily on the Book of Judges, has many curious and interesting thoughts. I shall insert the substance of the whole.

The *fleece* is the *Jewish nation*. The *fleece covered with dew*, while *all around is dry*; the *Jewish nation* favoured with the law and the prophets. The *fleece dry*; the *Jewish nation* cast off for rejecting the Gospel. *All around watered*; the Gospel preached to the *Gentiles*, and they converted to God. The *fleece on the threshing floor*; the *Jewish people* in the land of Judea, *winnowed, purged, and fanned* by the Gospel. *The dew wrung out into the bowl*; the doctrines of Christianity, extracted from the

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, ^e Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

^e Gen. 18. 32.

Jewish writings, shadowed forth by Christ's pouring water into a basin, and washing the disciples' feet. The pious father concludes that he has now wrung this water out of the fleece of the Book of Judges, as he hopes by and by to do out of the fleece of the Book of Kings, and out of the fleece of the Book of Isaiah or Jeremiah; and he has received it into the basin of his heart, and there conceived its true sense; and is desirous to wash the feet of his brethren, that they may be able to walk in the way of the preparation of the Gospel of peace. ORIGEN, *Op. vol. ii. pag. 475. edit. Benedict.*

All this, to some, will doubtless appear trifling; but it is not too much to say, that scarcely any pious mind can consider the homily of this excellent man without drinking into a measure of the same spirit; so much sincerity, deep piety, and unction, appear throughout the whole.

CHAPTER VII.

The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianitish host, 1—8. Gideon is directed to go down unto the host in the night, that he may be encouraged on hearing what they say, 9—12. He obeys, and hears a Midianite tell a remarkable dream unto his fellow, which predicted the success of his attack, 13—15. He takes encouragement, divides his men into three companies, gives a trumpet, with a lighted lamp concealed in a pitcher, with directions how to use them, 16—18. They come to the Midianitish camp at night, when all suddenly blowing their trumpets, and exposing their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain, 19—24. Oreb and Zeeb, two Midianitish princes, are slain, 25.

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

THEN ^a Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the

^a Chap.

north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

6. 32.

which the Midianitish host was seized at this place.

Verse 2. *The people that are with thee are too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited, might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would

(3**)

NOTES ON CHAPTER VII.

Verse 1. *Then Jerubbaal, who is Gideon*] It appears that Jerubbaal was now a surname of Gideon, from the circumstance mentioned ch. vi. ver. 32. See ch. viii. ver. 35.

The well of Harod] If this was a town or village, it is nowhere else mentioned. Probably as חרד *chared* signifies to shake or tremble through fear, the fountain in question may have had its name from the terror and panic with

A. M. 2759. Israel^b vaunt themselves
B. C. 1245. against me, saying, Mine
An. Exod. Isr. own hand hath saved me.
246.

Anno ante
I. Olymp. 469. 3 Now therefore go to,
proclaim in the ears of the people, say-
ing, ^c Whosoever is fearful and afraid,
let him return, and depart early from
mount Gilead. And there returned of
the people twenty and two thousand;
and there remained ten thousand.

4 And the LORD said unto Gideon,
The people are yet too many; bring
them down unto the water, and I will
try them for thee there: and it shall be,
that of whom I say unto thee, This
shall go with thee, the same shall go
with thee; and of whomsoever I say
unto thee, This shall not go with thee,
the same shall not go.

5 So he brought down the people un-
to the water: and the LORD said unto
Gideon, Every one that lappeth of the
water with his tongue, as a dog lappeth,
him shalt thou set by himself; likewise
every one that boweth down upon his
knees to drink.

6 And the number of them that lap-
ped, *putting* their hand to their mouth,

^b Deut. 8. 17. Isai. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.—^c Deut.
20. 8. 1 Mac. 3. 56.—^d 1 Sam. 14. 6.—^e Gen. 46. 2, 3.

inspire the Israelites with confidence, and the
Midianites with fear.

Verse 3. *Whosoever is fearful and afraid,
let him return—from mount Gilead.*] Gideon
was certainly not at mount Gilead at this time;
but rather near mount Gilboa. Gilead was on
the other side of Jordan: Calmet thinks there
must either have been two Gileads, which does
not, from the Scripture, appear to be the case;
or that the Hebrew text is here corrupted;
and that for Gilead we should read Gilboa.
This reading, though adopted by Houbigant,
is not countenanced by any MS. nor by any of
the versions.

Dr. Hales endeavours to reconcile the whole,
by the supposition that there were in Gideon's
army many of the eastern Manassites, who
came from mount Gilead; and that these were
more probably afraid of their neighbours, the
Midianites, than the western tribes were; and
therefore, proposes to read the text thus: *Who-
soever from mount Gilead is fearful and afraid,
let him return (home) and depart early. So there
returned (home) twenty-two thousand of the peo-
ple.* Perhaps this is, on the whole, the best
method of solving this difficulty.

*There returned of the people twenty and two
thousand*] Gideon's army was at this time thirty-
two thousand strong: and after the above
address twenty-two thousand went away. How
astonishing, that in thirty-two thousand there
should be found not less than twenty-two thou-
sand poltrons; who would neither fight for God
nor their oppressed country! A state of slavery

were three hundred men: A. M. 2759.
but all the rest of the people B. C. 1245.
An. Exod. Isr. bowed down upon their
246. knees to drink water. Anno ante
I. Olymp. 469.

7 And the LORD said unto Gideon,
^d By the three hundred men that lapped
will I save you, and deliver the Midian-
ites into thine hand: and let all the *other*
people go every man unto his place.

8 So the people took victuals in their
hand, and their trumpets: and he sent
all the *rest* of Israel every man unto his
tent, and retained those three hundred
men: and the host of Midian was be-
neath him in the valley.

9 ¶ And it came to pass the same
^e night, that the LORD said unto him,
Arise, get thee down unto the host; for
I have delivered it into thine hand.

10 But if thou fear to go down, go thou
with Phurah thy servant down to the
host:

11 And thou shalt ^f hear what they
say: and afterward shall thine hands
be strengthened to go down unto the
host. Then went he down with Phu-
rah his servant unto the outside of the
^g armed men that were in the host.

^f Ver. 13, 14, 15.—See Gen. 24. 14. 1 Sam. 14. 9, 10.—^g Or,
ranks by five. Exod. 13. 18.

debases the mind of man, and renders it in-
capable of being influenced by the pure princi-
ples of patriotism or religion. In behalf of the
army of Gideon we may say, if the best ap-
pointed armies in Europe had the same address,
bonâ fide, from their generals, as the Israelites
had, at least an equal proportion would return
home.

Verse 5. *Every one that lappeth of the water
—as a dog*] The original word *yalok*, is
precisely the sound which a dog makes when
he is drinking.

Verse 6. *The number of them that lapped*] From
this account it appears, that some of the
people went down on their knees; and, putting
their mouths to the water, sucked up what they
needed; the others stooped down; and taking
up water in the hollow of their hands, applied it
to their mouth.

Verse 8. *So the people took victuals*] The
three hundred men that he reserved took the
victuals necessary for the day's expenditure,
while the others were dismissed to their tents
and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand.*] I
have determined to do it; and it is as sure
as if it were done.

Verse 11. *Unto the outside of the armed men*] No
doubt the vast multitudes of Midianites, &c.
which came merely for plunder, were wholly
unarmed; but they had a guard of armed men,
as all the caravans have; and those guards were
on the outside of the multitudes: it was to these
that Gideon and his servant came.

A. M. 2759.
B. C. 1245.
An. Exod. Istr.
246.
Anno ante
I. Olymp. 469.

12 And the Midianites, and the Amalekites, and ^b all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and ⁱ the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the ^k LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hun-

^k Chap. 6. 5, 33. & 8. 10.—ⁱ Heb. *the breaking thereof*.
^k Chap. 7. 7.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God, for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudential means: and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural means used: *Go, dip thyself seven times in Jordan:—Go, wash in the pool of Siloam.*

Verse 18. *The sword of the Lord, and of Gideon*] The word *cherib*, “sword,” is not found in this verse, though it is necessarily implied, and is found in ver. 20. But it is found in this place in the *Chaldee*, *Syriac*, and *Arabic*; and in eight of *KenNICOT's* and *De Rossi's* MSS. The reading appears to be genuine.

Verse 20. *Blew the trumpets, and brake the pitchers*] How astonishing must the effect be (in a dark night) of the sudden glare of three hundred torches, darting their splendour in the same instant on the half-awakened eyes of the terrified Midianites; accompanied with the clangour of three hundred trumpets, alternately mingled with the thundering shout of *חֲרִיב*

dred men *into* three companies, and he put ^a a trumpet in every man's hand, with empty pitchers, and ^m lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD, and of Gideon.*

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and ⁿ they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and ^o they cried, The sword of the LORD, and of Gideon.

ⁱ Heb. *trumpets in the hand of all of them*.—^m Or, *fire-brands, or, torches*.—ⁿ Ver. 18, 22.—^o Ver. 18.

חֲרִיב *cherib layhovah ulgideon*, “a sword for the Lord and for Gideon!”

Origen, in his ninth homily on this book, makes these three hundred men types of the preachers of the Gospel; their trumpets, of the preaching of Christ crucified; and their lights, or torches, of the holy conduct of righteous men. In some verses of an ancient author, attributed to *Tertullian*, and, written against the heretic *Marcion*, Gideon's three hundred men are represented as horsemen; and in this number he finds the mystery of the cross, because the Greek letter *T tau*, which is the numeral for 300, is itself the sign of the cross. The verses, which may be found in vol. v. of the *Pisaurian* Collection of the Latin heathen and Christian poets, *Advers. Marcion*, lib. 3. ver. 18. as being very curious, and not often to be met with, I shall here subjoin:

*Ex quibus ut Gideon duz agminis acer in hostem,
Non virtute sua tutelam acquirere genti
Firmatusque fides signum petit ezcua menti,
Quo vel non posset, vel posset vincere bellum,
Vellus ut in noctem positum de rore maderet,
Et tellus omnis circum siccata jaceret,
Hoc inimicorum palmam coalascere mundo;
Atque iterum solo remanenti vulture sicco,
Hoc eadem tellus roraret nocte liquore,
Hoc etenim signo pradonum stravit acervos.
Congressus populo Christi, sine milite multo:
Tercenteno equite (numerus Tau littera Græca)
Armatis facibusque et cornibus ore caudentum.
Vellus erat populus ovium de semine sancto.
Nam tellus varia gentes fusæque per orbem;
Verbum quod nutrit, sed nox est mortis imago.
Tau signum crucis et cornu præconia vite,
Lucentesque fasces in lychno spiritus ardens*

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

21 And they ^p stood every man in his place round about the camp: ^r and all the host ran, and cried, and fled.

22 And the three hundred ^s blew the trumpets, and ^t the LORD set ^u every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah ^v in Zererath, and to the ^w border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

^p Exod. 14. 13, 14. 2 Chron. 20. 17.—^r 2 Kings 7. 7, 15.
^s Josh. 6. 4, 16, 20. Sec 2 Cor. 4. 7. ^t Psa. 83. 9. Isa. 9. 4.
^u 1 Sam. 14. 20. 2 Chron. 20. 23.

Gideon, keen in arms, was captain of the host, And acquired redemption for his people, but not by his own power.

Being strengthened in faith, his heart was influenced to ask a sign,

By which he might know whether or not he should be successful in battle.

A fleece was so placed by night, that it might be wet with dew;

And all the surrounding earth remain dry.

By this he was to learn that he should gain the victory over his enemies.

The sign was reversed, the fleece remaining dry while all the ground was moist;

And by this sign he was to know that he should slaughter those troops of robbers.

The people of Christ conquer without any military force; Three hundred horsemen, (for the Greek letter *T tau*, is the emblem of the number,)

Armed with torches, and blowing with trumpets.

The fleece of the sheep are the people sprung from the Messiah;

And the earth are the various nations dispersed over the world, It is the word which nourishes; but night is the image of death.

Tau is the sign of the cross, and the trumpets the emblems of the heralds of life,

And the burning torches in the pitchers the emblems of the Holy Spirit.

We see here what abstruse meanings a strong imagination, assisted by a little piety, may extract from what was never intended to be understood as a mystery.

Verse 21. *They stood every man in his place*] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they were the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion; and supposing that their enemies were in the midst of them, they turned their swords against every man they met; while, at the same time, they endeavoured to escape for their lives. No stratagem was ever better imagined, none better executed, and none more completely successful.

Verse 22. *Fled to Beth-shittah*] This is nowhere else mentioned in Scripture.

Zererath] This and *Tabbath* are nowhere else to be found.

A. M. 2759.
B. C. 1245.
An. Exod. Isr.
246.
Anno ante
I. Olymp. 469.

24 ¶ And Gideon sent messengers throughout all ^a mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and ^b took the waters unto ^c Beth-barah and Jordan.

25 And they took ^a two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon ^b the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the ^c other side Jordan.

^v Or, toward.—^w Heb. *tip*.—^x Chap. 3. 27.—^y Chap. 3. 28.—^z John 1. 28.—^a Chap. 8. 3. Psa. 83. 11.—^b Isai. 19. 26.—^c Ch. 8. 4.

Abel-meholah] This was the birth-place of the prophet Elisha, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The *Zartanah* mentioned in this last quoted verse, was probably the same as *Zererath*. Its situation corresponds well with *Abel-meholah*.

Verse 23. *The men of Israel gathered*] It is very likely that these were some persons whom Gideon had sent home the day before, who now hearing that the Midianites were routed, went immediately in pursuit.

Verse 24. *Take before them the waters unto Beth-barah*] This is probably the same place as that mentioned, John i. 28. where the Hebrews forded Jordan under the direction of Joshua. To this place the Midianites directed their flight, that they might escape into their own country: and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. *They slew Oreb upon the rock Oreb*] These two generals had taken shelter, one in the cavern of a rock, the other in the vat of a wine-press; both of which places were, from this circumstance, afterward called by their names.

Brought the heads of Oreb and Zeeb to Gideon] OREB signifies a raven; and ZEEB, a wolf. In all ancient nations we find generals and princes taking their names from both birds and beasts: the Romans had their *Gracchi*, jackdaws; *Corvini*, crows; *Aquilini*, eagles, &c. We have the same in our *Crows*, *Wolfs*, *Lions*, *Hawks*, *Bulls*, *Kids*, &c. Among barbarous nations, the head of the conquered chief was often brought to the conqueror. Pompey's head was brought to Cæsar, Cicero's head to Mark Antony, the heads of Ahab's children to Jehu, &c. These barbarities are not often practised now, except among the Mohammedans, or the savages of Africa and America; and, for the credit of human nature, it is a pity that such barbaric atrocities had ever been committed.

CHAPTER VIII.

The Ephraimites are angry with Gideon, because he did not call them particularly to his assistance; he pacifies them, 1—3. Gideon and his three hundred men pass over Jordan, pursuing the Midianites; and, being faint, ask victuals from the princes of Succoth, but are refused, 4—7. They make the like application to the people of Penuel, and are also refused, 8, 9. Gideon defeats Zebah and Zalmunna, the two kings of Midian, and takes them prisoners, 10—12. He chastises the men of Succoth and Penuel, 13—17. He slays Zebah and Zalmunna, who had killed his brethren, 18—21. The Israelites offer him the kingdom, which he refuses, 22, 23. He requires from them the gold rings which they had taken from the Ishmaelites, and makes an ephod, which he sets up at Ophrah; and it became an instrument of idolatry, 24—27. The land enjoys peace forty years; Gideon dies, having seventy-one sons, 28—32. The Israelites fall into idolatry, and forget their obligations to Succoth's family, 33—35.

A. M. 2759.
B. C. 1245.
An. Exod. Isr. 246.
Anno ante I. Olymp. 469.

AND the men of Ephraim said unto him, ^b Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him ^c sharply.

² And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

³ ^d God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their ^e anger ^f was abated toward him, when he had said that.

⁴ ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

⁵ And he said unto the men of ^g Succoth, Give, I pray you, loaves of bread

unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

⁶ And the princes of Succoth said, ^h Are the hands of Zebah and Zalmunna now in thine hand, that ⁱ we should give bread unto thine army?

⁷ And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, ^k then I will ^l tear your flesh with the thorns of the wilderness, and with briers.

⁸ And he went up thence ^m to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

⁹ And he spake also unto the men of Penuel, saying, When I ⁿ come again in peace, ^o I will break down this tower.

¹⁰ ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with

^a See Ch. 12. 1. ² Sam. 19. 41.—^b Heb. *What thing is this thou hast done unto us?*—^c Heb. *strongly*.—^d Ch. 7. 24, 25. Phil. 2. 3.—^e Heb. *spirit*.—^f Prov. 15. 1.

^g Gen. 33. 17. Psa. 60. 6.—^h See 1 Kings 20. 11.—ⁱ See 1 Sam. 25. 11.—^k Ver. 16.—^l Heb. *thresh*.—^m Gen. 32. 30. 1 Kings 12. 25.—ⁿ 1 Kings 22. 27.—^o Ver. 17.

NOTES ON CHAPTER VIII.

Verse 1. *The men of Ephraim said*] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he was not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him, chap. vii. 25.

Verse 2. *Is not the gleaning, &c.*] That is, the Ephraimites have performed more important services than Gideon and his men; for he supports the assertion, by observing that it was they who took the two Midianish generals, having discomfited their hosts at the passes of Jordan.

Verse 3. *Then their anger was abated*] A soft answer turneth away wrath. He might have said that he could place but little dependence on his brethren, when, through faint-heartedness, 22,000 left him at one time: but he passed this by, and took a more excellent way.

Verse 4. *Faint, yet pursuing*] The Vulgate paraphrases this, *et præ lassitudine, fugientes persequi non poterant*, “and through fatigue unable to pursue the fugitives.”

Verse 5. *Give, I pray you, loaves of bread*] As Gideon was engaged in the common cause of Israel, he had a right to expect succour from the people at large. His request to the men of

Succoth and Penuel was both just and reasonable.

Verse 6. *Are the hands of Zebah and Zalmunna now in thine hand*] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them; and they dared not trust God.

Verse 7. *I will tear your flesh*] What this punishment consisted in, I cannot say; it must mean a severe punishment; as if he had said, I will thrash your flesh with briers and thorns, as corn is thrashed out with thrashing instruments. Or, ye shall be trodden down under the feet of my victorious army; as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. *Penuel* was also in the same tribe, and not far distant from Succoth.

Verse 9. *I will break down this tower.*] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

Verse 10. *Zebah and Zalmunna were in Karkor*] If this were a place, it is nowhere else mentioned in Scripture. Some contend that קרקר *karkor*, signifies *rest*; and thus the Vulgate understood it; Zebah and Zalmunna *requiescebant*, rested, with all their army. And

A. M. 2759. them, about fifteen thousand
B. C. 1245. men, all that were left of
An. Exod. Isr. 246. all the hosts of the children
Anno ante of the East: for there fell
I. Olymp. 469. a hundred and twenty thousand men
that drew sword.

11 And Gideon went up by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

p Ch. 7. 12.—r Or, a hundred and twenty thousand, every one drawing a sword. Ch. 20. 2, 15, 17, 25. 2 Kings 3. 26.
* Numb. 32. 35, 42.—† Ch. 18. 27. 1 Thessa. 5. 3.—‡ Psu. 83. 11.

this seems the most likely; for it is said, verse 11. that Gideon smote the host, for the host was secure.

Verse 13. *Returned from battle before the sun was up*] This does not appear to be a proper translation of מלמעה העהה milmaaleh hechares. It should be rendered *from the ascent of Chares*: this is the reading of the *Septuagint*, the *Syriac*, and the *Arabic*.

Verse 14. *He described unto him the princes of Succoth*] The young man probably gave him the names of seventy persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. *He taught the men of Succoth.*] Instead of הורה he taught, Houbigant reads הורה he tore; and this is not only agreeable to what Gideon had threatened, ver. 7. but is supported by the *Vulgate*, *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The Hebrew text might have been easily corrupted in this place by the change of ש shin into פ ain; letters very similar to each other.

Verse 18. *What manner of men were they whom ye slew at Tabor?*] We have no antecedent to this question; and are obliged to conjecture one: it seems as if Zebah and Zalmunna had massacred the family of Gideon, while he was absent on this expedition. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were his own brethren. This determines him to avenge their death, by slaying the Midianitish kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand;

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did

upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?*

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penueel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them

v Hob. terrified.—w Heb. writ.—x Verse 6.—y Verse 7.
z Heb. made to know.—a Verse 9.—b 1 Kings 12. 25.—c Ch. 4.
6. Psu. 89. 12.—d Heb. according to the form, &c.

but when he found they had been all slain, he decrees the death of their murderers. There is something in this account similar to that in the 12th Æneis of Virgil—When Turnus was overthrown, and supplicates for his life, and Æneas was inclined to spare him; he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy: this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend. The story is well told:—

Stetit acer in armis
Æneas, volvens oculos, dextramque repressit.
Et jam jamque magis cunctantem flectere sermo
Ceperat: infelix humero cum apparuit ingens
Balleus, et notis fulserant cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille oculis postquam savi monumenta doloris,
Eruisvasque hausit: furis accensus et ira
Terribilis: Tunc hinc spoliis indute meorum
Eripiare mihi?—Pallas, te hoc vulnere, Pallas
Immolat: et pænam scelerato ex sanguine sumit.
Hoc dicens, ferum adverso sub pectore condit
Feroxidus:—
Virg. Æn. xii. ver. 938.

“In deep suspense the Trojan seem’d to stand,
And just prepar’d to strike, repress’d his hand.
He roll’d his eyes, and every moment felt
His manly soul with more compassion melt.
When, casting down a casual glance, he spied
The golden belt that glitter’d on his side;
The fatal spoils which haughty Turnus tore
From dying Pallas, and in triumph wore.
Then rous’d anew to wrath, he loudly cries,
(Flames, while he spoke, came flashing from his eyes,)
Traitor! dost thou! dost thou to grace pretend,
Clad, as thou art, in trophies of my friend?
To his sad soul a grateful off’ring go;
’Tis Pallas, Pallas gives this deadly blow.
He rais’d his arm aloft; and, at the word,
Deep in his bosom drove the shining sword.”

Dryden.

The same principle impels Gideon to slay Zebah and Zalmunna which induced Æneas to kill Turnus: and perhaps the ornaments which he took from their camels’ necks, vers.

A. M. 2759.
B. C. 1245.
An. Exod. Ier.
246.
Anno ante
I. Olymp. 469.

alive, I would not slay you. 20 And he said unto Jether his first-born, Up, and slay them. But the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and ^eslew Zebah and Zalmunna, and took away the ^fornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son

e Pau. 83. 11.—f Or, ornaments like the moon.—g 1 Sam.

21. were some of the spoils of his slaughtered brethren.

Verse 20. *He said unto Jether his first-born*] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no executioner was required. Gideon slays Zebah and Zalmunna with his own hand. So Samuel is said to have hewn Agag in pieces, 1 Sam. xv. 32. Beniah slew Joab, 1 Kings ii. 25. Saul orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xxiii. 17.; and David caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. *Then Zebah and Zalmunna said, Rise thou, and fall upon us*] It was disgraceful to fall by the hands of a child; and the death occasioned by the blows of such a person must be much more lingering and tormenting. Some have even employed children to despatch captives. *Civilis*, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him Tacitus says, *Hist. lib. iv. c. 61. Ferebatur parvulo filio quosdam captivorum, sagittis jaculisque puerilibus figendos obtulisse*; "He is said to have given to his little son some prisoners, as butts to be shot at, with little darts and arrows." This was for their greater torment and dishonour; and to inure his child to blood! Could any thing like this have been the design of Gideon?

The ornaments that were on their camels' necks.] The heads, necks, bodies, and legs, of camels, horses, and elephants, are highly ornamented in the eastern countries; and, indeed, this was common, from the remotest antiquity, in all countries. *Virgil* refers to it as a thing long before his time, who thus describes the horses given by king Latinus to the ambassadors of Æneas. *Æn. lib. vii. ver. 274.*

*Hæc effatus, equos numero pater eligit omni.
Stabant tercentum nitidi in præcipibus altis:
Omniibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa munilia pendunt:
Tecti auro fulvum, mandunt sub dentibus aurum.*

"He said, and ordered steeds to mount the band;
In lofty stalls three hundred coursers stand:
Their shining sides with crimson covered o'er;
The sprightly steeds embroidered trappings wore,
With golden chains, refulgent to behold:
Gold were their brides, and they champ'd on gold." Pitt.

also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: ^gthe LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, ^hbecause they *were* Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

8. 7. & 10. 19. & 12. 12.—h Gen. 25. 13. & 37. 25, 28.

Instead of ornaments, the *Septuagint* translates *τους μηνίσκους* the crescents, or half-moons; and this is followed by the *Syriac* and *Arabic*. The worship of the moon was very ancient; and, with that of the sun, constituted the earliest idolatry of mankind. We learn from ver. 24. that the Ishmaelites or Arabs, as they are termed by the *Targum*, *Syriac*, and *Arabic*, had golden ear-rings, and probably a crescent in each; for it is well known that the Ishmaelites, and the Arabs who descended from them, were addicted very early to the worship of the moon: and so attached were they to this superstition, that, although *Mohammed* destroyed the idolatrous use of the crescent, yet it was universally borne in their ensigns, and on the tops of their mosques; as well as in various ornaments.

Verse 22. *Rule thou over us, both thou, and thy son, and thy son's son*] That is, become our king, and let the crown be hereditary in thy family. What a weak, foolish, and inconstant people, were these! As yet their government was a *theocracy*; and now, dazzled with the success of a man who was only an instrument in the hands of God to deliver them from their enemies, they wished to throw off the divine yoke, and shackle themselves with an unlimited hereditary monarchy! An unlimited monarchy is a curse; a limited monarchy may be a blessing; the latter may be an appointment of God, the former never can. Those who cast off their allegiance to their Maker are guilty of folly and extravagance of every kind.

Verse 23. *The LORD shall rule over you.*] Few, with such power at their command, would have acted as Gideon. His speech calls them back to their first principles; and should have excited in them both shame and contrition.

Verse 24. *Give me every man the ear-rings of his prey*] The spoils taken from their enemies in this warfare. This is a transaction very like to that of the Israelites and Aaron; when they brought him their golden ear-rings, out of which he made the molten calf, Exod. xxxii. 2, &c. Whether Gideon designed this ephod for an instrument of worship, or merely as a trophy, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah; and he took this occasion to provide the proper sacerdotal vestments.

A. M. 2759.
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26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and ¹ collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon ^k made an ephod thereof, and put it in his city, *even* ¹ in Ophrah; and all Israel ^m went thither a whoring after it: which thing became ⁿ a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. ^o And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had ^p threescore and ten sons ^r of his body begotten: for he had many wives.

ⁱ Or, *sweet jewels*.—^k Ch. 17. 5.—^l Ch. 6. 24.—^m Psa. 106. 39.—ⁿ Deut. 7. 16.—^o Ch. 5. 31.—^p Ch. 9. 2, 5.—^r Heb. *going out of his thigh*.—^s Ch. 9. 1.—^t Heb. *set*.

Verse 26. *The weight of the golden ear-rings was a thousand and seven hundred shekels of gold* Taking the shekel at half an ounce weight, the sum of the gold collected in ear-rings was seventy-three pounds four ounces; and worth, as gold now rates, £3300 sterling.

This computation of the weight of the golden ear-rings, taken from the slaughtered Ishmaelites, will bring to the reader's mind the slaughter of the Roman knights by the Carthaginians, at the battle of *Cannæ*; from whose spoils Hannibal sent *three bushels* of gold rings to the city of Carthage!

Verse 27. *Gideon made an ephod thereof* That is, he made an ephod *out of this mass* of gold; but he could not employ it *all* in making this one garment, for it is not likely that any man could wear a coat of nearly one hundred pounds weight. It is likely that he made a whole tabernacle service in miniature out of this gold.

All Israel went thither a whoring after it This form of speech often occurs; and has been often explained. The whole Jewish nation is represented as being united to God as a wife is to her husband. Any act of idolatry is considered as a breach of their covenant with God, as an act of whoredom is the breach of the marriage agreement between man and wife. God calls himself the husband of the Jewish nation; and their idolatries, acts of whoredom, adultery, and fornication. All Israel paid idolatrous worship to the ephod, or sacerdotal establishment, made by Gideon at Ophrah; and this is called *going a whoring after it*; see on ver. 33. For a description of the ephod, see Exod. xxv. 7. and for the other garments of the priests, see Exod. xxviii. 4, &c.

Verse 28. *Forty years in the days of Gideon* The Midianites were so completely humbled

31 ^a And his concubine that *was* in Shechem, she also bare him a son, whose name he ^t called Abimelech.

32 ¶ And Gideon the son of Joash died ^u in a good old age, and was buried in the sepulchre of Joash his father, ^v in Ophrah of the Abi-ezrites.

33 And it came to pass, ^w as soon as Gideon was dead, that the children of Israel returned again, and ^x went a whoring after Baalim, ^y and made Baal-berith their god.

34 And the children of Israel ^z remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 ^a Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

^u Gen. 25. 8. Job 5. 26.—^v Ver. 27. Ch. 6. 24.—^w Ch. 2. 19. ^x Ch. 2. 17.—^y Ch. 9. 4, 46.—^z Psa. 78. 11, 42. & 106. 13, 21. ^a Ch. 9. 16, 17, 18. Eccles. 9. 14, 15.

that they could make head no more against Israel during the forty years in which the government of Gideon lasted.

Verse 31. *His concubine* A lawful but secondary wife; whose children could not inherit.

Whose name he called Abimelech That is, *my father is king*; or *my father, hath reigned*. This name was doubtless given by the mother, and so it should be understood here: she wished to raise her son to the supreme government, and therefore gave him a name which might serve to stimulate him to seek that which she hoped he should enjoy in his father's right. See the following chapter.

Verse 32. *Gideon—died in a good old age* Supposed to have been A. M. 2799. Before Christ 1205.

Verse 33. *A whoring after Baalim* This term has probably a different meaning here to what it has ver. 7; for it is very likely that, in most parts of the pagan worship, there were many impure rites; so that *going a whoring after Baalim* may be taken in a literal sense.

Baal-berith Literally, the Lord of the covenant; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity, whose business it was to preside over compacts, leagues, treaties, covenants, &c. Some of the versions understand it as if the Israelites had made a covenant, or agreement, to have Baal for their God: so the VULGATE, *Percussuruntque cum Baal fœdus ut esset eis in deum*.

Verse 34. *Remembered not the LORD their God* They attributed their deliverance to some other cause; and did not give him the glory of their salvation.

Verse 35. *Neither showed they kindness to the house of—Gideon* They were both unthankful and unholy. Though they had the clearest proofs of God's power and goodness

before their eyes, yet they forgot him. And although they were under the greatest obligations to Gideon, and were once so sensible of them that they offered to settle the kingdom on him and his family, yet they forgot him also: for, becoming *foes* to God, they could not be *friends* to MAN.

Jerubbaal, namely, *Gideon*] This is improper: it should be *Jerubbaal Gideon*; as we say *Simon Peter*; or call any man by his *Christian* and *surname*.

THE ancients, particularly *St. Ambrose* and *St. Augustin*, have endeavoured to find out a *parallel* between our blessed Lord and Gideon. We have already seen what *Origen* has made of the whole account; who is followed in the main by the above Latin fathers. As I believe no such parallel was intended by the Spirit of God, I must be excused from going into their details. It is no credit either to Christ or Christianity to be compared to such persons, and their transactions.

1. Of Gideon, the most we can say is that which the angel said; he was a *mighty man of valour*.

2. He was also a *true patriot*; he loved his country, and hazarded his life for it: and yet he would not stir till he had the most incontestable proofs that God would, by supernatural assistance, make him victorious.

3. He was most evidently *disinterested*, and void of *ambition*: he refused the kingdom when it was offered to him, and to his heirs after him. But, consistently with the belief he had in God, he could not accept it, as this would have

been a complete alteration of the Jewish constitution, which acknowledged no ruler but God himself.

4. His motive in making of the ephod is not well understood: probably it was done with no reprehensible *design*. But the *act* was totally wrong; he had no divine authority to make such an innovation in the religious worship of his country. The ark was at Shechem: and there was the proper and only accredited priest. The *act*, therefore, can never be excused, whatever may be said of his *motive*.

5. His private character does not appear to have been very exemplary: he had *many wives*; and seventy sons by them, besides one by a concubine, which he kept at Shechem; where he was often obliged to go as *judge*, for the purpose of administering justice. In short, there is scarcely a trait in his character worthy to be compared with any thing in the conduct of the Redeemer of mankind.

6. Parallels to Christ, and the work of his spirit in the salvation of men, have been diligently sought in the Sacred Writings, by both commentators and preachers: and we have had voluminous treatises on types and antitypes: and how little has sound doctrine or true piety derived from them! They have often served to unsettle the former, and have been rather inimical, than favourable, to the interests of the latter. When the Spirit of God says such things are *types*, and such things are *allegories*, it is our duty to believe and examine: when men produce their types and metaphors, it may be our duty to doubt—he suspicious—and pass on.

CHAPTER IX.

Abimelech is made king; and, to secure himself in the kingdom, slays his brethren: Jotham, the youngest, only escapes, 1—6. Jotham reproves him and the Shechemites by a curious and instructive parable, 7—21. Abimelech having reigned three years, the Shechemites, headed by Gaal, the son of Ebed, conspire against him, 22—29. Zebul, governor of the city, apprizes Abimelech of the insurrection, who comes with his forces, and discomfits Gaal, 30—40. Abimelech assaults the city, takes, beats it down, and sows it with salt, 41—45. Several of the Shechemites take refuge in the temple of Baal-berith; Abimelech sets fire to it, and destroys in it about one thousand men and women, 46—50. He afterward besieges and takes Thebez; but while he is assaulting the citadel, a woman threw a piece of a millstone upon his head, and killed him. Thus God requited him and the men of Shechem for their wickedness, and their ingratitude to the family of Gideon, 51—57.

A. M. 2799.
B. C. 1205.
An. Exod. Isr.
286.
Anno ante
I. Olymp. 429.

AND Abimelech the son of Jerubbaal went to Shechem, unto^a his mother's

brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, ^b Whether is better for you, either that all the sons of Jerubbaal, *which are* ^c threescore and ten persons, reign over you, or that

one reign over you? remember also that I *am* ^d your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined ^e to follow Abimelech; for they said, He is our ^f brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of ^g Baal-berith, wherewith Abimelech

A. M. 2799.
B. C. 1205.
An. Exod. Isr.
286.
Anno ante
I. Olymp. 429.

^a Ch. 8. 31.—^b Heb. *What is good? whether, &c.*—^c Ch. 8. 10.

^d Gen. 29. 14.—^e Heb. *after.*—^f Gen. 29. 15.—^g Ch. 8. 33.

NOTES ON CHAPTER IX.

Verse 1. *Abimelech—went to Shechem*] We have already seen that Abimelech was the son of Gideon, by his concubine at Shechem. His going thither immediately after his father's death was to induce his townsmen to proclaim him governor, in the place of his father. Shechem was the residence of his mother, and of all her relatives.

Verse 2. *Whether is better for you, either that all the sons*] This was a powerful argument:

Whether will you have seventy tyrants, or only one? For, as he had no right to the government, and God alone was *King* at that time in Israel; so he must support his usurped rule by whatever means were most likely to effect it; a usurped government is generally supported by oppression and the sword.

Verse 3. *He is our brother.*] We shall be raised to places of trust under him; and our city will be the capital of the kingdom.

Verse 4. *Threescore and ten pieces of silver*]

A. M. 2799. hired ^b vain and light per-
 B. C. 1205. sons, which followed him.
 An. Exod. Isr. 286. 5 And he went unto his
 Anno ante father's house ¹at Ophrah,
 I. Olymp. 429. and ^kslew his brethren, the sons of Je-
 rubbaal, *being* threescore and ten per-
 sons, upon one stone; notwithstanding,
 yet Jotham the youngest son of Je-
 rubbaal was left; for he hid himself.
 6 And all the men of Shechem
 gathered together, and all the house
 of Millo, and went, and made Abime-
 lech king, ¹by the plain of the pillar
 that *was* in Shechem.
 7 ¶ And when they told *it* to Jotham,
 he went and stood in the top of ^m mount
 Gerizim, and lifted up his voice, and
 cried, and said unto them, Hearken
 unto me, ye men of Shechem, that

God may hearken unto you. A. M. 2799.
 8 The trees went forth *on* B. C. 1205.
 a time to anoint a king over An. Exod. Isr
 them; and they said unto 286.
 the olive tree, °Reign thou over us. Anno ante
 9 But the olive tree said unto them, I. Olymp. 429.
 Should I leave my fatness, ^pwherewith
 by me they honour God and man, and
 go to be promoted over the trees?
 10 And the trees said to the fig tree,
 Come thou, *and* reign over us.
 11 But the fig tree said unto them,
 Should I forsake my sweetness, and
 my good fruit, and go to be promoted
 over the trees?
 12 Then said the trees unto the vine,
 Come thou, *and* reign over us.
 13 And the vine said unto them,
 Should I leave my wine, ^swhich cheer-

^a Ch. 10. 3. 2 Chron. 13. 7. Prov. 12. 11. Acts 17. 5.—ⁱ Ch.
 6. 24.—^k 2 Kings 11. 1, 2.—¹ Heb. or, by the oak of the pillar.
 See Josh. 24. 26.

^m Deut. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20.—^p See
 2 Kings 14. 9.—^o Ch. 8. 23, 23.—^p Psa. 104. 15.—¹ Heb. go
 up and down for other trees.—^s Psa. 104. 15.

Probably *shekels*; and this was the whole of his
 exchequer. As he was now usurping the go-
 vernment of God, he begins with a *contribution*
 from the idol temple. A work begun under the
 name and influence of the devil, is not likely to
 end to the glory of God, or to the welfare of man.

Hired vain and light persons] אנשים ריקים
 anashim reykim upochazim, "worthless
 and dissolute men;" persons who were living on
 the public, and had nothing to lose. Such was
 the foundation of his *Babel* government. By a
 cunning management of such rascals most re-
 volutions have been brought about.

Verse 5. Slew his brethren] His brothers by
 the father's side, ch. viii. 30. This was a usual
 way of securing an ill-gotten throne; the per-
 son who had no right destroying all those that
 had right, that he might have no competitors.

Yet Jotham—was left] That is, all the seventy
 were killed except Jotham, if there were not
 seventy *besides* Jotham. All the histories of
 all the nations of the earth are full of cruelties,
 similar to those of Abimelech: cousins, uncles,
 brothers, husbands, and fathers, have been
 murdered by their cousins, nephews, brothers,
 wives, and children, in order that they might
 have the undisturbed possession of an ill-gotten
 throne. Europe, Asia, and Africa, can witness
 all this. Even now, some of these horribly
 obtained governments exist.

Verse 6. And all the house of Millo] If *Millo*
 be the name of a *place*, it is nowhere else men-
 tioned in the Sacred Writings. But it is pro-
 bably the name of a *person* of note and influence
 in the city of Shechem; *The men of Shechem*,
 and the family of *Millo*.

Verse 7. Stood in the top of mount Gerizim]
Gerizim and *Ebal* were mounts very near to
 each other; the former lying to the north, the
 latter to the south; and at the foot of them
 Shechem.

That God may hearken unto you.] It appears
 that Jotham received this message from God;
 and that he spoke on this occasion by divine in-
 spiration.

Verse 8. *The trees went forth on a time*] This
 is the *oldest*, and, without exception, the *best*
fable or *apologue* in the world. See the obser-
 vations at the end of this chapter.

It is not to be supposed that a fable, if well
 formed, requires much illustration: every part
 of this, a few expressions excepted, illustrates
 itself, and tells its own meaning.

To anoint a king] Hence it appears, that
 anointing was usual in the installation of kings
 long before there was any king in Israel: for
 there is much evidence that the Book of Judges
 was written before the days of Saul and David.

The olive tree] The olive was the most useful
 of all the trees in the field or forest, as the
 bramble was the meanest and the most worth-
 less.

Verse 9. *Wherewith—they honour God and*
man] I believe the word אלהים *elohim* here,
 should be translated *gods*; for the parable seems
 to be accommodated to the idolatrous state of
 the Shechemites. Thus it was understood by
 the *Vulgate*, *Arabic*, and others. It is true that
 olive oil was often used in the service of God:
 the priests were anointed with it; the lamps in
 the tabernacle lighted with it; almost all the
 offerings of fine flour, cakes prepared in the pan
 &c. had oil mingled with them; therefore Jo-
 tham might say that with it they honour God;
 and as priests, prophets, and kings, were anoint-
 ed, and their office was the most honourable,
 he might with propriety say, *therewith they*
honour man. But I am persuaded he used the
 term in the first sense. See on ver. 13.

Verse 11. *But the fig tree said—Should I*
forsake my sweetness] The fruit of the fig tree
 is the *sweetest*, or most luscious, of all fruits. A
 full ripe fig, in its own climate, has an indescri-
 bable sweetness; so much so, that it is almost
 impossible to eat them, till a considerable time
 after they are gathered from the trees, and
 have gone through an artificial preparation.
 This I have often noticed.

Verse 13. *Which cheereth God and man*] I
 believe אלהים *Elohim* here is to be taken in the

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eth God and man, and go to
be promoted over the trees?
14 'Then said all the trees
unto the 'bramble, Come
thou, and reign over us.
15 And the bramble said unto the

* Or, *thistle*.—v Numb. 27. 21. Josh. 9. 14. Isai. 30. 2. Dan.
4. 12. Hos. 14. 7.

same sense proposed on verse 9. Vast libations of wine, as well as much oil, were used in heathenish sacrifices and offerings; and it was their opinion that the gods *actually partook* of, and were *delighted* both with the wine and oil. The Pagan mythology furnishes the most exquisite wines to its gods in heaven; and hence the *nectar* and *ambrosia* so much talked of, and praised by the ancients. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes, offered to the true God. This language the idolatrous Shechemites could scarcely understand. What could the worshippers of *Baal-berith* know of the worship of the God who gave his law to Moses? And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. *Then said all the trees unto the bramble*] The word *אֲתָד*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See *Theodoret* on Psa. lviii. 10.

There is much of the *moral* of this fable contained in the different kinds of trees mentioned.

1. The olive, the most profitable tree to its owner; having few equals, either for food or medicine. 2. The fig tree, one of the most fruitful of trees, and yielding one of the most delicious fruits, and superior to all others for sweetness. 3. The vine, which alone yields a liquor, which, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man; having a most direct tendency to invigorate both. 4. The bramble, or thorn, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the olive, fig, and vine, are said in this fable to refuse the royalty, because, in consequence, they intimate they should lose their own *privileges*; we learn, that to be *invested with power*, for the public good, can be no *privilege* to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. All this is represented here under the emblem of the trees losing their *fatness*, their *sweetness*, and *good fruits*, and their *cheering influence*. In short, we see, from this most sensible fable, that the *beneficent, benevolent*, and highly *illuminated* mind, is ever averse from the love of power; and that those who do seek it are the *thoughtless*, the *vain*, the *ambitious*, and those who wish for power merely for the purpose of *self-gratification*; persons who have neither the *disposition* nor the *knowledge* to use power for the advantage of the community; and who, while they boast great things, and

trees, If in truth ye anoint
me king over you, *then* come
and put your trust in my
"shadow; and if not, "let
fire come out of the bramble, and de-
vour the "cedars of Lebanon.

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v Ver. 20. Numb. 21. 28. Ezek. 19. 14.—v 2 Kings 14. 9.
Psa. 104. 16. Isa. 2. 13. & 37. 24. Ezek. 31. 3.

make great pretensions and promises, are the tyrants of the people; and often, through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

The sleepless nights, and corroding cares, of sovereignty, are most forcibly described by a poet of our own, whose equal, in describing the inward workings of the human heart, in all varieties of character and circumstances, has never appeared, either in ancient or modern times. Hear what he puts in the mouth of two of his care-worn kings:

"How many thousand of my poorest subjects
Are at this hour asleep?—Sleep, gentle sleep,
Nature's soft nurse, how have I frightened thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, liest thou in smoky cribs,
Upon uneasy pallets stretching thee,
And hush'd with buzzing night-flies to thy slumber;
Than in the perfum'd chambers of the great,
Under the canopies of costly state,
And lull'd with sounds of sweetest melody?
O thou dull god, why liest thou with the vile
In loathsome beds; and leav'st the kingly couch
A watch-case, or a common 'larum bell?
Wilt thou upon the high and giddy mast
Seal up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf'ning clamours in the slippery clouds
That, with the hurly, death itself awakes?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rude;
And, in the calmest and most stillest night,
With all appliances and means to boot,
Deny it to a king? Then happy low, lie down!
Uneasy lies the head that wears a crown."——
"O hard condition! twin-born with greatness,
Subjected to the breath of every fool,
Whose sense no more can feel but his own wringing!
What infinite heart's ease must kings neglect,
That private men enjoy?
And what have kings that privates have not too,
Save ceremony, save general ceremony?"——
"Tis not the balm, the sceptre, and the ball,
The sword, the mace, the crown imperial,
The inter-tissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave.

Shakspeare.

This is precisely the same sentiment expressed in the denial of the olive, fig tree, and vine.

Verse 15. *Come and put your trust in my shadow*] The vain boast of the *would-be* sovereign; and of the man who is seeking to be put into power by the suffrages of the people. All promises, no performance.

Let fire come out of the bramble] A strong catachresis. The bramble was too low to give shelter to any tree; and so far from being able to consume others, that the smallest fire will reduce it to ashes, and that in the shortest time. Hence the very transitory mirth of fools is said to be like the crackling of thorns under a pot.

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16 Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him * according to the deserving of his hands; 17 (For my father fought for you, and ^r adventured his life far, and delivered you out of the hand of Midian;

18 ^z And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then ^a rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, ^b let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^c Beer, and dwelt there, for fear of Abimelech his brother.

* Ch. 8. 35.—^r Heb. *cast his life*.—^z Ver. 5, 6.—^a Isa. 8. 6. Phil. 3. 3.—^b Ver. 15, 56, 57.—^c 2 Sam. 20. 14.—^d 1 Sam. 16. 14. & 18. 9, 10.—See 1 Kings 12. 15. & 22. 22. 2 Chron. 10. 15. &

Abimelech was the *bramble*; and the *cedars of Lebanon* all the nobles and people of Israel. Could they, therefore, suppose, that such a low-born, uneducated, cruel, and murderous man, could be a proper protector, or a humane governor? He who could imbrue his hands in the blood of his brethren, in order to get into power, was not likely to stop at any means to secure that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this:—Weak, worthless, and wicked men, will ever be foremost to thrust themselves into power; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. *Let fire come out from Abimelech*] As the thorn, or bramble, may be the means of kindling other wood, because it may be easily ignited; so shall Abimelech be the cause of kindling a fire of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 21. *Went to Beer*] Mr. Maundrel, in his *Journéy from Aleppo to Jerusalem*, p. 64. 5th edit. mentions a place of this name, which he thinks to be that to which Jotham fled, and supposed to be the same as Michmash, 1 Sam.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then ^d God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem ^e dealt treacherously with Abimelech;

24 ^f That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which ^g aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made ^h merry, and went into ⁱ the house of their god, and did eat and drink, and cursed Abimelech.

18. 19, &c. Isa. 19. 2, 14.—^e Isa. 33. 1.—^f 1 Kings 2. 32. Esth. 9. 25. Psal. 7. 16. Matt. 23. 35, 36.—^g Heb. *strengthened his hands to kill*.—^h Or, *songs*: See Isa. 16. 9, 10. Jer. 25. 30.—ⁱ Ver. 4.

xiv. It is situated, he says, toward the south, on an easy declivity; and has a fountain of excellent water, at the bottom of the hill, from which it has taken its name.

Verse 23. *God sent an evil spirit*] He permitted jealousies to take place, which produced factions; and these factions produced insurrections, civil contentions, and slaughter.

Verse 25. *The men of Shechem set liers in wait*] It pleased God to punish this bad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence at Shechem, yet he frequently went to Ophrah, the city of his father; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him; as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. *Gaal the son of Ebed*] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped, from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under Emmor, the father of Shechem.

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28 And Gaal the son of Ebed said, ^k Who is Abimelech, and who is Shechem, that we should serve him? is not *he* the son of Jerubbaal? and Zebul his officer? Serve the men of ^l Hamor the father of Shechem; for why should we serve him?

29 And ^m would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ⁿ kindled.

31 And he sent messengers unto Abimelech ^o privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them ^p as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come

people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See, there come people down by the ^r middle of the land, and another company come along by the plain of ^s Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? *Is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all the *people* that *were* in the fields, and slew them.

45 And Abimelech fought against the

^k 1 Samuel 25. 10. 1 Kings 12. 16.—1 Genesis 34. 2, 6.
^m 2 Samuel 15. 4.—ⁿ Or, *hot*.—^o Heb. *craftily*; or, *to Tormah*.

^p Heb. *as thine hand shall find*. 1 Sam. 10. 7. & 25. 8.
Eccles. 9. 10.—^r Heb. *navel*.—^s Or, *the regards of the times*.
Deut. 18. 14.—^t Ver. 28, 29.

Verse 28. Zebul his officer] *פקידו pekido*, his overseer: probably governor of Shechem in his absence.

Verse 29. Would to God this people were under my hand] The very words and conduct of a sly, hypocritical demagogue.

Increase thine army, and come out] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. They fortify the city against thee] Under pretence of repairing the walls and towers, they were actually putting the place in a state of defence, intending to seize on the

government as soon as they should find Abimelech coming against them. Fortifying the city may mean, seducing the inhabitants from their loyalty to Abimelech.

Verse 35. Stood in the entering of the gate] Having probably got some intimation of the designs of Zebul and Abimelech.

Verse 37. By the plain of Meonenim] Some translate, *by the way of the oaks*, or *oaken groves*: others, *by the way of the magicians*, or *regards of times*, as in our margin. Probably it was a place in which augurs and soothsayers dwelt.

Verse 45. And sowed it with salt.] Intending that the destruction of this city should be a

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city all that day; and ^a he took the city, and slew the people that *was* therein, and ^v beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house ^w of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount ^x Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen ^y me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

^a Ver. 20.—^v Deut. 29. 23. 1 Kings 12. 25. 2 Kings 3. 25.
^w Ch. 8. 33.—^x Psa. 68. 14.—^y Heb. *I have done*.

perpetual memorial of his achievements. The salt was not designed to render it barren, as some have imagined; for who would think of cultivating a city? But as salt is an emblem of *incorruption and perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction; and as a token that he wished this desolation to be *eternal*. The sowing a place with salt, was a custom in different nations to express *permanent desolation and abhorrence*. Sigonius observes, that when the city of Milan was taken, in A. D. 1162, the walls were razed, and it was sown with salt. And Brantome informs us, that it was an ancient custom in France to *sow the house of a man with salt*, who had been declared a *traitor* to his king. Charles IX. king of France, the most base and perfidious of human beings, caused the house of the Admiral Coligni (whom he and the duke of Guise caused to be murdered, with thousands more of Protestants, on the eve of St. Bartholomew, 1572,) to be sown with salt! How many houses have been since sown with salt in France, by the just judgments of God, in revenge for the massacre of the Protestants on the eve of St. Bartholomew! Yet for all this God's wrath is not turned away; but his hand is stretched out still.

Verse 46. *A hold of the house of the god Berith*] This must mean the precincts of the

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman ^z cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then ^a he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ ^b Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came ^c the curse of Jotham the son of Jerubbaal.

^z 2 Sam. 11. 21.—^a So 1 Sam. 31. 4.—^b Ver. 24. Job 31. 3.
Psa. 94. 23. Prov. 5. 22.—^c Ver. 20.

temple, as we find there were a thousand men and women together in that place.

Verse 53. *A piece of a millstone*] מלה רכב *pelach receb*, a piece of a chariot-wheel: but the word is used in other places for upper millstones, and is so understood here by the *Vulgate*, *Sep-tuagint*, *Syriac*, and *Arabic*.

And all to break his skull.] A most nonsensical version of ורץ את גולגולתו *vatarits eth gulgulto*, which is literally, *And she brake, or fractured his skull*. Plutarch, in his Life of Pyrrhus, observes, that this king was killed at the siege of Thebes, by a piece of a tile, which a woman threw upon his head.

Verse 54. *Draw thy sword, and slay me*] It was a disgrace to be killed by a woman; on this account, Seneca, the tragedian, deplores the death of Hercules:—

*O turpe fatum! femina Hercules necis
Auctor feritur.*

Herc. Oetaeus, ver. 1177.

“O dishonourable fate! a woman is reported to have been the author of the death of Hercules.”

Abimelech was also afraid, that if he fell thus mortally wounded into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.*] Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them, of which they had been guilty. Man's

judgment may be avoided; but there is no escape from the judgments of God.

I HAVE said that the fable of Jotham is the oldest, and perhaps the best, in the world: and have referred for other particulars to the end of the chapter.

On the general subject of fable, apologue, and parable, the reader will find a considerable dissertation at the end of Matt. ch. xiii. I shall add but a few things here; and they shall refer to the oldest collection of fables extant. These are of Indian origin; and are preserved in the Sanscreeet, from which they have been translated into different languages, both Asiatic and European, under various titles. The collection is called *Hitopadesa*, and the author *Veshnoo Sarma*; but they are known in Europe by *The Tales and Fables of Bidpay, or Pilpay, an ancient Indian philosopher*. Of this collection Sir William Jones takes the following notice:—"The Fables of Veshnoo Sarma, whom we ridiculously call *Pilpay*, are the most beautiful, if not the most ancient, collection of apologues in the world. They were first translated from the Sanscreeet, in the sixth century, by *Buzerchumihir*, or bright as the sun, the chief physician, and afterward the vizir, of the great *Anushirvan*; and are extant under various names, in more than twenty languages. But their original title is *Hitopadesa*, or amicable instruction: and as the very existence of *Æsop*, whom the Arabs believe to have been an *Abyssinian*, appears rather doubtful; I am not disinclined to suppose that the first moral fables which appeared in Europe were of Indian or Ethiopian origin."

Mr. Frazer, in his collection of Oriental MSS. at the end of his History of *Nadir Shah*, gives us the following account of this curious and instructive work:—

"The ancient Brahmins of India, after a good deal of time and labour, compiled a treatise, (which they called *Kurtuk Dumnik*;) in which were inserted the choicest treasures of wisdom, and the most perfect rules for governing a people. This book they presented to their *rajahs*, who kept it with the greatest secrecy and care. About the time of *Mohammed's* birth, or the latter end of the sixth century, *Noishervan* the Just, who then reigned in Persia, discovered a great inclination to see that book; for which purpose *Burzuvia*, a physician, who had a surprising talent in learning several languages, particularly *Sanskerritt*, was introduced to him as the most proper person to be employed to get a copy of it. He went to India, where, after some years' stay, and great trouble, he procured it. It was translated into the *Pehlvi* (the ancient Persian language) by him and *Buzrjumehr*, the vizir. *Noishervan*, ever after, and all his successors, the Persian kings, had this book in high esteem, and took the greatest care to keep it secret. At last *Abu Jaffer Munsour zu Nikky*, who was the second caliph of the Abassi reign, by great search, got a copy of it in the *Pehlvi* language, and ordered *Imâm Hassân Abdal Mokaffa*, who was the most learned of the age, to translate it into Arabic. This prince ever after made it his guide, not only in affairs relating to the government, but also in private life.

"In the year 380 of *Hegira*, sultan *Mahmud Ghazi* put it into verse; and afterward, in the

year 515, by order of *Bheram Shah ben Mas-saud*, that which *Abdal Mokaffa* had translated was retranslated into Persic by *Abdul Mala Nasser Allah Mustofi*; and this is that *Kulila Dumna*, which is now extant. As this latter had too many Arabic verses and obsolete phrases in it, *Molana Ali ben Hessein Vaes*, at the request of *Emir Soheli*, keeper of the seals to sultan *Hossein Mirza*, put it into a more modern style, and gave it the title of *Anuar Soheli*.

"In the year 1002, the great Moghul *Jalal ô Din Mohommed Akbar* ordered his own secretary and vizir, the learned *Abul Fazl*, to illustrate the obscure passages, abridge the long digression, and put it into such a style as would be most familiar to all capacities; which he accordingly did, and gave it the name of *Ayar Danish*, or the *Criterion of Wisdom*." Thus far Mr. Frazer under the word *Ayar Danish*.

"In the year 1709 (says Dr. Wilkins) the *Kulila Dumna*, the Persian version of *Abul Mala Nasser Allah Mustofi*, made in the 515th year of the *Hegira*, was translated into French, with the title of *Les Conseils et les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie*. This edition resembles the *Hitopadesa* more than any other then seen; and is evidently the immediate original of the English '*Instructive and entertaining Fables of Pilpay, an ancient Indian Philosopher*,' which, in 1775, had gone through five editions.

"The *Anuar Soheli*, above-mentioned, about the year 1540 was rendered into the Turkish language; and the translator is said to have bestowed twenty years' labour upon it. In the year 1724, this edition M. Galland began to translate into French, and the four first chapters were then published; but, in the year 1778, M. Cardonne completed the work, in three volumes, giving it the name of *Contes et Fables Indiennes de Bidpai et de Lokman; traduites d'Ali Tcheleby ben Saleh, auteur Turc*: 'Indian Tales and Fables of Bidpay and Lockman, translated from Aly Tcheleby ben Saleh, a Turkish author.'"

The Fables of *Lockman* were published in Arabic and Latin, with notes, by *Erpenius*, 4to. Amstel. 1636; and by the celebrated *Goliush*, at the end of his edition of *Erpen's* Arabic Grammar, Lugd. Bat. 1656, with additional notes; and also in the edition of the same grammar, by *Albert Schultens*, Lugd. Bat. 1748, 4to. They are only thirty-seven in number.

Of the *Hitopadesa*, or Fables of *Vishnoo Sarma*, we have two very elegant English translations from the original Sanscreeet: one by Sir William Jones, printed in his Works, 4to. vol. vi. Lond. 1799; the other by the father of Sanscreeet literature in Europe, Dr. Charles Wilkins, of the India House, 8vo. Bath, 1787, with a collection of very important notes.

The *Bahar Danish*, or *Sea of Wisdom*, abounds with maxims, apothegms, &c., similar to those in the preceding works: This was most faithfully translated from the Persian, by Dr. Jonathan Scott, late Persian secretary to his excellency Warren Hastings, published in three vols. 12mo. with notes. Shrewsbury, 1799. This is the most correct version of any Persian work yet offered to the public. The original is by *Einaut Ullah*. Of these works it may be said, they contain the wisdom of the Oriental world; and many of the numerous maxims interspersed through them yield in importance

only to those in the Sacred Writings. The fables attributed to *Æsop* have been repeatedly published in *Greek* and *Latin*, as well as in all the languages of Europe; and are well known.

Those of *Phædrus* are in general only a metrical version of the Fables of *Æsop*. The compositions of *La Fontaine*, in French; and those of Mr. *Gay*, in English, are very valuable.

CHAPTER X.

Tola judges Israel twenty-three years, 1, 2. Jair is judge twenty-two years, 3—5. After him the Israelites rebel against God, and are delivered into the hands of the Philistines and Ammonites eighteen years, 6—9. They humble themselves, and God reproves them, 10—14. They put away their strange gods, and gather together against the Ammonites, 15—17. The chiefs of Gilead inquire concerning a captain to head them against the Ammonites, 18.

A. M. 2802.
B. C. 1202.
An. Exod. Ibr. 229.
Anno ante
I. Olymp. 426.
AND after Abimelech there ^aarose to ^bdefend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

A. M. 2825.
B. C. 1179.
An. Exod. Ibr. 312.
Anno ante
I. Olymp. 403.
2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that ^drode on thirty ass colts, and they had thirty cities, ^ewhich are called ^fHavoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

A. M. 2847.
B. C. 1157.
An. Exod. Ibr. 334.
Anno ante
I. Olymp. 381.
6 ¶ And ^gthe children of Israel did evil again in the sight of the LORD, and ^hserved Baalim, and Ashtaroth, and ⁱthe gods of Syria, and the gods of ^kZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

^a Ch. 2. 16.—^b Or, deliver.—^c Heb. save.—^d Ch. 5. 10. & 12. 14.—^e Deut. 3. 14.—^f Or, the villages of Jair. Numb. 32. 41.—^g Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.—^h Ch. 2. 13. & Ch. 12.—ⁱ 1 Kings 11. 33. Psa. 106. 36.

NOTES ON CHAPTER X.

Verse 1. *Tola, the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign; it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of Jair; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that Jair governed Israel: he had, it seems, provided for his family, and given a village to each of his thirty sons; which were, in consequence, called *Havoth Jair*, or the villages of *Jair*. Their riding on thirty ass colts seems to intimate that they were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became universal idolaters; adopting every god of the surrounding nations. *Baalim* and *Ashtaroth*

A. M. 2847.
B. C. 1157.
An. Exod. Ibr. 334.
Anno ante
I. Olymp. 381.
7 And the anger of the LORD was hot against Israel, and he ^lsold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and ^moppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* ^ofrom the Egyptians, and ^pfrom the Amorites, ^rfrom the children of Ammon, ^sand from the Philistines?

12 ^tThe Zidonians also, ^uand the Amalekites, and the Maonites, ^vdid oppress you; and ye cried to me, and

¹ Ch. 2. 14. 1 Sam. 12. 9.—^m Heb. crushed.—ⁿ 1 Sam. 12. 10.—^o Exod. 14. 30.—^p Numb. 21. 21, 24, 25.—^q Chap. 3. 12, 13.—^r Chap. 3. 31.—^s Chap. 5. 19.—^t Chap. 6. 3.—^u Psa. 106. 42, 43.

may signify gods and goddesses in general. These are enumerated—1. *The gods of Syria, Bel and Saturn; or Jupiter and Astarté*. 2. *Gods of Zidon, Ashtaroth, Astarté, or Venus*. 3. *The gods of Moab, Chemosh*. 4. *Gods of the children of Ammon, Milcom*. 5. *Gods of the Philistines, viz. Dagon*. See 1 Kings xi. 33. and 1 Sam. i. 2. These are called gods, because their images and places of worship were multiplied throughout the land.

Verse 7. *The anger of the LORD was hot*] This divine displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the western side of Jordan; the latter, on the east: and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

Verse 11. *And the LORD said*] By what means these reproofs were conveyed to the Israelites, we know not: it must have been by

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante
I. Olymp. 381.

I delivered you out of their hand.

13 ^w Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and ^x cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: ^y do thou unto us whatsoever ^z seemeth good unto thee; deliver us only, we pray thee, this day.

16 ^a And they put away the ^b strange

^w Deut. 32. 15. Jer. 2. 13.—^x Deut. 32. 37, 38. 2 Kings 3. 13. Jer. 2. 23.—^y 1 Sam. 3. 18. 2 Sam. 15. 26.—^z Heb. is good in thine eyes.—^a 2 Chron. 7. 14. & 15. 8. Jer. 18. 7, 8.

an angel, a prophet, or some holy man, inspired for the occasion.

Verse 15. *We have sinned*] The reprehension of this people was kind, pointed, and solemn; and their repentance deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were ever fickle and uncertain.

Verse 16. *And his soul was grieved for the misery of Israel*] What a proof of the philanthropy of God! Here his compassions moved on a small scale; but it was the same principle that led him to give his Son Jesus Christ to be a sacrifice for the sins of the whole world. God grieves for the miseries to which his creatures are reduced by their own sins! Be astonished, ye heavens, at this! and shout for joy, all ye inhabitants of the earth: for, through the love whence this compassion flowed, God has visited and redeemed a lost world!

Verse 17. *The children of Ammon were gathered together*] Literally, they cried against Israel; they sent out criers in different direc-

tions, to stir up all the enemies of Israel; and, when they had made a mighty collection, they encamped in Gilead.

17 ¶ Then the children of Ammon were ^e gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in ^f Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall ^g be head over all the inhabitants of Gilead.

^b Heb. gods of strangers.—^c Psa. 106. 44, 55. Isa. 63. 9. ^d Heb. was shortened.—^e Heb. cried together.—^f Ch. 11. 11, 29. Gen. 31. 49.—^g Ch. 11. 8, 11.

tions, to stir up all the enemies of Israel; and, when they had made a mighty collection, they encamped in Gilead.

Verse 18. *What man is he that will begin to fight*] It appears that, although the spirit of patriotism had excited the people at large to come forward against their enemies, yet they had no general; none to lead them forth to battle. God, however, who had accepted their sincere repentance, raised them an able captain in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times, much depended on the onset; a war was generally terminated in one battle: the first impression was, therefore, of great consequence, and it required a person *skilful, valorous, and strong*, to head the attack. Jephthah was a person in whom all these qualifications appear to have met. When God purposes to deliver, he, in the course of his providence, will find out, employ, and direct, the proper means.

CHAPTER XI.

The history of Jephthah, and his covenant with the Gileadites, 1—10. He is elected by the people, 11: Sends an embassy to the king of the Ammonites, to inquire why they invaded Israel; and receives an answer, to which he sends back a spirited reply, 12—27. This is disregarded by the Ammonites, and Jephthah prepares for battle, 28, 29. His vow, 30, 31. He attacks and defeats them, 32, 33. On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord, 34—40.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante
I. Olymp. 381.

NOW ^a Jephthah the Gileadite was ^b a mighty man of valour, and he ^c was the son of ^c a harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they

thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou ^d art the son of a strange woman.

3 Then Jephthah fled ^d from his brethren, and dwelt in the land of Tob: and

^a Heb. 11. 32, called *Jephthah*.—^b Ch. 6. 12. 2 Kings 5. 1.

NOTES ON CHAPTER XI.

Verse 1. *Now Jephthah was—the son of a harlot*] I think the word *zonah*, which we here render *harlot*, should be translated, as is contended for on Josh. ii. 1. viz. a *hostess, keeper of an inn or tavern*, for the accommodation of travellers: and thus it is understood by the Targum of Jonathan on this place, *וְהָיָה בָּרְ פְּהֻיָּה בָּרְ תִּתְּתָהּ פֻּדְקֵיתָהּ*, “and he was the son of a woman, a tavern-keeper.”

^c Heb. a woman a harlot.—^d Heb. from the face.

See the note referred to above. She was very probably a Canaanite, as she is called, ver. 2. a *strange woman*, *אִשָּׁה אַחֵרֶת* *ishah achereth*, a woman of another race; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. *There were gathered vain men to Jephthah*] *אֲנָשִׁים רְיָקִים* *anashim reykim*, “empty men;” persons destitute of good sense, and

A. M. 2847.
B. C. 1157.
An. Exod. Ibr.
334.
Anno ante
I. Olymp. 363.

A. M. 2865.
B. C. 1139.
An. Exod. Ibr.
352.

Anno ante
I. Olymp. 363.

there were gathered ^o vain men to Jephthah, and went out with him.

4 ¶ And it came to pass ^o in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob :

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, ^o Did not ye hate me, and expel me out of my father's house ? and why are ye come unto me now when ye are in distress ?

8 ^h And the elders of Gilead said unto Jephthah, Therefore we ^o turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^o our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head ?

10 And the elders of Gilead said unto Jephthah, ^o The LORD ^m be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made

^o Ch. 9. 4. 1 Sam. 22. 2.—^h Heb. *after days*.—^g Gen. 26. 27.—^h Ch. 10. 18.—^h Luke 17. 4.—^h Ch. 10. 18.—^h Jer. 42. 5. ^h Heb. *be the hearer between us*.—^h Ver. 8.—^h Ch. 10. 17. & 20. 1. 1 Sam. 10. 17. & 11. 15.—^h Numb. 21. 24, 25, 26.

profligate in their manners. The word may, however, mean in this place, *poor persons*; without property, and without employment. The versions, in general, consider them as *plunderers*.

Verse 4. *The children of Ammon made war*] They had invaded the land of Israel, and were now encamped in Gilead. See chap. x. 17.

Verse 6. *Come, and be our captain*] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites. And we find, from the conclusion of the preceding chapter, that they offered the command to any that would accept it.

Verse 8. *Therefore we turn again to thee now*] We are convinced that we have dealt unjustly by thee; and we wish now to repair our fault, and give thee this sincere proof of our regret, for having acted unjustly; and of our confidence in thee.

Verse 11. *Jephthah went with the elders*] The

him ^o head and captain over them: and Jephthah uttered all his words ^o before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land ?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ^o Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ^o Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, ^o Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and ^o walked through the wilderness unto the Red sea, and ^o came to Kadesh;

17 Then ^o Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: ^o but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel ^o abode in Kadesh.

18 Then they went along through the wilderness, and ^o compassed the land

^o Gen. 32. 22.—^o Deut. 2. 9, 19.—^o Numb. 14. 25. Deut. 1. 40. Josh. 5. 6.—^o Numb. 13. 26. & 20. 1. Deut. 1. 46.—^o Numb. 20. 14.—^o Numb. 20. 18, 21.—^o Numb. 20. 1.—^o Numb. 21. 4. Deut. 2. 1-8.

elders had chosen him for their head; but, to be valid, this choice must be confirmed by the *people*; therefore, it is said, *the people made him head*. But even this did not complete the business: God must be brought in a party to this transaction, and therefore *Jephthah uttered all his words before the Lord*; the terms made with the elders and the people, on which he had accepted the command of the army; and, being sure of the divine approbation, he entered on the work with confidence.

Verse 12. *Jephthah sent messengers*] He wished the Ammonites to explain their own motives for undertaking a war against Israel; as then the justice of his cause would appear more forcibly to the people.

Verse 13. *From Arnon even unto Jabbok, and unto Jordan*] That is, all the land that had formerly belonged to the Amorites, and to the Moabites; who it seems, were confederates on this occasion.

A. M. 2865. of Edom, and the land of
B. C. 1139. Moab, and ² came by the
An. Exod. 18r. east side of the land of
352. Moab, ^a and pitched on the
Anno ante other side of Arnon, but came not
I. Olymp. 363. within the border of Moab: for Arnon
was the border of Moab.

19 And ^b Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, ^c Let us pass, we pray thee, through thy land unto my place.

20 ^d But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon, and all his people, into the hand of Israel, and they ^e smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed ^f all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from

² Numb. 21. 11.—^a Numb. 21. 13. & 22. 36.—^b Numb. 21. 21. Deut. 2. 26.—^c Numb. 21. 22. Deut. 2. 27.—^d Numb. 21. 23. Deut. 2. 32.—^e Numb. 21. 24, 25. Deut. 2. 33, 34. ^f Deut. 2. 36.

Verse 22. *From the wilderness even unto Jordan.*] From Arabia Deserta on the east to Jordan on the west.

Verse 23. *The LORD God of Israel hath dispossessed the Amorites.*] Jephthah shows that the Israelites did not take the land of the Moabites or Ammonites, but that of the *Amorites*, which they had conquered from Sihon their king, who had, without cause or provocation, attacked them: and although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good; because they took them not from the Ammonites, but conquered them from the Amorites.

So now the LORD—hath dispossessed the Amorites.] The circumstances in which the Israelites were when they were attacked by the Amorites plainly proved that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their lands to the Israelites; and they had in consequence possessed them for *three hundred years*, ver. 26.

Verse 24. *Will not thou possess that which Chemosh thy god giveth thee?*] As if he had said, "It is a maxim with you, as it is among all nations, that the lands which they conceive to be given them by their gods they have an absolute right to, and should not relinquish them to any kind of claimant. You suppose that the land which you possess was given you by your god Chemosh; and, therefore, you will not relinquish what you believe you hold by a divine

before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which ^a Chemosh thy god giveth thee to possess? So whomsoever ^b the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou any thing better than ^c Balak, the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in ^d Heshbon and her towns, and in ^e Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD ^f the Judge ^g be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then ^h the Spirit of the LORD

^g Numb. 21. 29. 1 Kings 11. 7. Jer. 48. 7.—^b Deut. 9. 4, 5. & 18. 12. Josh. 3. 10.—^c Numb. 22. 2. See Josh. 24. 9. ^d Numb. 21. 25.—^e Deut. 2. 36.—^f Gen. 18. 25.—^g Gen. 16. 5. & 31. 53. 1 Sam. 24. 12, 15.—^h Ch. 3. 10.

right. Now, we know that Jehovah, our God, who is the Lord of heaven and earth, has given the Israelites the land of the Amorites; and, therefore, we will not give it up." The ground of Jephthah's remonstrance was sound and good.

1. The Ammonites had lost their lands in their contests with the Amorites.

2. The Israelites conquered these lands from the Amorites, who had waged a most unprincipled war against them.

3. God, who is the Maker of heaven and earth, had given those very lands as a divine grant to the Israelites.

4. In consequence of this they had possession of them for upwards of three hundred years.

5. These lands were never reclaimed by the Ammonites, though they had repeated opportunities of doing it, while the Israelites dwelt in Heshbon, in Aroer, and in the coasts of Arnon; but they did not reclaim them, because they knew that the Israelites held them legally. The present pretensions of Ammon were unsupported, and unjustifiable.

Verse 27. *The LORD the Judge be judge—between the children of Israel.*] If you be right, and we be wrong, then Jehovah, who is the Sovereign and incorruptible Judge, shall determine in your favour; and to him I submit the righteousnessness of my cause.

Verse 29. *Then the Spirit of the LORD came upon Jephthah.*] The Lord qualified him for the work he had called him to do; and thus gave

A. M. 2865.
B. C. 1139.
An. Exod. Ier.
352.
Anno ante
I. Olymp. 363.

came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah ^vvowed a vow unto the LORD, and said, If thou shalt without fail deliver the children

Jephthah seems to have been judge only of Northeast Israel.—Genesis 23. 20. 1 Samuel 1. 11.—Heb. *that which cometh forth; which shall come forth.*

him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the LORD's, and I will offer it up for a burnt-offering.* The text is, והיה לה' והעליתינהו *vehaiyah Layhovah, vechaalithihuh olah*; the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the LORD; or, I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow is evident enough; to have been made without them, it must have been the vow of a heathen or a madman. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c. had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the LORD; and this was one of the grand reasons why God drove out the Canaanites, &c. because they offered their sons and daughters to Molech, in the fire, i. e. made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated what was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14. to 27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers (tell it not in Gath) have contended for. He could not commit a crime, which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times: if, instead of the words והעליתינהו *I will offer it a burnt-offering*, we read והעליתינהו *I will offer HIM* (i. e. the LORD) a burnt-offering; this will make a widely different sense, more consistent with every thing that is sacred; and it is formed by the addition of only a single letter, (א *aleph*), and the separation of the pronoun from the verb. Now the letter א is so like the letter פ *ain*, which immediately follows it in the word *olah*, that the one might easily have been lost in the other, and thus the pronoun be joined to the verb, as at present, where it expresses the thing to be sacrificed, instead of the person to whom the sacrifice was to be made. With this emenda-

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of Ammon into mine hands, 31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto

^t See Leviticus 27. 2, 3, &c. 1 Samuel 1. 11, 28. & 2. 18. ^u Or, *or I will offer it, &c.*—^v Psalm 66. 13. See Leviticus 27. 11, 12.

tion the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the LORD's; and I will offer HIM a burnt-offering.* For this criticism there is no absolute need, because the pronoun *hu*, in the above verse, may, with as much propriety, be translated *him* as it. The latter part of the verse is literally, *And I will offer him a burnt-offering*, והוא *olah*, not והוא *olah*, *for a burnt-offering*, which is the common Hebrew form when for is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the *vau*, in והעליתינהו *vehaalithihuh*, or *I will offer it up*, instead of AND I will offer HIM a burnt-offering.

"From ver. 39. it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel*, והיה חוק בישראל *vatehi chok beyishrael*; viz. that persons thus dedicated, or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but, in answer to this, it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29., and that spirit could not permit him to embroil his hands in the blood of his own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the fountain of love, mercy, and compassion.

The versions give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable gloss, which should be mentioned, and from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow, which he had vowed, upon her; and she knew no man: and it was made a statute in Israel, [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phineas, the priest; for, if he had consulted Phineas the priest, he would have redeemed her with money.]"

The Targumist refers here to the law, Lev xxvii. 4. where the Lord prescribes the price at which either males or females, who had been

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the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to ^w Minnith, *even* twenty cities, and unto ^x the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to ^y Mizpeh unto his house, and, behold, ^z his daughter came out to meet him with timbrels and with dances: and she was *his* only child; ^a besides ^b her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he ^c rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I ^d have opened my mouth unto the LORD, and ^e I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto

^w Ezek. 27. 17.—^x Or, *Abel*.—^y Ch. 10. 17. & Ver. 11. ^z Exod. 15. 20. 1 Sam. 18. 6. Psa. 68. 25. Jer. 31. 4.—^a Or, he had not of his own either son or daughter.—^b Heb. of himself.—^c Gen. 37. 29, 34.—^d Eccles. 5. 2.

vowed to the Lord, might be redeemed. When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels; and from five years old unto twenty years, the male twenty shekels, and for the female ten. This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than thirty shekels of silver!

Dr. Hales has entered largely into the subject: his observations may be seen at the end of this chapter.

Verse 33. *Twenty cities*] That is, he either took or destroyed twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance, we find that it was an ancient custom that women went out to meet returning conquerors with musical instruments, songs, and dances; and that it was continued afterward is evident, from the instance given 1 Sam. xviii. 6. where David was met (on his return from the defeat of Goliath and the Philistines) by women from all the cities of Israel, with singing, and dancing, and various instruments of music.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child: for, *besides*

the LORD, ^f do to me according to that which hath proceeded out of thy mouth; forasmuch as ^g the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that I may ^h go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who ⁱ did with her according to his vow which he had vowed: and she knew no man. And it was a ^k custom in Israel,

40 *That* the daughters of Israel went ^l yearly ^m to lament the daughter of Jephthah the Gileadite four days in a year.

^e Numb. 30. 2. Psa. 15. 4. Eccles. 5. 4, 5.—^f Numb. 30. 2. & 2 Sam. 18. 19, 31.—^g Heb. go and go down.—^h Ver. 31. 1 Sam. 1. 22, 24. & 2. 18.—ⁱ Or, ordinance.—^j Heb. from year to year.—^k Or, to talk with. Ch. 5. 11.

her, says the text, he had neither son nor daughter, ver. 34. He might, therefore, be well grieved that thus his family was to become extinct in Israel.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient, pious, and patriotic. A woman to have no offspring was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

Verse 37. *I and my fellows*] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own companions: and her going up and down upon the mountains may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle; and this visiting of each, at their own home, might require the space of two months. This, I am inclined to think, is the meaning of this difficult clause.

Verse 39. *And she knew no man*] She continued a virgin all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original *לָמְנוּ לְבַת יִפְתָּח letan-noth lebat yiphtach*. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthe—ut eam quotannis dies quatuor, consolarentur*; “But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the

daughter of Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah's daughter.

The following is Dr. Hales' Exposition of Jephthah's vow:

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto THE LORD, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering, Judg. xi. 29, 30. According to this rendering of the two conjunctions, *וּ* *וְ*, in the last clause, 'either,' or, which is justified by the Hebrew idiom, thus: 'He that curseth his father and his mother,' Exod. xxi. 17. is necessarily rendered disjunctively, ('His father or his mother,') by the Septuagint, Vulgate, Chaldee, and English, confirmed by Matt. xv. 4. (the paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what person soever met him should be the Lord's, or be dedicated to his service; and, 2. That what beast soever met him, (if clean,) should be offered up for a burnt-offering unto THE LORD.

"This rendering, and this interpretation, is warranted by the Levitical law about vows.

"The *וְ* *נָדַר*, or vow, in general, included either persons, beasts, or things, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1—3: this was a wise regulation to remedy rash vows. But if the vow was accompanied with *חֵרֶם* *cherem*, devotion, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotion, which a man shall devote unto THE LORD, (either) of man, or beast, or of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.

"Here the three *וְ* *אֵלֶּם*, in the original, should necessarily be rendered disjunctively; or, as the last actually is in our translation; because there are three distinct subjects of devotion to be applied to distinct uses, the man to be dedicated to the service of the Lord, as Samuel, by his mother Hannah, 1 Sam. i. 11.; the cattle, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle, or temple; and the lands to be sacred property.

"This law, therefore, expressly applied in its first branch to Jephthah's case, who had devoted his daughter to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared in his grief, at seeing his daughter, and only child, coming to meet him with timbrels and dances: she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle, chap. xi. 36, 37.: and such service was customary; for, in the division of the spoils

taken in the first Midianite war, of the whole number of captive virgins, THE LORD'S tribute was thirty-two persons, Numb. xxxi. 35—40. This instance appears to be decisive of the nature of her devotion.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the Israelites; and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up, could not but regret, the loss of becoming 'a mother in Israel.' And he did with her according to his vow, which he had vowed; and 'she knew no man,' or remained a virgin all her life, ver. 34—39.

"There was also another case of devotion, which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to PERSONS devoted, omitting beasts and lands. 2. It does not relate to private property, as in the foregoing. And, 3. The subject of it was to be utterly destroyed, instead of being most holy unto THE LORD. This law, therefore, related to aliens, or public enemies, devoted to destruction either by God, the people, or by the magistrate. Of all these we have instances in Scripture.

"1. The Amalekites and Canaanites were devoted by God himself. Saul was, therefore, guilty of a breach of this law for sparing Agag, the king of the Amalekites, as Samuel reproached him, 1 Sam. xxv. 23. 'And Samuel hewed Agag in pieces before the Lord;' not as a sacrifice, according to Voltaire; but as a criminal, whose sword had made many women childless. By this law, the Midianite women, who had been spared in battle, were slain, Numb. xxxi. 14, 17.

"2. In mount Hor, when the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto THE LORD that they would utterly destroy the Canaanites and their cities, if the Lord should deliver them into their hand, which THE LORD ratified; whence the place was called Hormah, because the vow was accompanied by *cherem*, or devotion to destruction, Numb. xxi. 1—3. and the vow was accomplished, Judg. i. 17.

"3. In the Philistine war, Saul adjured the people, and cursed any one who should taste food till the evening. His own son, Jonathan, inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him, for his public services: thus assuming the power of dispensing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelevant to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving; and, therefore, properly came under the former case. And, that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion,) may appear from the following considerations:—

"1. The sacrifice of children to Molech, was an abomination to the Lord, of which, in num-

berless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as a *defilement of God's sanctuary, and a profanation of his holy name*, Lev. xxii. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination; and there is no precedent of any such under the law, in the OLD TESTAMENT.

"2. The case of *Isaac*, before the law, is irrelevant, for *Isaac* was not sacrificed; and it was only proposed for a trial of *Abraham's* faith.

"3. No father, merely by his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrate, Deut. xxi. 18—21. and the consent of the people, as in *Jonathan's* case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it, ver. 212. 'If a Jew should devote his son or daughter, his man or maid-servant, who are *Hebrews*, the devotion would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of.' These arguments appear to be decisive against the sacrifice; and that *Jephthah* could not have devoted his daughter to celibacy against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate; which they celebrated by a regular anniversary commemoration, four days in the year." Judg. xi. 40. *New Analysis of Chronology*, vol. iii. p. 319.

The celebrated sacrifice of *Iphigenia* has been supposed, by many learned men, to be a fable founded on this account of *Jephthah's* daughter; and M. De Lavour, *Conférence de la Fable avec l'Histoire Sainte*, has thus traced the parallel:—

"The fable of *Iphigenia*, offered in sacrifice by *Agamemnon*, her father, sung by so many poets, related after them by so many historians, and celebrated in the *Greek* and *French* theatres, has been acknowledged by all those who knew the Sacred Writings, and who have paid a particular attention to them, as a changed copy of the history of the daughter of *Jephthah*, offered in sacrifice by her father. Let us consider the several parts particularly, and begin with an exposition of the original, taken from the 9th chapter of the book of Judges.

"The sacred historian informs us, that *Jephthah*, the son of *Gilead*, was a great and valiant captain. The *Israelites*, against whom God was irritated, being forced to go to war with the *Ammonites*, (nearly about the time of the siege of *Troy*;) assembled themselves together, to oblige *Jephthah* to come to their succour, and chose him for their captain against the *Ammonites*. He accepted the command on condition that, if God should give him the victory, they would acknowledge him for their prince. This they promised by oath; and all the people elected him in the city of *Mizpeh*, in the tribe of *Judah*. He first sent ambassadors to the king of the *Ammonites*, to know the reason why he had committed so many acts of injustice, and so many ravages on the coasts of *Israel*. The other made a pretext of some ancient damages his people had suffered by the primitive *Israelites*, to countenance the ravages he committed; and would not accord with the reasonable propositions made by the ambassadors of *Jephthah*.

Having now supplicated the Lord, and being filled with his Spirit, he marched against the *Ammonites*; and being zealously desirous to acquit himself nobly, and to ensure the success of so important a war, he made a vow to the Lord to offer in sacrifice, or as a burnt-offering, the first thing that should come out of the house to meet him, at his return from victory.

"He then fought with, and utterly discomfited the *Ammonites*; and returning victorious to his house, God so permitted it, that his only daughter was the first who met him. *Jephthah* was struck with terror at the sight of her; and, tearing his garments, he exclaimed, *Alas! alas! my daughter, thou dost exceedingly trouble me; for I have opened my mouth against thee unto the Lord, and I cannot go back.* His daughter, full of courage and piety, understanding the purport of his vow, exhorted him to accomplish what he had vowed to the Lord, which to her would be exceedingly agreeable, seeing the Lord had avenged him of his and his country's enemies; desiring liberty only to go on the mountains with her companions, and to bewail the dishonour with which sterility was accompanied in *Israel*; because each hoped to see the *Messiah* born of his or her family. *Jephthah* could not deny her this request. She accordingly went; and at the end of two months returned, and put herself into the hands of her father, who did with her according to his vow.

"Several of the rabbins, and many very learned Christian expositors, believe that *Jephthah's* daughter was not really sacrificed; but, that her virginity was consecrated to God, and she separated from all connexion with the world; which, indeed, seems to be implied in the sacred historian's account: *And she knew no man.* This was a kind of mysterious death, because it caused her to lose all hope of the glory of a posterity from which the *Messiah* might descend. From this originated the custom, observed afterward in *Israel*, that on a certain season of the year, the virgins assembled themselves on the mountains to bewail the daughter of *Jephthah*, for the space of four days. Let us now consider the leading characters of the fable of *Iphigenia*. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion that the name of *Iphigenia* is taken from the daughter of *Jephthah*, appears well founded: yea, the conformity is palpable. By a very inconsiderable transposition, *Iphigenia* makes *Iphthygenia*, which signifies, literally, the daughter of *Jephthah*. *Agamemnon*, who is described as a valiant warrior, and admirable captain, was chosen by the *Greeks* for their prince and general against the *Trojans*, by the united consent of all *Greece*, assembled together at *Aulis*, in *Boeotia*.

"As soon as he had accepted the command, he sent ambassadors to *Priam*, king of *Troy*, to demand satisfaction for the rape of *Helen*, of which the *Greeks* complained. The *Trojans* refusing to grant this, *Agamemnon*, to gain over to his side the gods, who appeared irritated against the *Greeks*, and opposed to the success of their enterprise, after having sacrificed to them, went to consult their interpreter *Chalcas*, who declared that the gods, and particularly *Diana*, would not be appeased but by the sacrifice of *Iphigenia*, the daughter of *Agamemnon*.

"Cicero, in his *Offices*, says, that Agamemnon, in order to engage the protection of the gods in his war against the *Trojans*, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that his daughter *Iphigenia* surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. Cicero condemns this; rightly judging, that it would have been a lesser evil to have falsified his vow, than to have committed parricide. This account of Cicero, renders the fable entirely conformable to the history.

"Agamemnon was at first struck with and troubled at this order, nevertheless consented to it; yet afterward regretted the loss of his daughter. He is represented by the poets as deliberating, and being in doubt whether the gods could require such a parricide: but, at last, a sense of his duty and honour overcame his paternal affection; and his daughter, who had warmly exhorted him to fulfil his vow to the gods, was led to the altar amidst the lamentations of her companions; as *Ovid* and *Euripides* relate, see *Met.* lib. 13.

"Some authors have thought she really was sacrificed; but others, more humane, say, she was caught up in a cloud by the gods, who, contented with the intended sacrifice, substituted a hind in her place, with which the sacrifice was completed. *Dictys Cretensis*

says, that this animal was substituted to save *Iphigenia*.

"The chronology of times so remote cannot, in many respects, but be uncertain. Both the *Greeks* and *Romans* grant, that there was nothing else than fables before the first *Olympiad*; the beginning of which was at least four hundred and fifty years after the destruction of *Troy*, and two hundred and forty years after *Solomon*. As to the time of *Solomon*, nothing can be more certain than what is related in the sixth chapter of the First Book of Kings, that from the going out of *Egypt*, under *Moses*, till the time in which he began to build the temple, was four hundred and eighty years.

"According to the common opinion, the taking of *Troy* is placed one hundred and eighty years before the reign of *Solomon*; but his reign preceded *Homer* three centuries, according to some learned men, and always at least one century by those who related it lowest. Indeed, there is much uncertainty in fixing the express time in which *Homer* flourished.

"*Pausanias* found so much difference concerning this in authors, that he was at a loss how to judge of it. However, it is sufficient for us that it was granted, that *Solomon* was at least a century before *Homer*, who wrote more than two centuries after the taking of *Troy*, and who is the most ancient historian of this famous siege."

CHAPTER XII.

The Ephraimites are incensed against Jephthah, because he did not call them to the war against the Ammonites, and threaten his destruction, 1. He vindicates himself, 2, 3. And arms the Gileadites against the men of Ephraim; they fight against them, and kill forty-two thousand Ephraimites at the passages of Jordan, 4-6. Jephthah dies, having judged Israel six years, 7. Ibzan judge seven years, 8. His posterity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.

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AND ^a the men of Ephraim ^b gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called

you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I ^c put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote

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^a See Ch. 8. 1.—^b Heb. were called.

^c 1 Sam. 19. 5. & 28. 21. Job 13. 14. Psa. 119. 109.

NOTES ON CHAPTER XII.

Verse 1. *The men of Ephraim gathered themselves together*] *pyri wayitsack*; they called each other to arms; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

Verse 3. *I put my life in my hands*] I exposed myself to the greatest difficulties and dangers. But whence did this form of speech arise? Probably from a man's laying hold of his sword, spear, or bow. "This is the defender of my life; on this, and my proper use of it, my life depends." When a man draws his sword against his foe, his enemy will naturally aim at his life; and his sword in his hand is then his sole defence. It is now, fight and

conquer, or die. Thus Jephthah took his life in his hand. This phrase occurs in some other places of Scripture, see 1 Sam. xix. 5. xxviii. 21. And the words of the conqueror, Isa. lxiii. 5. seem to confirm the above view of the subject: *I looked, and there was none to help: and I wondered there was none to uphold: therefore, mine own arm brought salvation unto me: &c.* By mine own arm I saved my life, and brought destruction on mine enemies.

Verse 4. *And fought with Ephraim*] Some commentators suppose that there were two battles in which the Ephraimites were defeated; the first, mentioned in the above clause; and the second, occasioned by the taunting language mentioned in the conclusion of the verse; *Ye Gileadites are fugitives of Ephraim.*

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Ephraim, because they said,
Ye ^d Gileadites are fugi-
tives of Ephraim among the
Ephraimites, and among the

Manassites.

5 And the Gileadites took ^e the pas-
sages of Jordan before the Ephrai-
mites: and it was so, that when those
Ephraimites which were escaped said,
Let me go over; that the men of Gilead
said unto him, Art thou an Ephrai-
mite? If he said, Nay,

^d See I Samuel 25. 10. Psalm 78. 9.—Joshua 22. 11. Chap.
3. 28. & 7. 24.

Where the point of this reproach lies, or what
is the reason of it, cannot be easily ascer-
tained.

Verse 6. Say now Shibboleth; and he said
Sibboleth] The original differs only in the
first letter ^ס samech, instead of ^ש sheen; שכלו אמר
emar na Shibboleth, vaiyo-
mer Sibboleth. The difference between ^ש seen,
without a point, which when pointed is pro-
nounced sheen, and samech ^ס, is supposed by
many to be imperceptible. But there can be
no doubt there was, to the ears of a Hebrew,
a most sensible distinction. Most Europeans,
and, indeed, most who have written grammars
of the language, perceive scarcely any differ-
ence between the Arabic ^س seen, and ^ص
swad; but as both those letters are radical, not
only in Arabic, but in Hebrew, the difference
of enunciation must be such as to be plainly
perceivable by the ear; else it would be im-
possible to determine the root of a word into
which either of these letters entered, except
by guessing, unless by pronunciation the sounds
were distinct. One to whom the Arabic is
vernacular, hearing a native speak, discerns it
in a moment; but the delicate enunciation of
the characteristic difference between those
letters, ^ש sheen, and ^ס samech, and ^ש sheen,
and ^ص swad, is seldom caught by a European.
Had there been no distinction between the seen
and samech but what the Masoretic point gives
now, then ^ס samech would not have been used
in the word שכלו sibboleth, but ^ש seen, thus
שכלו: but there must have been a very re-
markable difference in the pronunciation of
the Ephraimites, when instead of שכלו shibboleth,
an ear of corn, (see Job xxiv. 24.) they said
שכלו sibboleth, which signifies a burden: Exod.
vi. 6. and a heavy burden were they obliged
to bear, who could not pronounce this test
letter. It is likely that the Ephraimites were,
in reference to the pronunciation of sh, as dif-
ferent from the Gileadites as the people in some
parts of the north of England are, in the pro-
nunciation of the letter R, from all the other
inhabitants of the land. The sound of th can-
not be pronounced by the Persians in general;
and yet it is a common sound among the Ara-
bians. To this day, multitudes of the German
Jews cannot pronounce ר th, but put ss in the
stead of it: thus, for בית beith, (a house,) they
say bess.

Mr. Richardson, in his "Dissertation on the
Languages, Literature, and Manners, of the
Eastern Nations," prefixed to his Persian and

6 Then said they unto
him, Say now ^f Shibboleth;
and he said, Sibboleth: for
he could not frame to pro-
nounce it right. Then they took him,
and slew him at the passages of Jor-
dan: and there fell at that time of the
Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six
years. Then died Jephthah the Gilead-
ite, and was buried in one of the cities
of Gilead.

A. M. 2865.
B. C. 1139.
An. Exod. Isr.
352.
Anno ante
I. Olymp. 363.

^f Which signifieth a stream, or, flood. Psalm 69. 2, 15.
Isaiah 27. 12.

Arabic Dictionary, p. ii. 4to. edition, makes
some observations on the different dialects
which prevailed in Arabia Felix, the chief of
which were the Hamyaret and Koreish; and,
to illustrate the point in hand, he produces the
following story from the Mohammedan writers:
—"An envoy from one of the feudatory states,
having been sent to the *tobba*, (the sovereign,) that
prince, when he was introduced, pro-
nounced the word *T'heb*, which in the *Hemy-
aret* implied *Be seated*; unhappily it signified,
in the native dialect of the ambassador, *pre-
cipitate thyself*; and he, with a singular defe-
rence for the orders of his sovereign, threw
himself instantly from the castle wall and
perished." Though the Ephraimites had not
a different dialect, they had, it appears, a dif-
ferent pronunciation, which confounded, to
others, letters of the same organ; and thus
produced not only a different sound, but even
an opposite meaning. This was a sufficient test
to find out an Ephraimite; and he who spake
not as he was commanded, at the fords of Jor-
dan, spoke against his own life.

For he could not frame to pronounce it right]
This is not a bad rendering of the original,
וְלֹא יָכִין לְדַבֵּר כֵּן וְלֹא יָכִין לְדַבֵּר כֵּן
and they did not direct to speak it thus." But
instead of יָכִין, *yakin*, to direct, thirteen of *Kenni-
cott's* and *De Rossi's* MSS. with two ancient
editions, read יָבִין, *yabin*, "they did not under-
stand to speak it thus."

The versions take great latitude in this verse.
The *Vulgate* makes a paraphrase: *Dic ergo
Schibboleth, quod interpretatur spica: qui re-
spondebat Sibboleth; eadem litera spica expri-
mere non valens.* "Say, therefore, Shibboleth;
which, interpreted, is an ear of corn: but he
answered Sibboleth, not being able to express
an ear of corn by that letter." In my very
ancient copy of the *Vulgate*, probably the
editio princeps, there is *sebboloth*, in the first
instance, as the test word; and *thebboloth*, as
the Ephraimite pronunciation. But *cebboloth*
is the reading of the *Complutensian Polyglott*;
and is supported by one of my own MSS., yet
the former reading, *thebboloth*, is found in two
of my MSS. The *Chaldee* has שובלת *shubbal-
tha*, for the Gileaditish pronunciation; and
סבלת *sabbaltha*, for that of Ephraim. The
Syriac has שבל *shebla*, and סבל *sebla*. The
Arabic has the same word, with ש *sheen*, and
س *seen*; and adds, "He said *Sebla*, for the
Ephraimites could not pronounce the letter
sheen." These notices, however trivial at first

A. M. 2871. 8 ¶ And after him ^g Ibzan
B. C. 1133. of Beth-lehem judged Israel.
An. Exod. Isr. 358.
Anno ante 9 And he had thirty sons,
I. Olymp. 357. and thirty daughters, whom
hesent abroad, and took in thirty daugh-
ters from abroad for his sons. And he
judged Israel seven years.
A. M. 2878. 10 Then died Ibzan, and
B. C. 1136. was buried at Beth-lehem.
An. Exod. Isr. 365.
Anno ante 11 ¶ And after him ^b Elon,
I. Olymp. 350. a Zebulonite, judged Israel;
and he judged Israel ten years.
12 And Elon the Zebulonite died, and

g He seems to have been only a civil judge to do justice in
Northeast Israel.—^b A civil judge in Northeast Israel.

view, will not be thought unimportant by the biblical critic.

Verse 8. *And after him Ibzan*] It appears that during the administration of *Jephthah*, six years; *Ibzan*, seven years; *Elon*, ten years; and *Abdon*, eight years; in the whole thirty-one years; the Israelites had peace in all their borders: and we shall find, by the following chapter, that, in this time of rest, they corrupted themselves, and were afterward delivered into the power of the Philistines.

1. We find that *Ibzan* had a numerous family, sixty children; and *Abdon* had forty sons and thirty grandsons: and that they lived splendidly, which is here expressed by their riding on seventy young asses;—what we could express

was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him ⁱ Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that ^j rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, ^m in the mount of the Amalekites.

ⁱ A civil judge also in Northeast Israel.—^k Heb. sons' sons.
^j Ch. 5. 10. & 10. 4.—^m Ch. 3. 13, 27. & 5. 14.

by they all kept their carriages: for the riding on fine asses, in those days, was not less dignified than riding in coaches in ours.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges; nothing is said concerning their administration, whether it was good or bad: nor is any thing mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of his hand or his spirit: but the people who feared him no doubt bore testimony to the word of his grace.

CHAPTER XIII.

The Israelites corrupt themselves, and are delivered into the hands of the Philistines forty years, 1. An angel appears to the wife of Manoah, and foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel, 2—5. She informs her husband of this transaction, 6, 7. Manoah prays that the angel may reappear: he is heard, and the angel appears to him and his wife, and repeats his former directions concerning the mother and the child, 8—14. Manoah presents an offering to the Lord, and the angel ascends in the flame, 15—20. Manoah is alarmed, but is comforted by the judicious reflections of his wife, 21—23. Samson is born, and begins to feel the influence of the Divine Spirit, 24, 25.

A. M. 2847. **A**ND the children of Is-
B. C. 1157. rael ^a did ^b evil again
An. Exod. Isr. 334. in the sight of the LORD;
Anno ante ^c and the LORD delivered
I. Olymp. 381. them ^d into the hand of the Philistines
forty years.

2 ¶ And there was a certain man of ^e Zorah, of the family of the Danites, whose name was Manoah; and his wife

^a Heb. added to commit, &c.—^b Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.—^c This seems a partial captivity.

NOTES ON CHAPTER XIII.

Verse 1. *Delivered them into the hand of the Philistines*] It does not appear that after Shamgar, to the present time, the Philistines were in a condition to oppress Israel; or God had not permitted them to do it: but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the Israelites, as there still appears to have been a sort of commerce between the two people. They had often vexed and made inroads upon them; but they had them not in entire subjection: see chap. xv. 21.

was barren, and bare not.

3 And the ^f angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and ^g drink not wine nor strong drink,

^d 1 Sam. 12. 9.—^e Josh. 19. 41.—^f Ch. 6. 12. Luke 1. 11, 13, 23, 31.—^g Ver. 14. Numb. 6. 2, 3. Luke 1. 15.

Verse 2. *A certain man of Zorah*] A town in the tribe of Judah, but afterward given to Dan.

Verse 3. *The angel of the LORD*] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c. and no other than the Second Person of the ever blessed Trinity.

Verse 4. *Beware—drink not wine*] As Samson was designed to be a Nazarite from the womb, it was necessary that while his mother carried and nursed him, she should live the life of a Nazarite; neither drinking wine nor any inebriating liquor; nor eating any kind of forbidden meat. See the account of the Nazarite and his vow, in the notes on Numb. vi. 2, &c.

A. M. 2847. and eat not any unclean
B. C. 1157. thing:
An. Exod. Isr. 334.
Anno ante
Olymp. 381. 5 For, lo, thou shalt conceive, and bear a son: and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath ap-

peared unto me that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. ° How shall we order the child? and how shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?

^b Numb. 6. 5. ¹ Sam. 1. 11.—ⁱ Numb. 6. 2.—^k See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 18. 1.—^l Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kings 17. 24.—^m Matt. 28. 3. Luke 9. 29. Acts 6. 15.

Verse 5. *He shall begin to deliver Israel*] Samson only began this deliverance; for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 6. *But I asked him not whence he was, neither told he me his name*] This clause is rendered very differently by the VULGATE, the negative not being omitted: *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit*; "Whom, when I asked who he was, and whence he came, and by what name he was called, would not tell me: but this he said," &c.

The negative is also wanting in the *Septuagint*, as it stands in the *Complutensian Polyglott*: *Και ἤρῳταν αὐτὸν ποθεν ἐστίν, καὶ τὸ ὄνομα αὐτοῦ, οὐκ ἀπηγγέλλεν μοι*: and "I asked him whence he was, and his name; but he did not tell me." This is also the reading of the *Codex Alexandrinus*; but the *Septuagint*, in the

ⁿ Ver. 17, 18.—^o Heb. *What shall be the manner of the, &c.*—^p Or, *what shall he do?*—^r Heb. *what shall be his work?*—^s Ver. 4.—^t Gen. 18. 5. Ch. 6. 18.—^u Heb. *before thee.*—^v Gen. 32. 29.—^w Or, *wonderful.* Isa. 9. 6.

London Polyglott, together with the *Chaldee*, *Syriac*, and *Arabic*, read the negative particle with the Hebrew text, *I asked not his name.* &c.

Verse 9. *The angel of God came again*] This second appearance of the angel was probably essential to the peace of Manoah, who might have been jealous of his wife, had he not had this proof that the thing was of the Lord.

Verse 15. *Until we shall have made ready a kid*] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. *I will not eat of thy bread*] As I am a spiritual being, I subsist not by earthly food.

And if thou wilt offer a burnt-offering] Neither shall I receive that homage which belongs to God: thou must, therefore, offer thy burnt-offering to Jehovah.

Verse 18. *Seeing it is secret*] It was because it was secret that they wished to know it. The angel does not say that it was secret, but *הַשְׁתָּהּ hu pelli*, it is wonderful: the very character that is given to Jesus Christ, Isa. ix. 6.

A. M. 2847.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante
I. Olymp. 381.

19 So Manoah took a kid with a meat-offering, * and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. * Then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, * We shall surely die, because we have seen God.

* Ch. 6. 19, 20.—y Lev. 9. 24. 1 Chron. 21. 16. Ezek. 1. 28. Matt. 17. 6.—z Ch. 6. 22.—a Gen. 32. 30. Exod. 33. 20. Deut. 5. 26. Ch. 6. 22.

His name shall be called שִׁמְשׁוֹן Wonderful: and it is supposed by some that the angel gives this as his name, and consequently that this was our blessed Lord.

Verse 19. The angel did wondrously] He acted according to his name: he, being wonderful, performed wonderful things; probably causing fire to arise out of the rock, and consume the sacrifice, and then ascending in the flame.

Verse 22. We shall surely die, because we have seen God.] See the note on chap. vi. 22.

Verse 23. If the LORD was pleased to kill us, &c.] This is excellent reasoning, and may be of great use to every truly religious mind, in cloudy and dark dispensations of divine providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewedst him not, is less willing to save and provide for thee and thine now, than he was when probably thou trustedst less in him. He who made, and gave his Son to redeem thee, can never be indifferent to thy welfare; and if he give thee power to pray to and trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Add to this, the very light that shows thee thy wretchedness, ingratitude, and disobedience, is, in itself, a proof that he is waiting to be gracious to thee; and the penitential pangs thou feelest, and thy bitter regret for thy unfaithfulness, argue that the light and fire are of God's own kindling; and are sent to direct and refine, not to drive thee out of the way, and destroy thee. Nor

A. M. 2487.
B. C. 1157.
An. Exod. Isr.
334.
Anno ante
I. Olymp. 381.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things, nor would at this time have told us such things as these.

A. M. 2848.
B. C. 1156.
An. Exod. Isr.
335.
Anno ante
I. Olymp. 380.

24 ¶ And the woman bare a son, and called his name ^b Samson: and ^c the child grew, and the LORD blessed him.

A. M. 2863.
B. C. 1141.
An. Exod. Isr.
350.
Anno ante
I. Olymp. 365.

25 ^d And the Spirit of the LORD began to move him at times in ^e the camp of Dan, ^f between Zorah and Eshtaol.

^b Heb. 11. 32.—^c 1 Sam. 3. 19. Luke 1. 80. & 2. 52.—^d Ch. 3. 10. 1 Sam. 11. 6. Matt. 4. 1.—^e Heb. Machaneh-dan, as Ch. 18. 12.—^f Josh. 15. 33. Ch. 18. 11.

would he have told thee such things of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his Sacred Word, if he had been determined not to extend his mercy to thee.

Verse 24. And called his name Samson] The original שִׁמְשׁוֹן Shimshon, which is from the root שָׁמַשׁ shamash, to serve, (whence shemesh, the sun,) probably means either a little sun, or a little servant; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology.

And the LORD blessed him.] Gave evident proofs that the child was under the peculiar protection of the Most High; causing him to increase daily in stature, and extraordinary strength.

Verse 23. The Spirit of the LORD began to move him] He felt the degrading bondage of his countrymen, and a strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

Camp of Dan] Probably the place where his parents dwelt, for they were Danites: and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c. See chap. xviii.

As he had these influences between Zorah and Eshtaol, it is evident that this was while he dwelt at home with his parents; for Zorah was the place where his father dwelt; see ver. 2. Thus God began, from his infancy, to qualify him for the work to which he had called him.

CHAPTER XIV.

Samson marries a wife of the Philistines, 1—4. Slays a young lion at Timnath, in the carcass of which he afterward finds a swarm of bees, 5—9. He makes a feast; they appoint him thirty companions, to whom he puts forth a riddle, which they cannot expound, 10—14. They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation, 15—18. He is incensed, and slays thirty of the Philistines, 19, 20.

A. M. 2867.
B. C. 1137.
An. Exod. Isr.
354.
Anno ante
I. Olymp. 361.

AND Samson went down ^a to Timnath, and ^b saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore ^c get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of ^d thy brethren, or among all my people, that thou goest to take a wife of the tribe of the ^e uncircumcised Philistines? And Samson said unto his father, Get her for me; for ^f she pleaseth me well.

4 But his father and his mother knew not that it *was* ^g of the LORD, that he sought an occasion against the Philistines: for at that time ^h the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Tim-

^a Gen. 38. 13. Josh. 15. 10.—^b Gen. 34. 2.—^c Gen. 21. 21. & 34. 4.—^d Gen. 24. 3. 4.—^e Gen. 34. 14. Exod. 34. 16. Deut. 7. 3.—^f Heb. *she is right in mine eyes.*

NOTES ON CHAPTER XIV.

Verse 1. *Went down to Timnath.* A frontier town of the Philistines, at the beginning of the lands belonging to the tribe of Judah, Josh. xv. 57. but afterward given up to Dan, Josh. xix. 41. David took this place from the Philistines; but they again got possession of it in the reign of Ahaz, 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman.* To marry with any that did not belong to the Israelitish stock was contrary to the law, Exod. xxxiv. 16. Deut. vii. 3. But this marriage of Samson was said to be *of the Lord*, ver. 4. that is, God permitted it, (for in no other sense can we understand the phrase,) that it might be a means of bringing about the deliverance of Israel.

For she pleaseth me well [כי היא ישרה בעיני *ki hi yoshreh beini*, "for she is right in my eyes."] This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband: the maxim is the same with that of the poet—

"Thou hast no fault, or I no fault can spy;
Thou art all beauty, or all blindness I."

When the *will* has sufficient power, its determinations are its own rule of right. That *will* should be pure and well directed that says, *it shall be so, because I will it should be so.* A reason of this kind is similar to that which I have seen in a motto on the brass ordnance of Lewis XIV. ULTIMA RATIO REGUM, the sum of regal logic; i. e. My will, backed by these instruments of destruction, shall be the rule of right and wrong. The rules and principles of this logic are now suspected; and it is not likely

nath; and, behold, a young lion roared ⁱ against him.

6 And ^k the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw

^g Josh. 11. 20. 1 Kings 12. 15. ^h 2 Kings 6. 33. 2 Chron. 10. 15. & 22. 7. & 25. 20.—ⁱ Ch. 13. 1. Deut. 28. 48.—^j Heb. *he meeting him.*—^k Ch. 3. 10. & 13. 25. 1 Sara. 11. 6.

to be generally received, without violent demonstration.

Verse 5. *A young lion roared against him.* Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid.* Now it is not intimated that he did this by his own natural strength, but by the *Spirit of the Lord coming mightily upon him*; so that his strength does not appear to be his own, nor to be at his command: his might was, *by the will of God*, attached to his *hair* and to his *nazareate*.

Verse 7. *And talked with the woman.* That is, concerning marriage; thus forming the espousals.

Verse 8. *And after a time.* Probably about one year; as this was the time that generally elapsed between espousing and wedding.

A swarm of bees and honey in the carcass. By length of time the flesh had been entirely consumed off the bones, and a swarm of bees had formed their combs within the region of the thorax;—nor was it an improper place, nor was the thing unfrequent, if we may credit ancient writers; the carcasses of slain beasts becoming a receptacle for wild bees. The beautiful episode in the 4th Georgic of Virgil, proves that the ancients believed that bees might be engendered in the body of a dead ox. See particularly Georg. iv. ver. 550.

Verse 10. *Samson made there a feast.* The marriage feast, when he went to marry his espoused wife.

Verse 11. *They brought thirty companions.* These are called in Scripture children of the

A. M. 2868.
B. C. 1136.
An. Exod. Isr.
355.
Anno ante
I. Olymp. 360.

him, that they brought thirty companions to be with him.
12 ¶ And Samson said unto them, I will now ¹put forth a riddle unto you: if ye can certainly declare it me ^m within the seven days of the feast, and find it out, then I will give you thirty ^a sheets, and thirty ^o change of garments:

13 But if ye cannot declare it me,

1 Kings 10. 1. Ezek. 17. 2. Luke 14. 7.—m Gen. 29. 27.

bride-chamber, and friends of the bridegroom. See the whole of this subject particularly illustrated in the observations at the end of John, chap. iii.

Verse 12. *I will now put forth a riddle*] Probably this was one part of the amusements at a marriage feast; each, in his turn, proposing a riddle, to be solved by any of the rest on a particular forfeit; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

Thirty sheets] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2000 years ago. Mr. Jackson, in his account of the empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings; (but the paintings are taken from Asiatic models;) that of the men consists of a red cap and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee: a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c. obliges him to wrap it round him. The *hyke* is either mean or elegant, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with haykes, or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant; or, at least, the caftan; but, most likely, both, for the Hebrew חלצה חליפות *chalipoth begadim*, changes, or succession, of garments. Samson, therefore, engaged to give or receive thirty *haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Verse 14. *And he said unto them*] Thus he states or proposes his riddle:

Out of the eater came forth meat,
And out of the strong came forth sweetness.

Instead of *strong*, the Syriac and Arabic have *bitter*. I have no doubt that the riddle was in poetry; and perhaps the two hemistichs above preserve its order. This was scarcely a fair

then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

n Or, shirts.—o Gen. 45. 22. 2 Kings 5. 22.

riddle: for, unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. We learn from the Scholiast, on Aristophanes, *Vespæ*, v. 20. that it was a custom among the ancient Greeks to propose, at their festivals, what were called *griphoi*, *γριφοι*, riddles, enigmas, or very obscure sayings, both curious and difficult; and to give a recompense to those who found them out; which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made: and if none could solve the riddle, the reward was given to him who proposed it."

Of these enigmas, proposed at entertainments, &c. we have numerous examples in *ATHENÆUS*, *Deipnosoph*, lib. x. c. 15. p. 142. edit. Argentarot. and some of them very like this of Samson; for example—

Δίδους τις ουκ ἔδωκεν, οὐδ' ἔχων ἔχει;

Who gives and does not give?
Who has not, and yet has?

This may be spoken of an enigma and its proposer: he gives it, but he does not give the sense; the other has it, but has not the meaning.

Ἐστὶ φύσις θηλεία βρεφὸς σοφούσ' ὑπο κολποῖς
Αὐτῆς· ταῦτα δ' αἴφᾳ βόων ἴσῃσι γυγανόν.
Καὶ διὰ παντίου οἶμα, καὶ ὑπεῖρον διὰ πάσης,
'Οἷς ἐβαλεῖ θνητῶν· τοῖς δ' αὖ παρ᾽ οὐσὶν ἀκουεῖν
Ἐξέστ'· κωφὴν δ' ἀκούης αἰσθητὴν ἔχουσιν.

"There is a feminine nature, fostering her children in her bosom; who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea; to whomsoever they please. It is possible for those who are absent to hear; and for those who are deaf, to hear also."

The relater brings in Sappho, interpreting it thus:—

Θηλεία μὲν οὐ γὰρ ἐστὶ φύσις, ἐπίτολῃ.
Βρεφὸν δ' ἐν αὐτῇ περιφέρει τὰ γράμματα·
Αἴφᾳ δ' οὐτὰ ταῦτα τοῖς πορρωτάτοις,
'Οἷς βούλεθ' ἵπτερος δ' ἂν τύχῃ τις πλῆσιον
'Ἐως ἀναγινώσκοντος, οὐκ ἀκουστέα.

"The nature, which is feminine, signifies an epistle; and her children whom she bears are alphabetical characters: and these, being dumb, speak and give counsel to any, even at a distance; though he who stands nigh to him who is silently reading, hears no voice."

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15 And it came to pass on the seventh day, that they said unto Samson's wife, ¶ Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, 'Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven days, while their feast lasted;

¶ Ch. 16. 5.—¶ Ch. 15. 6.—¶ Heb. to possess, or, to impoverish us.

Here is another attributed by the same author to Theodectes:—

Τὴν φύσιν ὅσα γαῖα φέρει τροφὸς οὐδ' ὅσα πόντος
Οὐτε βροτοῖσιν εἶναι γυναικὶν αὐξήσιν ὅμοιον.
Ἄλλ' ἐν μὲν γένεσι πρὸς πορὴν ἐστὶ μέγιστη,
Ἐν δὲ μέσταις ἀκμαίᾳ μίσηται, γῆρα δὲ πρὸς αὐτῇ
Μορφή καὶ μὲνδεὶς μείζων πάλιν ἐστὶν ἀπάντων.

“Neither does the nourishing earth so bear by nature; nor the sea; nor is there among mortals a like increase of parts; for, at the period of its birth it is greatest; but in its middle age it is small; and in its old age, it is again greater in form and size than all.”

This is spoken of a shadow. At the rising of the sun in the east, the shadow of an object is projected illimitably across the earth, toward the west: at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sunset, the shadow is projected toward the east, as it was in the morning toward the west.

Here is another from the same author:—

Εἰσι κασιγνήται διτταί, ἀνὴρ μὴ τίς τις
Τὴν ἑτέραν, αὐτὴ δὲ τέκουσ' ὑπὸ τοῦδε τέκνεται.

“There are two sisters, the one of whom begets the other; and she who is begotten produces her who begat her.”

Day and night solve this enigma.

The following I have taken from Theognis:—

Ἦδη γὰρ με κεκλήμεθα θαλαττίος οἰκαδὲ νεκρός,
Τεθνηκώς ζωῇ φθεγγόμενος στοματί.

THEOGN. Gnom. in fine.

“A dead seaman calls me to his house;

And, although he be dead, he speaks with a living mouth.”

This dead seaman is a conch, or large shell-fish, of which the poet was about to eat. The mouth by which it spoke signifies its being used as a horn; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

Verse 17. *And she wept before him*] Not through any love to him, for it appears she had none; but to oblige her paramours: and of this he soon had ample proof.

Verse 18. *If ye had not ploughed with my heifer*] If my wife had not been unfaithful to

and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which

¶ Ch. 16. 15.—¶ Or, the rest of the seven days, &c.—¶ Ch. 2. 10. & 13. 25.—¶ Or, apparel.

my bed, she would not have been unfaithful to my secret: and you, being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked, in quoting the Septuagint, that to plough with one's heifer, or to plough in another man's ground, are delicate turns of expression, used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Thus Theognis, Gnom. v. 581.—

Ἐχθαίρω δὲ γυναῖκα περιδρομένην, ἀνδρά τε μαρτυροῦν
Ὅς τὴν ἀλλοτρίην βούλει ἀρουραν αἰετοῦ.

“I detest a woman who gads about; and also a libidinous man: and whosoever wishes to plough in another man's ground.”

Fundum alienum arat, incultum familiarem deserit
Plautus.

“He ploughs another's farm, and leaves his own heritage uncultivated.”

Milo domi non est, peregrus at Milone profecto
Arva vacat, uxor non minus inde parit. Martial.

“Milo is not at home; and Milo, being from home, his field lies uncultivated: his wife, nevertheless, continues to breed; and brings forth children.”

There is the same metaphor in the following lines of Virgil:—

Hoc faciunt nimio ne luxu obtusior usus,
Sit genitali arva, sulcosque oblimet inertes.

Geor. iii. v. 135.

In this sense Samson's words were understood by the Septuagint, by the Syriac, and by Rabbi Levi. See BOCHART, Hierozoic, p. 1. lib. ii. cap. 41. col. 406.

The metaphor was a common one; and we need seek for no other interpretation of the words of Samson.

Verse 19. *The Spirit of the LORD came upon him*] “The spirit of fortitude from before the Lord.”—Targum. He was inspired with unusual courage; and he felt strength proportioned to his wishes.

He—slew thirty men—and took their spoils] He took their *hykes*, their *kumjas*, and *caftans*,

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expounded the riddle. And his anger was kindled, and he went up to his father's house.

* Ch. 15. 2.

and gave them to the thirty persons who, by unfair means, had solved his riddle: thus they had what our version calls *thirty sheets*, and *thirty changes of raiment*. See the note on ver. 12.

Verse 20. *But Samson's wife was given to his companion*] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very likely that she loved this person better than she loved her husband; and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him; and, therefore, took another: this appears to have been the persuasion of her

20 But Samson's wife
* was given to his companion, whom he had used as
y his friend.

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y John 3. 29.

father, chap. xv. 2. But her betraying his secret and his interests to his enemies, was a full proof he was not very dear to her; though, to persuade him to the contrary, she shed many crocodile tears: see ver. 16. He could not keep his own secret; and he was fool enough to suppose that another would be more faithful to him than he was to himself. Multitudes complain of the treachery of friends betraying their secrets, &c. never considering that they themselves have been their first betrayers, in confiding to others what they pretend to wish should be a secret to the whole world! If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

CHAPTER XV.

Samson, going to visit his wife, finds her bestowed on another, 1. 2. He is incensed, vows revenge, and burns the corn of the Philistines, 3—5. They burn Samson's wife and her father, 6. He is still incensed, makes a great slaughter among them, 7, 8. The Philistines gather together against Israel; and, to appease them, the men of Judah bind Samson, and deliver him into their hands, 9—13. The Spirit of the Lord comes upon him; he breaks his bonds, finds the jaw-bone of an ass, and therewith kills a thousand men, 14—16. He is sorely fatigued; and, being thirsty, God miraculously produces water from an opening of the ground in Lehi; and he is refreshed, 17—19. He judges Israel in the time of the Philistines twenty years, 20.

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BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer

* Ch. 14. 2.—b Ch. 14. 16.—c Ch. 14. 20.—d Heb. let her be thine.

than she? ^d take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, ^e Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took ^f firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands

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^e Or, Now shall I be blameless from the Philistines, though, &c.—^f Or, torches.

NOTES ON CHAPTER XV.

Verse 1. *Visited his wife with a kid*] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned; and, taking a kid, or perhaps a *fawn*, as a present, he goes to make reconciliation, and finds her given to his bride-man: probably the person to whom she betrayed his riddle.

Verse 2. *Thou hadst utterly hated her*] As he was conscious she had given him great cause so to do.

Her younger sister] The father appears to have been perfectly sincere in this offer.

Verse 4. *Went and caught three hundred foxes*] There has been much controversy concerning the meaning of the term שׁוּאִלִּים *shu'alim*; some supposing it to mean *foxes*, or *jackals*; and others, *handsful*, or *sheaves of corn*. Much of the force of the objections against the common version will be diminished by the following considerations:

1. Foxes, or jackals, are common and gregarious in that country.

2. It is not hinted that Samson collected them

alone; he might have employed several hands in this work.

3. It is not said he collected them all in *one day*; he might have employed several days, as well as many persons, to furnish him with these means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once. *Sylla*, in a public show to the Roman citizens, exhibited one hundred lions; *Cæsar*, four hundred; and *Pompey*, nearly six hundred. The emperor *Probus* let loose in the theatre, at one time, one thousand ostriches, one thousand stags, one thousand wild boars, one thousand does, and a countless multitude of other wild animals: at another time he exhibited one hundred leopards from Libya, one hundred from Syria, and three hundred bears. See *Flavius Vopiscus*, in the life of *Probus*, cap. xix. beginning with *Dedit Romanis etiam voluptates*, &c.

That foxes, or the creature called *shual*, were plenty in Judea, is evident, from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were

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on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. ⁸ And the Philistines came up, and burnt her and her father with fire.

† Ch. 14. 15.

so numerous, that even their cubs ruined the vineyards, see Cant. ii. 15. *Take us the foxes, the little foxes, that spoil our vines.* Jeremiah complains that the foxes had occupied the mountains of Judea, Lam. v. 18. They are mentioned as making incursions into enclosures. &c. Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28. we find a place called *Hazer Shual*, the court of the foxes: and in chap. xix. 42. a place called *Shaalabim*, “the foxes;” no doubt from the number of those animals in that district. And mention is made of the *land of Shual*, or of the fox, 1 Sam. xiii. 17.

The creature called *shual* is represented by travellers and naturalists who have been in Judea, as an animal between a wolf and a fox. *Hasselquist*, who was on the spot, and saw many of them, calls it the *little eastern fox*. They are frequent in the East; and often destroy infirm persons and children.

Dr. Kennicott, however, objects to the common interpretation; and gives reasons, some of which are far from being destitute of weight. “The *three hundred foxes*,” says he, “caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider whether the words may not admit a more rational interpretation: for, besides the improbability arising here from the number of these foxes, the use made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still; whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word שְׁיָלִים *shualim*, here translated foxes, signifies also *handsful*, Ezek. xiii. 19. *handsful of barley*, if we leave out that one letter *vau*, which has been inserted or omitted elsewhere, almost at pleasure. No less than seven Hebrew MSS. want that letter here, and read שְׁיָלִים *shoalim*. Admitting this version, we see that Samson took *three hundred handsful*, or sheaves of corn, and one hundred and fifty firebrands; that he turned the sheaves end to end, and put a firebrand between the two ends, in the midst; and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter, (Ezek. xiii. 4, and 19.) in the former verse signifying foxes, in the latter, *handsful*: and in

66

7 ¶ And Samson said unto them, Though ye have done this yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why

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h Ver. 19.

1 Kings xx. 10. where we render it *handsful*, it is ἀλαπεξι, foxes, in the Greek version. *Remarks on select passages.*

The reasoning of Dr. Kennicott, in the first part of this criticism has already been answered; other parts shall be considered below. Though there are seven MSS. which agree in the reading contended for by Dr. Kennicott, yet all the versions are on the other side. I see no improbability in the common version.

Turned tail to tail] Had he put a firebrand to each, which Dr. Kennicott thinks more reasonable, the creature, naturally terrified at a fire, would have instantly taken to cover; and thus the design of Samson would have been frustrated; but tying two of them together by their tails, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation. Had he tied them all together, the confusion would have been so great that no execution could have been done.

Verse 6. *Burnt her and her father*] This was probably done to appease Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: *And Samson said—Though ye have done this, yet will I be avenged of you*; that is, I am not yet satisfied ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. *He smote them hip and thigh*] This also is variously understood; but the general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them; and, according to the custom of wrestlers, trip up their feet and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs*, &c. &c. See the different versions. Some think, in their running away from him, he kicked them down, and then trod them to death; thus his leg or thigh, was against their hip: hence the expression.

The top of the rock Etam.] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32.; it was in the tribe of Simeon and on the borders of Dan; and probably a fortified place.

Verse 10. *To bind Samson are we come up*

(5**)

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are ye come up against us ?
And they answered, To
bind Samson are we come
up, to do to him as he hath
done to us.

11 Then three thousand men of Judah
went to the top of the rock Etam;
and said to Samson, Knowest thou not
that the Philistines are ^r rulers over
us ? what is this *that* thou hast done
unto us ? And he said unto them, As
they did unto me, so have I done unto
them.

12 And they said unto him, We are
come down to bind thee, that we may
deliver thee into the hand of the Philis-
tines. And Samson said unto them,
Swear unto me, that ye will not fall
upon me yourselves.

13 And they spake unto him, saying,
No; but we will bind thee fast, and
deliver thee into their hand: but surely
we will not kill thee. And they bound
him with two new cords, and brought
him up from the rock.

14 ¶ And when he came unto Lehi,
the Philistines shouted against him: and

ⁱ Heb. went down.—^k Ch. 14. 4.—^l Ch. 3. 10, & 14. 6.
^m Heb. were melted.—ⁿ Heb. moist.—^o Ch. 3. 31. Lev. 20. 8.
Josh. 23. 10.

It seems they did not wish to come to an open
rupture with the Israelites; provided they
would deliver up him who was the cause of
their disasters.

Verse 11. *Three thousand men of Judah went*]
It appears evidently from this that Samson was
strongly posted; and they thought that no less
than *three thousand* men were necessary to
reduce him.

Verse 12. *That ye will not fall upon me your-
selves.*] He could not bear the thought of con-
tending with, and slaying his own countrymen;
for there is no doubt that he could have as
easily rescued himself from their hands, as
from those of the Philistines.

Verse 13. *They bound him with two new
cords*] Probably his hands with one, and his
legs with the other.

Verse 14. *When he came unto Lehi*] This
was the name of the place to which they brought
him, either to put him to death, or keep him in
perpetual confinement.

Shouted against him] His capture was a
matter of public rejoicing.

Verse 15. *He found a new jaw-bone of an ass*]
I rather think that the word *new* *teriah*, which
we translate *new*, and the margin *moist*, should
be understood as signifying the *tabid*, or *putrid*
state of the ass from which this jaw-bone was
taken. He found there a dead ass, in a state
of putrefaction; on which account he could the
more easily separate the jaw from its integu-
ments: this was a circumstance proper to be
recorded by the historian, and a mark of the
providence of God. But, were we to under-

the Spirit of the LORD came
mightily upon him; and the
cords that *were* upon his
arms became ^{as} flax that
was burnt with fire, and his bands
were loosed from off his hands.

15 And he found a ⁿ new jaw-bone
of an ass, and put forth his hand and
took it, and ^o slew a thousand men
therewith.

16 And Samson said, With the jaw-
bone of an ass, ^p heaps upon heaps,
with the jaw of an ass have I slain a
thousand men.

17 And it came to pass, when he had
made an end of speaking, that he cast
away the jaw-bone out of his hand, and
called that place ^r Ramath-lehi.

18 ¶ And he was sore athirst, and
called on the LORD, and said, ^s Thou
hast given this great deliverance into
the hand of thy servant: and now shall
I die for thirst, and fall into the hand of
the uncircumcised ?

19 But God clave a hollow place that
was in ^t the jaw, and there came water
thereout; and when he had drunk,

^p Heb. a heap, two heaps.—^r That is, the lifting up of
the jaw-bone, or, casting away of the jaw-bone.—^s Psa. 3. 7.
^t Or, Lehi.

stand it of a *fresh jaw-bone*, very lately separated
from the head of an ass, the circumstance does
not seem worthy of being recorded.

With the jaw-bone of an ass, heaps upon heaps]
I cannot see the propriety of this rendering of
the Hebrew words *בלתי החמור חמור חמור* *bele-
chi huchamor, chamor, chamoratayim*: I believe
it should be translated thus:—

“With the jaw-bone of this ass, an ass (the
foal) of two asses;

“With the jaw-bone of this ass I have slain a
thousand men.”

This appears to have been a triumphal song
on the occasion; and the words are variously
rendered both by the versions and by expositors.

Verse 17. *Ramath-lehi.*] *The lifting up, or
casting away, of the jaw-bone.* Lehi was the
name of the place before; *Ramath* was now
added to it here: he *lifted up* the jaw-bone
against his enemies, and slew them.

Verse 18. *I die for thirst*] The natural con-
sequence of the excessive fatigue he had gone
through in this encounter.

Verse 19. *God clave a hollow place that was
in the jaw* *אשר בלתי* *asher balechi*, “that was
in Lehi:” that is, there was a *hollow* place in
this Lehi, and God caused a fountain to spring
up in it. Because the place was *hollow*, it was
capable of containing the water that rose up in
it, and thus of becoming a well.

En-hakkore] *The well of the implorer*: this
name he gave to the spot where the water rose,
in order to perpetuate the bounty of God in af-
fording him this miraculous supply.

Which is in Lehi unto this day.] Consequently

A. M. 2869. "his spirit came again,
B. C. 1135. and he revived: where-
An. Exod. Ier. fore he called the name
356. thereof En-hakkore, which
Anno ante
I. Olymp. 359.

^u Gen. 45. 27. Isai. 40. 29.—^v That is, the well of him that called, or, cried, Psa. 34. 6.

not in the jaw-bone of the ass; a most unfortunate rendering.

Verse 20. *He judged Israel—twenty years.* In the margin it is said, *He seems to have judged southwest Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of שנים עשרים *esrim shanah*, "twenty years," the Jerusalem Talmud has שנים ארבעים *arbaim shanah*, "forty years;" but this reading is not acknowledged by any MS. or version. According to Calmêt, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the high priest *Eli*.

THE burning of the Philistines' corn by the means of foxes and firebrands, is a very remarkable circumstance; and there is a story told by Ovid, in the 4th book of his *Fasti*, that bears a striking similitude to this; and is supposed by some learned men to allude to *Samson* and his *foxes*. The poet is at a loss to account for this custom; but brings in an old man of *Carseolum*, with what must have appeared to himself a very unsatisfactory solution. The passage begins as follows:—

*Tertia post Hyadas cum luxerit orta remotas
Carcere partitos Circus habebit equos.
Cur igitur missæ vinetis ardentia tædis
Terga ferant vulpes, causa docenda mihi?
Vid. Ovid. Pastor. lib. iv. ver. 679.*

The substance of the whole account, which is too long to be transcribed, is this: it was a custom in Rome, celebrated in the month of April, to let loose a number of *foxes* in the circus, with lighted flambeaux on their backs; and the Roman people took pleasure in seeing these animals run about till roasted to death by the flames with which they were enveloped. The poet wishes to know what the origin of this custom was; and is thus informed by an old man of the city of *Carseolum*: "A frolicsome young lad, about ten years of age, found a fox near a thicket, who had stolen away many fowls

is in Leli unto this day.
20 ^w And he judged Israel
in the days of the Philis-
tines twenty years.

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^w He seems to have judged southwest Israel during twenty years of their servitude of the Philistines.—^x Ch. 13. 1.

from the neighbouring roosts. Having enveloped his body with hay and straw, he set it on fire, and let the fox loose. The animal, in order to avoid the flames, took to the standing corn which was then ready for the sickle; and the wind driving the flames with double violence, the crops were every where consumed. Though this transaction is long since gone by, the commemoration of it still remains; for, by a law of this city, every fox that is taken is burnt to death. Thus the nation awards to the foxes the punishment of being burnt alive, for the destruction of the ripe corn formerly occasioned by one of these animals."

Both *Serrarius* and *Bochart* reject this origin of the custom given by Ovid; and insist that the custom took its rise from the burning of the Philistines' corn by Samson's foxes. The origin ascribed to the custom by the *Carseolian*, they consider as too frivolous and unimportant to be commemorated by a national festival. The time of the observation does not accord with the time of *harvest* about Rome, and in Italy; but it perfectly accords with the time of harvest in Palestine, which was at least as early as April. Nor does the circumstance of the fox wrapped in hay; which being set on fire, and he let loose, bear any proper resemblance to the foxes let loose in the circus, with burning brands on their backs.

These learned men, therefore, conclude, that it is much more natural to suppose that the Romans derived the custom from Judea; where, probably, the burning of the Philistines' corn might, for some time, have been annually commemorated.

The whole account is certainly very singular; and has not a very satisfactory solution in the old man's tale, as related by the Roman poet.

All public institutions have had their origin in facts; and if, through the lapse of time, or loss of records, the original facts be lost; we may legitimately look for them in cases where there is so near a resemblance as in that above.

CHAPTER XVI.

Samson comes to Gaza; they lay wait for him; he rises by night, and carries away the city gates, 1—3. Falls in love with Delilah, 4. The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay, 5. By various artifices, she at last obtains this; and communicates it to the Philistines, who seize him, bind, put out his eyes, and cause him to grind in the prison-house, 6—21. At a public festival to Dagon, he is brought out to make sport; when, being weary, he requests to be placed between the two pillars which supported the roof of the house, on which three thousand men and women were stationed to see him make sport, 22—27. He prays to God to strengthen him, and pulls down the pillars; by which (the house falling) both himself, the lords of the Philistines, and a vast multitude of the people, are slain, 28—30. His relatives come and take away his body, and bury it, 31.

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B. C. 1120.
An. Exod. Ier.
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Anno ante
I. Olymp. 344.

THEN went Samson to Gaza, and saw there a harlot, and went in unto her.

^a Heb. a woman a harlot.

NOTES ON CHAPTER XVI.

Verse 1. *Then went Samson to Gaza, and saw there a harlot*] The Chaldee, as in the for-

2 *And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait*

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^b 1 Sam. 23. 26. Psa. 118. 10, 11, 12. Acts 9. 24.

mer case, render the clause thus: *Samson saw there a woman, an inn-keeper*; perhaps the word זונה *zonah* is to be taken here in its double sense;

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for him all night in the gate of the city, and were ^c quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ^d bar and all, and put ^e them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman ^e in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, ^f Entice him, and see wherein his great

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strength lieth, and by what means we may prevail against him, that we may bind him to ^g afflict him; and we will give thee, every one of us, eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ^h green ⁱ withes that were never dried, then shall I be weak, and be as ^k another man.

8 Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them.

^c Heb. silent.—^d Heb. with the bar.—^e Or, by the brook.
^f Ch. 14. 15. See Prov. 2. 16-19, & 5. 3-11. & 6. 24, 25, 26.

& 7. 21, 22, 23 —^g Or, humble.—^h Or, new cords.—ⁱ Heb. moist.—^k Heb. one.

one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean sea, and was one of the most southern cities of Palestine. It has been supposed by some to have derived its name from the treasures deposited there by Cambyzes, king of the Persians; because, they say, *Gaza*, in Persian, signifies treasure: so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and this city to have derived its name, from *azatha*, from *azah*, strength; it being a strong or well-fortified place.

The Hebrew *yain*, in this word, is, by the *Septuagint*, the *Arabic*, and the *Vulgate*, rendered *G*; hence, instead of *azatha*, with a strong guttural breathing, we have *Gaza*, a name by which this town could not be recognised by an ancient Hebrew.

Verse 2. *They compassed him in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a *giant*; consequently, we may conjecture that the gates of the city were not very large, as he took at once the *doors*, the *two posts*, and the *bar* with him. The cities of those days would appear to disadvantage among modern villages.

A hill—before Hebron] Possibly there were two Hebrons: it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza; unless we suppose that the gates of the city were not very large, as he took at once the *doors*, the *two posts*, and the *bar* with him. The cities of those days would appear to disadvantage among modern villages.

Verse 4. *He loved a woman in the valley of Sorek*] Some think Samson took this woman for his wife; others, that he had her as a concubine. It appears she was a Philistine; and, however strong his love was for her, she seems to have had none for him. He always matched

improperly; and he was cursed in all his matches. Where the *valley*, or *brook*, of *Sorek* was, is not easy to be ascertained. Eusebius and Jerom say, it lay southward of *Eleutheropoli*—but where was Eleuthropolis? Ancient writers take all their measurements from this city; but, as it is nowhere mentioned in the Scriptures, it is impossible to fix its station, for we know not its ancient name.

Verse 5. *See wherein his great strength lieth*] They saw that his stature was not remarkable; and that, nevertheless, he had most extraordinary strength; therefore they supposed that it was the effect of some charm, or amulet. The lords of the Philistines were the five following: Gaza, Gath, Askalon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promise this bad woman a large sum of money if she will obtain from him the important secret wherein his strength lay, that, depriving him of this supernatural power, they might be able to reduce him to bondage.

Verse 7. *Seven green withes*] That is, any kind of *pliant, tough wood*, twisted in the form of a cord, or rope. Such are used in many countries, formed out of *osiers*, *hazle*, &c. And in Ireland, very long and strong ropes are made of the fibres of *bog wood*, or the larger roots of the fir, which is often digged up in the bogs, or mosses, of that country. But the *Septuagint*, by translating the Hebrew לחים *yetherim lachim* by *νευραις ὑψαις*, and the *Vulgate* by *nervicis fimbis*, understand these bonds to be cords made of the nerves of cattle; or perhaps rather out of raw hides: this also makes an exceeding strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad; and, after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry this latter species of cord is called the *tug*; and is chiefly used for agricultural purposes; particularly for drawing the

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9 Now there were men lying in wait, abiding with her in the chamber: And she said unto him, The Philistines be upon thee, Samson. And he brake the withes, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes^m that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them off his arms like a thread:

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou might-

est be bound. And he said unto her, If thou weavest the seven locks of my head with the web:

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death,

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

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^l Heb. smelleth.—^m Heb. wherewith work hath not been done.
ⁿ Chap. 14. 16.

^o Heb. shortened.—^p Micah 7. 5.—^r Numbers 6. 5. Chap. 13. 5.

plough and the harrow, instead of the iron chains used in other countries.

Verse 9. Men lying in wait] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, The Philistines be upon thee.

Verse 11. If they bind me fast with new ropes] Samson wishes to keep up the opinion which the Philistines held: viz. that his mighty strength was the effect of some charm; and therefore he says, Seven green withes which had not been dried; new ropes that were never occupied; weave the seven locks of my hair with the web, &c. the green withes, the new ropes, and the number seven, are such matters as would naturally be expected in a charm or spell.

Verse 13. The seven locks of my head] Probably Samson had his long hair plaited into seven divisions: and, as his vow of a Nazarite obliged him to wear his hair, so seven being a number of perfection among the Hebrews, his hair being divided into seven locks, might more particularly point out the perfection designed by his Nazarite state.

Every person must see that this verse ends abruptly, and does not contain a full sense. Houbigant has particularly noticed this, and corrected the text from the Septuagint, the reading of which I shall here subjoin: Εαν ὕψαις τὰς ἑπτὰ σείρας τῆς κεφαλῆς μου συν τῷ διασμάτι, καὶ ἐγκρούσῃς τῷ πάσσαλῳ εἰς τὸν στήχον, καὶ ἐσομαι ὡς εἰς τὸν ἀνθρώπου ασθενῆς. Καὶ ἐγένετο ἐν τῷ κοιμασθαι αὐτοῦ, καὶ ἔλαβε Δαλὶδὰ τὰς ἑπτὰ σείρας τῆς κεφαλῆς αὐτοῦ, καὶ ὕψαιεν ἐν τῷ διασμάτι, καὶ ἐπῆξεν τῷ πάσσαλῳ εἰς τὸν στήχον.—If thou shalt weave the seven locks of my head with the web, and shalt fasten them with the pin in the wall, I shall become

weak, like other men: and so it was, that, when he slept, Dalida took the seven locks of his head, and wove them with the web, and fastened it with the pin to the wall, and said unto him, &c. All the words printed here in *italic*, are wanting in the present Hebrew copies; but are preserved in the Septuagint, and are most obviously necessary to complete the sense: else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. His soul was vexed unto death] What a consummate fool was this strong man! Might he not have seen, from what already took place, that Delilah intended his ruin? After trifling with her, and lying thrice, he at last commits to her his fatal secret; and thus became a traitor to himself and to his God. Well may we adopt the sensible observation of Calmet on this passage:—*La faiblesse du cœur de Samson, dans toute cette histoire, est encore plus étonnante que la force de son corps.* "The weakness of Samson's heart, in the whole of this history, is yet more astonishing than the strength of his body."

Verse 17. If I be shaven, then my strength will go from me] The miraculous strength of Samson must not be supposed to reside either in his hair, or in his muscles; but in that relation in which he stood to God, as a Nazarite; such a person being bound, by a solemn vow, to walk in a strict conformity to the laws of his Maker. It was a part of the Nazarite's vow to permit no razor to pass on his head; and his long hair was the mark of his Nazareate, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazar vow; in consequence of which God

A. M. 2884. 18 And when Delilah saw
B. C. 1120. that he had told her all his
An. Exod. 1st. heart, she sent and called
371. for the lords of the Philis-
Anno ante tines, saying, Come up this once, for he
I. Olymp. 344. hath showed me all his heart. Then
the lords of the Philistines came up unto
her, and brought money in their hand.

19 And she made him sleep upon
her knees: and she called for a man,
and caused him to shave off the seven
locks of his head; and she began to
afflict him, and his strength went from
him.

20 And she said, The Philistines be
upon thee, Samson. And he awoke
out of his sleep, and said, I will go out
as at other times before, and shake my-
self. And he wist not that the Lord
was departed from him.

21 But the Philistines took him,

and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god; for they said; Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us

their burgh, (city,) and shut him up in prison, and made him grind at their hand-querne." So late as half a century ago, I have seen these querns or hand-mills in these kingdoms.

Verse 22. The hair of his head began to grow again. And may we not suppose that, sensible of his sin and folly, he renewed his Nazar vow to the Lord; in consequence of which his supernatural strength was again restored?

Verse 23. Unto Dagon their god. Diodorus Siculus describes their god thus: Το μὲν προσωπον εχει γυναικος, το δ' αλλο σωμα παν ιχθυος. "If had the head of a woman, but all the rest of the body resembled a fish." Dagon was called Derceto among the heathens.

Horace, in the following piece, especially in the third and fourth lines, seems to have in view the image of Dagon.

Humano capiti cervicem pictor equinam
Pingere si velit; et varias inducere plumas
Undique collatis membris; ut turpiter atrum
Desinat in piscem mulier formosa superne;
Spectatum admissi, risum teneatis amici.

De Art. Poet. v.

Suppose a painter to a human head,
Should join a horse's neck; and wildly spread
The various plumage of the feathered kind
O'er limbs of different beasts, absurdly join'd;
Or if he gave to view a beauteous maid
Above the waist, with every charm array'd,
Should a foul fish her lower parts infold,
Would you not smile such pictures to behold? Francis.

Verse 25. Call for Samson, that he may make us sport. What the sport was we cannot tell; probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22. of the restoration of his hair; and the exertions which he was obliged to make will account for the weariness which gave him the pretence to ask for leave to lean against the pillars. Some think he was brought out to be a laughing-stock; and that he was variously insulted by the Philistines: hence the version of the Septuagint, καὶ ἀπαρριζον αὐτον, and they buffeted him. Josephus, Antiq.

Prov. 7. 26, 27.—t Numb. 14. 9, 42, 43. Josh. 7. 12. 1 Sam. 16. 14. & 18. 12. & 28. 15, 16. 2 Chron. 15. 2.

abandoned him; and, therefore, we are told, in ver. 20. that the Lord was departed from him.

Verse 19. She began to afflict him. She had probably tied his hands, slyly, while he was asleep; and after having cut off his hair, she began to insult him, before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philistines; and he, being alarmed, rose up, thinking he could exert himself as before, and shake himself; i. e. disengage himself from his bonds and his enemies:—but he wist not that the Lord was departed from him; for, as Delilah had cut off his locks while he was asleep, he had not yet perceived that they were gone.

Verse 21. Put out his eyes. Thus was the lust of the eye, in looking after, and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

He did grind in the prison-house. Before the invention of wind and water-mills, the grain was at first bruised between two stones; afterward ground in hand-mills. This is practised in China, and in different parts of the East, still; and women and slaves are the persons who are obliged to turn these mills.

Such instruments were anciently used in this country, and called querns, from the Anglo-Saxon *lweorn*, and *lweorn*, *Cweorn*, and *Cwyrn*, which has the signification of a mill; hence *lweorn stan* *Cweorn stan*, a millstone: and as *quern* conveys the notion of grinding, hence *lweornstod*, *Cweornsteth*, the *dentes molares*, or grinders, in the jaws of animals. This clause of the verse is thus translated in the Saxon Octateuch:—And þa Philistea gefengon hme fona —J geleobdon hme afege—to heofa bryce. J on eceapterne belucon-heton hme gundan æt hwa handþeþpne. "And the Philistines laid their fangs, (seized) him soon, and led him away to

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sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Phi-

y Heb. before them.—z Deut. 22. 8.—a Jer. 15. 15.

Jud. lib. v. c. 8. s. 12. says, *He was brought out, ὅπως ἐνδοξάσιν αὐτὸν παρὰ τοῦ ποτοῦ, that they might insult him in their cups.*

Verse 27. *Now the house was full of men*] It was either the prison-house, house of assembly, or a temple of Dagon, raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. *Samson called unto the Lord*] It was in consequence of his faith in God, that he should be strengthened to overthrow his enemies, and the enemies of his country, that he is mentioned, Heb. xi. among those who were remarkable for their faith.

Verse 29. *The two middle pillars upon which the house stood*] Much learned labour has been lost on the attempt to prove, that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here, as were in the temple of Diana, at Ephesus; and yet the two centre pillars be the key of the building: these being once pulled down, the whole house would necessarily fall.

Verse 30. *So the dead which he slew*] We are informed that the house was full of men and women; and about three thousand of both sexes on the top: now, as the whole house was pulled down; consequently, the principal-part of all these was slain; and among them we find there were the lords of the Philistines. The death of these, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years; and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. *He judged Israel twenty years.*] It is difficult to ascertain the time of Samson's magistracy, and the extent of country over which he presided. His jurisdiction seems to have been very limited; and to have extended no farther than over those parts of the tribe of

listines for my two eyes. 29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father. And he judged Israel twenty years.

b Or, he leaned on them.—c Heb. my soul.—d Ch. 13. 25.

Dan contiguous to the lapd of the Philistines. This is what our margin intimates on ver. 20. of chap. xv. Many suppose that both he and Eli were contemporaries; Samson being rather an executor of the divine justice upon the enemies of his people, than an administrator of the civil and religious laws of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. SAMSON does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue: had he married, according to the laws of his country, he would have been both a more useful, and a more happy man; and not have come to a violent death.

2. We seldom find much mental energy dwelling in a body that in size and bulk greatly surpasses the ordinary pitch of man: and wherever there are great physical powers, we seldom find proportionate moral faculties. Samson was a man of a little mind, a slave to his passions, and the wretched dupe of his mistresses. He was not a great, though he was a strong man; and even his muscular force would have been lost or spent in beating the air, had he not been frequently under the impulse of the Divine Spirit. He often got himself into broils and difficulties, from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never well planned, as he does not appear to have asked counsel from God: indeed, he seems to have consulted nothing but his own passions; particularly those of inordinate love and revenge; and the last effort of his extraordinary strength was not to avenge his people for the oppressions which they had suffered under the Philistinian yoke, or to avenge the quarrel of God's covenant against the enemies of his truth; but to be avenged of the Philistines for the loss of his two eyes.

3. Samson is a solemn proof how little corporeal prowess avails, where judgment and prudence are wanting; and how dangerous all such gifts are in the hands of any man, who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A parallel has been often drawn between Samson and our blessed Lord, of whom he has been supposed to be a most illustrious type. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where; but that not one will naturally result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the Sacred Oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the qualities of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

5. Those who compare him to Hercules, have been more successful. Indeed, the heathen god of strength appears to have been borrowed from the Israelitish judge: but if we regard what is called the *Choice of Hercules*, his preference of virtue to pleasure; we shall find that the heathen is, morally speaking, vastly superior to the Jew. *M. De Lavaur*, in his *Conférence de la Fable avec l'Histoire Sainte*, has traced the parallel between Hercules and Samson in the following manner, of which what follows is an abridged, but literal translation. It is taken from vol. ii. page 1, &c. of the above curious work.

"Hercules was figured by the poets as supernatural, both in his birth and actions; and was, therefore, received by the people as a god of the first order. They attributed to him the miracles wrought by several illustrious chiefs among the people of God, which they found described in the Sacred Oracles, more ancient than their most ancient accounts; or which they had learned by tradition, and their commerce with the Egyptians and Phœnicians, who were spread through various countries, but particularly in Greece. It is also to the time of these chiefs, and to the government of the Israelites by their judges, that the heroes and grand events of fable owe their origin; to which time, indeed, they are referred by the common consent of authors, sacred and profane.

"Every ancient nation, which had writers who left monuments of their country's glory, had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six. (Book iii. *De Naturâ Deorum*.)

"Herodotus (book ii. entitled *Euterpe*) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, this father of history, as Cicero calls him, who lived the nearest of any of these writers to the period he describes, informs us, that Greece had borrowed its Hercules from Egypt; and that Amphitryon, his father, and Alcmena, his mother, were both Egyptians: so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew; for the

Greeks and Phœnicians looked upon the Israelites, who were settled in Canaan, or Phœnicia, as Egyptians, whose ancestors, after residing in Egypt some centuries, had certainly come from that country.

"M. Jaquelot, in his '*Treatise on the existence of God*,' believes that the Tyrian Hercules, who was the most ancient, was no other than Joshua. But St. Augustin (*City of God*, book xviii. c. 19.) has made it appear that it was after Samson (because of his prodigious and incomparable strength) that they forged their Hercules: first in Egypt, afterward in Phœnicia, and, lastly, in Greece; each of whose writers has united in him all the miraculous actions of the others. In fact, it appears that Samson, judge of the Israelites, from about A. M. 2867 to 2887, celebrated in the Book of Judges, and mentioned by Josephus, in his history, is the original and essential Hercules of fable; and although the poets have united these several particulars, drawn from Moses and Joshua, and have added their own inventions; yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render him easily discerned throughout the whole.

"In Hebrew, the name of Samson *שמסון* signifies the sun, and in Syriac (*servitium vel ministerium ejus*) subjection to some one; servitude. Macrobius says, that the name of Hercules signifies only the sun; for he adds, in Greek, Heracles means, it is the glory of the air; or, the light of the sun. The Greeks and Egyptians have exactly followed the Syriac signification, by imposing on their Hercules, during the whole of his life, a subjection to Eurystheus in all his exploits, and who appointed him his famous enterprises. This necessity they attribute to fate, and the law of his birth. Having spoken of his name, we will now examine the circumstances of his birth, as mentioned in the Sacred Writings, Judges ch. xiii. and in the History of the Jews, ch. x.

"Manoah, of the tribe of Dan, had married a woman who was barren, which led them to pray earnestly that the Lord would bless them with an offspring. One day, this woman being alone, an angel appeared to her, and told her he was sent by God to inform her she should have a son, of the most extraordinary strength, who was to raise the glory of their nation, and to humble their enemies. Upon the arrival of her husband, she imparted to him the message and discourse of the angel. Some time after, this heavenly messenger showed himself to them both, as they were in the house together; and ascended up to heaven in their sight, after having confirmed the promises made before to the woman, who soon after became pregnant, and was, in due time, delivered of Samson.

"The singular birth of Hercules, in fable, is similar to the above account, with the trifling alteration, taken from the ideas the poets entertained of their gods. Amphitryon, the most considerable person, and the chief of the Thebans, had married Alcmena, whom he loved to distraction, but had not any children by her. Jupiter, desirous of making her the mother of Hercules, repaired to Alcmena one night, in the absence, and under the figure of her husband. On Amphitryon's return, his wife said she had seen him before, on such a night, mentioning the visit she had received. Amphitryon,

transported with jealousy, and enraged with his wife, whatever good opinion he might entertain of her virtue, would neither be appeased nor consoled, till Jupiter appeared to vindicate her conduct : and, in order to convince Amphytrion of his being a god, visibly ascended up to heaven, after informing him, that he alone had visited Alcmena; assuring him of her virtue, and promising him a son, who was to be distinguished for his strength; whose glory was to confer honour on his race and family; who was to humble their enemies; and who, finally, was to be immortal.

“The Spirit of God, with which Samson was from the very first endowed, caused him, even in his youth, to effect prodigies of strength. He once met with a furious young lion, which attacked him: Samson, then unarmed, immediately rent the lion in pieces, as if it had been a lamb; and resolving to revenge himself upon the Philistines, who had grievously afflicted the children of Israel, he slew vast numbers of them at different times; weakened them excessively; and thus began to deliver Israel out of the hands of their enemies, as the angel had predicted.

“Fable, likewise, causes Hercules to perform exploits requiring prodigious strength; but, as its exaggerations are beyond all bounds, it attributes to him, while still an infant, the strangling enormous serpents, which fell upon him in his cradle; and the first and most illustrious exploit of his youth was, the defeat of a terrible lion in the Nemæan forest, which he slew, without the help of any weapon of defence: the skin of this lion he afterward wore as a garment. He likewise formed and executed the design of delivering his country from the tyrannic oppression of the Myrmidons. We ought not to be surprised that fable, which disfigures so many events, by transforming them to its fancy, has altered the other adventures of Samson; that it has added to them others of its own invention; that it attributes to him the actions of other chiefs and heroes; and ascribes some of the performances of Samson to other persons than Hercules; for this reason we find the account of the foxes Samson caught and tied by the tail preserved indeed, but transferred to another country.

“Fable then borrows, in favour of our hero, Hercules, the miracle which God wrought for Joshua, when he assisted the Gibeonites against the five kings of the Amorites; when the Lord cast down great stones upon them from heaven, so that more of those who fled from the Israelites perished by the hail, than did by the sword. In imitation of this miracle, fable, says (Pliny, book iii. c. 4. Pomponius Mela, De Situ Orbis, lib. ii. c. 5.) that when Hercules was engaged in a combat with the Ligurians, Jupiter assisted him by sending him a shower of stones. The quantity of stones which are still to be seen on the plains of Crau, (called by the ancients Campi Lapidei,) in Provence, has occasioned the poets to consider this place as the theatre of the above miracle.

“The jaw-bone of the ass, rendered so famous, from Samson having slain one thousand Philistines with it, has been changed for the celebrated club of Hercules, with which he defeated giants, and slew the many enemies which opposed him. The similarity of the Greek words *χορρη*, and *χορμην*, may have given rise to this alteration: *corrê*, signifying jaw, and *ormênê*, a

mace, or *club*. The change of one of these words for the other is not difficult; especially as it seemed more suitable to arm Hercules with a club, than with the jaw-bone of an ass. But fable has, however, more clearly preserved the miracle of the spring of water that God produced in this bone, to preserve Samson from perishing with thirst, after the defeat of the Philistines; for it relates, that when Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides, and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from a rock he struck with his foot, Apol. book xxxvi. of Argonauts, ver. 1446.

“The extraordinary strength of Samson was accompanied with a constant and surprising weakness; *viz.* his love for women. These two characteristics compose his history, and are equally conspicuous throughout the whole of his life: the latter, however, predominated; and, after having frequently exposed him to danger, at length completed his ruin. Fable has not omitted this characteristic weakness in its Hercules: in him this passion was excited by every woman that presented herself to his view; it led him to the performance of many base actions; and, after precipitating him into several dangers, at length put an end to his miserable existence. Samson, who well knew that his strength depended upon the preservation of his hair, was so imprudent as to impart this secret to Delilah, his mistress. This woman, whose sole design in importuning him, was to betray him, cut his hair off while asleep, and delivered him, thus deprived of all his strength, into the hands of the Philistines, who took from him both his liberty and eyesight, and treated him as the vilest and most wretched of slaves. Tradition, which spoils and disfigures the ancient histories, and those of distant countries, has transferred this adventure to Nisus, king of Megara, and his daughter Scylla. Megara was also the name of one of Hercules' wives, the daughter of Creon, king of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek verb *συλλα*, *syllao*, which signifies to *rob*, or *strip with impiety*. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair, which grew on his head. Scylla, having conceived an affection for Minos, who was at that time besieging the capital of her father's kingdom, betrayed her parent; cut off this lock of purple hair while he was asleep; and delivered him into the hands of his enemy. Nisus lost both his senses and his life; and, according to fable, was changed into a bird.—*Ovid. Met.* b. 8.

“But the most remarkable and striking event in the history of Samson, is that by which he lost his life. The Philistines, when offering solemn sacrifices to their god, by way of thanksgiving for his having delivered into their hands their formidable enemy, caused Samson to be brought out of prison, in order to make a laughing-stock of him. Samson, as though wishing to rest himself, requested his conductors to let him lean against the pillars which supported the temple, which was at that time filled with a great multitude of persons, among whom were many princes of the Philistines. Samson then, invoking the Lord, and exerting all his strength, which was returning with the

growth of his hair, laid hold of the pillars with both his hands, and shook them so violently as to pull the building down upon the whole multitude therein assembled. By this fatal catastrophe Samson killed a greater number of Philistines than he had done during his life.

"Fable and tradition could not efface this event in the copy of Samson, which is Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks; and rejects it, as having no foundation either in the history itself, or in the manners and customs of the Egyptians; among whom, the Greeks say, this event had happened. They relate (says this historian, Book 2. entitled *Euterpe*, p. 47.) that Hercules, having fallen into the hands of the Egyptians, was condemned to be sacrificed by Jupiter. He was adorned like a victim, and led with much pomp to the foot of the altar: after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

"The conformity between these adventures

of Samson and Hercules is self-evident; and proves, beyond a doubt, that the fable of the one was composed from the history of the other. The remark of Herodotus, respecting the impossibility of this last adventure, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being but a disfigured copy, whose original must be sought for elsewhere.

"In fact, it appears that Samson, judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, *Antiq. lib. v. c. 10.* is the original and essential Hercules of fable: and, although the poets have united some particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characters so peculiar to him, as render him easily discernible throughout the whole."

The above is the substance of what M. De Lavar has written on the subject; and contains, as some think, a very clear case; and is an additional proof how much the *heathens* have been indebted to the *Bible*.

CHAPTER XVII.

Micah, an Ephraimite, restores to his mother *eleven hundred shekels* of silver, which he had taken from her, 1, 2. She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah, 3, 4. Who consecrates one of his sons to be his priest, 5. He afterward finds a Levite, whom he consecrates for a priest, and gives him annually *ten shekels* of silver, with his food and clothing, 6—13.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante
I. Olymp. 630.

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, ^a Blessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly

dedicated the silver unto the LORD from my hand; for my son, to ^b make a graven image, and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother ^c took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image; and they were in the house of Micah.

5 ¶ And the man Micah had a house of gods, and made an ^d ephod, and ^e teraphim; and ^f consecrated one of his

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante
I. Olymp. 630.

^a Gen. 14. 19. Ruth 3. 10.—^b See Exod. 20. 4, 23. Lev. 19. 4.
^c Isai. 46. 6.—^d Ch. 8. 27.

NOTES ON CHAPTER XVII.

Verse 1. *And there was a man of mount Ephraim*] It is extremely difficult to fix the *chronology* of this and the following transactions. Some think them to be here in their natural order: others, that they happened in the time of Joshua, or immediately after the *ancients*, who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; *i. e.* about the time of the *Judges*, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] Houbigant and others understand this of *putting the young man to his oath*. It is likely that when the mother of Micah missed the money, that she poured imprecations on the thief: that Micah, who had secreted it, hearing this, was alarmed, and restored the money, lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no *idolatrous* design; for she expressly says, she had dedicated ליהוה *Layhovah*, to Jehovah; and this appears to have been the reason why she poured imprecations on him who had taken it.

Verse 4. *A graven image and a molten image*] What these images were we cannot positively say; they were, most probably, some resemblances of matters belonging to the tabernacle. See below.

Verse 5. *The man Micah had a house of gods*] Beith Elohim, בית אלהים, should, I think, be translated *a house*, or *temple*, of God; for it is very likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

Made an ephod] Perhaps the whole of this

A. M. 2598. sons, who became his priest.
 B. C. 1406. 6. In those days there was
 An. Exod. Isr. no king in Israel, but every
 85. man did that which was
 Anno ante. right in his own eyes.
 I. Olymp. 630.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah,

¶ Ch. 18. 1. & 19. 1. & 21. 25. Deut. 33. 5.—h Deut. 12. 8. See Josh. 19. 15. Ch. 18. 1. Ruth 1. 1, 2. Micah 5. 2. Matt. 2. 1, 5, 6.

case may be stated thus: Micah made a house of God, a chapel, in imitation of the sanctuary; a graven image, representing the ark; a molten image, to represent the mercy-seat; teraphim, to represent the cherubim above the mercy-seat; and an ephod, in imitation of the sacerdotal garments; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the divine worship, as performed at Shiloh. What the teraphim were, see the note on Gen. xxxi. 19. For the ephod, see the note on Exod. xxv. 7.; and for the sacerdotal vestments, in general, see the note on Exod. xxviii. 4, &c.

Who became his priest.] Cohen, כהן which the Targum translates *cumara*. The word כהן *cohen*, is the common name in Hebrew for a priest of the true God; but sometimes it is applied to idolatrous priests. When it is to be understood in the former sense, the Targum renders it *cohan*; when in the latter, it uses the word כורמא *cumara*, by which it always understands an idolatrous priest. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word *Jehovah* being used, ver. 4. and that oracular answers were given at this house, as we see from chap. xviii.

Verse 6. There was no king in Israel.] The word מלך *melek*, which generally means king, is sometimes taken for a supreme governor, judge, magistrate, or ruler, of any kind: see Gen. xxxvi. 31. and Deut. xxxiii. 5.: and it is likely it should be so understood here.

Every man did that which was right in his own eyes.] He was his own governor, and what he did he said was right; and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated. There was a time when there was no king in England; and that was, in general, a time of scandal to religion, and oppression to men.

and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

¶ Heb. in making his way.—I Ch. 18. 19.—m Gen. 45. 8. Job 25. 16.—n Or, a double suit, &c.—o Heb. an order of garments.—p Ver. 5.—r Ch. 18. 30.

Verse 7. Of the family of Judah.] The word family may be taken here for tribe:—or the young man might have been of the tribe of Judah, by his mother; and of the tribe of Levi by his father; for he is called here a Levite: and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, provided the woman was not an heiress.

Verse 8. To sojourn where he could find.] He went about the country, seeking for some employment, for the Levites had no inheritance; besides, no secure residence could be found where there was no civil government.

Verse 10. Be unto me a father and a priest.] Thou shalt be master of my house, as if thou wert my father; and, as priest, thou shalt appear in the presence of God for me. The term father is often used to express honour and reverence.

Ten shekels of silver.] About thirty shillings per annum, with board, lodging, and clothes. Very good wages in those early times.

Verse 11. The Levite was content.] He thought the place a good one, and the wages respectable.

Verse 12. Micah consecrated the Levite.] יָדָה וּמָלָה *vayimale et yad*, he filled his hands; that is, he gave him an offering to present before the Lord, that he might be accepted by him. He appointed him to be priest; God was to accept and consecrate him; and for this purpose he filled his hand; i. e. furnished him with the proper offering which he was to present on his inauguration.

Verse 13. Now know I that the Lord will do me good.] As he had already provided an epitome of the tabernacle, a model of the ark, mercy-seat, and cherubim; and had got proper sacerdotal vestments, and a Levite to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly sincere in all that he did.

I HAVE already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. Though they acted without any divine command in what they did, yet they appear not only to have been perfectly *sincere*, but also perfectly *disinterested*. They put themselves to considerable *expense* to erect this place of worship; and to *maintain*, at their own proper charges, a priest to officiate there; and without this the place, in all probability, would have been destitute of the worship and knowledge of the true God. His *sincerity*, *disinterestedness*, and *attachment* to the worship of the God of his

fathers, are farther seen in the *joy* which he expressed on finding a *Levite*, who might *legally* officiate in his house. It is true, he had not a divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c. considered, he appears to deserve more *praise* than *blame*; though of the latter he has received a most liberal share from every quarter. This proceeds from that often noticed propensity in man, to take every thing which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these notes be found at any time leaning to the other side.

CHAPTER XVIII.

Some Danites, seeking an inheritance, send five men to search the land, who arrive at the house of Micah, 1, 2. They employ the Levite, who served in his house as priest, to ask counsel for them of God, 3—5. He inquires, and promises them success, 6. They depart, and go to Laish, and find the inhabitants secure, 7. They return to their brethren, and encourage them to attempt the conquest of the place, 8—10. They send six hundred men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things, 11—21. Micah and his friends pursue them; but, being threatened, are obliged to return, 22—26. The Danites come to Laish, and smite it, and build a city there, which they call Dan, 27—29. They make the Levite their priest, and set up the images at this new city, 30, 31.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante
I. Olymp. 630.

IN those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from ^dZorah, and from Eshtaol, ^eto spy out the land, and to search it; and they said unto them, Go, search the land; who when they came to mount Ephraim, to the ^fhouse of Micah, they lodged there.

3 When they were by the house of

^a Ch. 17. 6. & 21. 25.—^b Josh. 19. 47.—^c Heb. sons.—^d Ch. 13. 25.—^e Numb. 13. 17. Josh. 2. 1.—^f Ch. 17. 1.

NOTES ON CHAPTER XVIII.

Verse 1. There was no king in Israel] See chap. xvii. 6. The circumstances related here show that this must have happened about the time of the preceding transactions.

The tribe of the Danites] That is, a part of this tribe; some families of it.

All their inheritance] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. chap. xix. 40, &c. that although the tribe of Dan did receive their inheritance with the rest of the tribes of Israel; yet their coast went out too little for them, and they went and fought against LESHEM, called here Laish, and took it, &c. This circumstance is marked here more particularly than in the book of Joshua. See the note on Josh. xix. 47.

Verse 2. Five men—men of valour] The Hebrew word *bn chail*, has been applied to personal prowess, to mental energy; and to earthly possessions. They sent those in whose courage, judgment, and prudence, they could safely confide.

Verse 3. They knew the voice of the young

Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante
I. Olymp. 630.

^g Ch. 17. 10.—^h 1 Kings 22. 5. Isa. 30. 1. Hos. 4. 12.—ⁱ See Ch. 17. 5. & ver. 14.—^k 1 Kings 22. 6.

man] They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite. We have already seen, chap. xii. 6. that the Ephraimites could not pronounce certain letters. See the note there.

Verse 5. Ask counsel—of God] As the Danites use the word *אלהים* *Elohim* here for God, we are necessarily led to believe that they meant the true God; especially as the Levite answers, ver. 6. Before the LORD (*יהוה* *Yehovah*) is your way. Though the former word may be sometimes applied to idols, whom their votaries clothe with the attributes of God, yet the latter is never applied but to the true God alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the worship established by Micah was not of an idolatrous kind. It is really begging the question to assert, as many commentators have done, that the answer was either a trick of the Levite, or suggested by the devil; and that the success of the Danites was merely accidental. This is taking the thing by the worst handle, to support an hypothesis, and to serve a system. See the end of the preceding chapter.

A. M. 2598.
B. C. 1406.
An. Exod. I. 85.
Anno. ante
I. Olymp. 360.

7 ¶ Then the five men departed, and came to ¹Laish, and saw the people that were therein, ^m how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no ⁿ magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to ^oZorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, ^p Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye ^rstill? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people ^ssecure, and to a large land: for God hath given it into your hands; ^ta place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men ^uappointed with weapons of war.

12 And they went up, and pitched in ^vKirjath-jearim, in Judah: wherefore they called that place ^wMahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

¹ Josh. 19. 47, called *Leshem*.—^m Ver. 27. 28.—ⁿ Heb. possessor, or heir of restraint.—^o Ver. 2.—^p Numb. 13. 30. Josh. 2. 23, 24.—^r 1 Kings 22. 3.—^s Ver. 7, 27.—^t Deut. 8. 9.—^u Heb.

Verse 7. *After the manner of the Zidonians*] Probably the people of *Laish*, or *Leshem*, were originally a colony of the *Sidonians*, who, it appears, were an opulent people; and, being in possession of a *strong city*, lived in a state of security, not being afraid of their neighbours. In this the *Leshemites* imitated them, though the sequel proves they had not the same reason for their confidence.

They were far from the Zidonians] Being, as above supposed, a *Sidonian colony*, they might naturally expect help from their countrymen; but as they dwelt a considerable distance from *Sidon*, the Danites saw that they could strike the blow before the news of invasion could reach *Sidon*; and, consequently, before the people of *Laish* could receive any succours from that city.

And had no business with any man] In the most correct copies of the Septuagint, this clause is thus translated: Καὶ λόγος οὐκ ἦν αὐτοῖς πρὸς Συρίας, and they had no transactions with Syria. Now it is most evident that, instead of אִם adam, MAN, they read אִרָם aram, SYRIA; words which are so nearly similar, that the difference which exists is only between the *r* resh and *d* daleth, and which, both in MSS. and printed books, is often indiscernible. This

13 And they passed thence unto mount Ephraim, and came unto ^xthe house of Micah.

14 ¶ ^y Then answered the five men that went to spy out the country of *Laish*, and said unto their brethren, Do you know that ^zthere is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man, the Levite, even unto the house of Micah, and ^asaluted him.

16 And the ^bsix hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And ^cthe five men that went to spy out the land went up, and came in thither, and took ^dthe graven image, and the ephod, and the teraphim, and molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, and ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

^{girded}.—^v Josh. 15. 60.—^w Ch. 13. 25.—^x Ver. 2.—^y 1 Sam. 14. 28.—^z Ch. 17. 5.—^a Heb. asked him of peace. Gen. 43. 27. 1 Sam. 17. 22.—^b Ver. 11.—^c Ver. 2, 14.—^d Ch. 17. 4, 5.

reading is found in the *Codex Alexandrinus*, in the *Complutensian Polyglott*, in the *Spanish Polyglott*, and in the edition of the Septuagint published by *Aldus*. It may be proper to observe, that *Laish* was on the frontiers of Syria; but as they had no intercourse with the *Syrians*, from whom they might have received the promptest assistance, this was an additional reason why the Danites might expect success.

Verse 9. *Arise, &c.*] This is a very plain and nervous address; full of good sense, and well adapted to the purpose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] These were not the whole; for we find they had children, &c. ver. 21.: but these appear to have been six hundred armed men.

Verse 12. *Mahaneh-dan*] "The camp of Dan;" so called from the circumstance of this armament encamping there. See chap. xiii. 25. which affords some proof that this transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do*] They probably had formed the design to carry off the priest and his sacred utensils.

Verse 18. *These went into Micah's house*] The five men went in, while the six hundred armed men stood at the gate.

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19 And they said unto him, Hold thy peace, ' lay thine hand upon thy mouth, and go with us, ' and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, ^b that thou comest with such a company?

24 And he said, Ye have taken away my gods, which I made, and the priest, and ye are gone away; and what have I more? and what *is* this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ^b angry fellows run upon thee, and thou lose thy life, with

the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took the *things* which Micah had made, and the priest which he had, and ⁱ came unto Laish, unto a people that *were* at quiet, and secure: ^k and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* ^l far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* ^m by Beth-rehob. And they built a city, and dwelt therein.

29 And ⁿ they called the name of the city ^o Dan, after the name of Dan their father, who was born unto Israel; howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan ^p until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, ^r all the time that the house of God was in Shiloh.

^a Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16. ^b Heb. *that thou art gathered together.*—^c Heb. *better of soul.* 2 Sam. 17. 8.—^d Ver. 7. 10. Deut. 33. 22. ^e Josh. 19. 47.

^f Ver. 7.—^g Numb. 13. 21. 2 Sam. 10. 6.—^h Josh. 19. 47. ⁱ Gen. 14. 14. Ch. 20. 1. 1 Kings 12. 29, 30. & 15. 20.—^j Ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Psa. 78. 60, 61.—^k Jos. 18. 1. Ch. 19. 18. & 21. 12.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of *silence*. The god of silence, *Harpocrates*, is represented on ancient statues with *his finger pressed on his lips*.

Verse 20. *Went in the midst of the people*] He was glad to be employed by the Danites; and went into the *crowd*, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men were so confident of success, that they removed their whole families, household goods, cattle, and all.

And the carriage] כבודא *kebudah*, their substance, precious things, or valuables; *omne quod erat pretiosum*, VULGATE: or rather the *luggage, or baggage*; what *Cæsar* calls, in his Commentaries, *impedimenta*; and what the Septuagint here translate βαρος, *weight, or baggage*. We are not to suppose that any *wheel carriage* is meant.

Verse 24. *Ye have taken away my gods*] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of *idols*, by the word אלהי *elohey*, here used. He undoubtedly means those *representations* of divine things, and symbols of the divine presence;

such as the teraphim, ephod, &c.; for they are all evidently included under the word *elohey*, which we translate *gods*.

Verse 25. *And thou lose thy life*] This was *argumentum ad hominem*; he must put up with the loss of his substance, or else lose his life! It was the mere language of a modern highwayman; *Your life, or your money!*

Verse 27. *Unto a people—at quiet, and secure*] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. *There was no deliverer*] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a distance.

Verse 29. *Called the name of the city Dan*] This city was afterward very remarkable, as one of the *extremities* of the promised land. The extent of the Jewish territories was generally expressed by the phrase, *from DAN to BEER-SHEBA*; that is, from the most northern to the southern extremity.

Verse 30. *The children of Dan set up the*

graven image] They erected a chapel, or temple, among themselves, as Micah had done before, having the same implements and the same priest.

And Jonathan, the son of Gershom] Either this was the name of the young *Levite*; or they had turned him off, and got this Jonathan in his place.

The son of Manasseh] Who this Manasseh was, none can tell; nor does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived eight hundred years afterward.

Instead of משה *Manasseh*, the word should be read משה *Mosheh*, MOSES, as it is found in some MSS. in the *Vulgate*, and in the *concessions* of the most intelligent Jews. The Jews, as *R. D. Kimchi* acknowledges, have suspended the letter *nun*, over the word משה *Moshe*; thus

משה—which, by the addition of the *points*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom, the son of Moses, is here intended, is very probable; see the arguments urged by *Dr. Kennicott*, *Dissertat. i. p. 55, &c.*; and see the *Var. Lect. of De Rossi* on this place.

Until the day of the captivity of the land.] Calmet observes, “The posterity of this Jonathan executed the office of priest in the city of Dan, all the time that the idol of Micah, (the *teraphim*, *ephod*, &c.) was there. But this was only while the house of the Lord was at Shiloh; and, consequently, the sons of Jonathan were priests at Dan only till the time in which the ark was taken by the Philistines, which was

the last year of Eli, the high priest: for after that, the ark no more returned to Shiloh.” This is evident; and on this very ground *Houbigant* contends that, instead of הארץ *haarets*, the LAND, we should read הארון *haaron*, the ARK; for nothing is easier than the *vau*, and *final nun*, to be mistaken for the *final y tsaddi*, which is the only difference between the *captivity of the LAND*, and the *captivity of the ARK*. And this conjecture is the more likely, because the next verse tells us that Micah’s graven image, &c. continued at Dan all the time that the house of God was at Shiloh; which was till the ark was taken by the Philistines. Those who wish to see more on this subject may consult *Calmet*, and the writers in *Pool’s Synopsis*. This chapter is an important supplement to the conclusion of the 19th chapter of Joshua: on which it casts considerable light.

THE Danites were properly the first dissenters from the public established worship of the Jews; but they seem to have departed as little as possible from the Jewish forms, their worship being conducted in the same way, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons idolaters; I believe they worshipped the true God according to their light and circumstances, from a conviction that they could not prosper without his approbation; and that they could not expect that approbation if they did not offer to him a religious worship. They endeavoured to please him, though the means they adopted were not the most proper.

CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him, and goes to her father’s house, 1, 2. He follows to bring her back, and is kindly entertained by her father five days, 3–8. He returns; and lodges the first night at Gibeah, in the tribe of Benjamin, 9–21. The men of Gibeah attack the house, and insist on abusing the body of the Levite; who, to save himself, delivers to them his concubine, whose life falls a victim to their brutality, 22–27. The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes; they are struck with horror, and call a council on the subject, 28–30.

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AND it came to pass in those days,^a when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him^b a concubine

out of ^c Beth-lehem-judah. 2 And his concubine played the whore against him, and went away from him unto her father’s house to Beth-lehem-judah, and was there ^d four ^e whole months.

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^a Ch. 17. 6. & 18. 1. & 21. 25.—^b Heb. a woman a concubine, or, a wife a concubine.

^c Ch. 17. 7.—^d Or, a year and four months.—^e Heb. days four months:

NOTES ON CHAPTER XIX.

Verse 1. There was no king in Israel] All sorts of disorders are attributed to the want of civil government; justice, right, truth, and humanity, had fallen in the streets.

Took to him a concubine] We have already seen that the concubine was a sort of secondary wife; and that such connexions were not disreputable, being according to the general custom of those times. The word *pilegash*, concubine, is supposed by Mr. Parkhurst to be compounded of *palag*, to “divide,” or “share;” and *nagash*, “to approach;” because the husband shared or divided his attention and affections between her and the real

wife, from whom she differed in nothing material, but in her posterity not inheriting.

Verse 2. Played the whore] Neither the *Vulgate*, *Septuagint*, *Targum*, nor *Josephus*, understand this word as implying any act of conjugal infidelity on the woman’s part. They merely state that the parties disagreed, and the woman returned to her father’s house. Indeed, all the circumstances of the case vindicate this view of the subject. If she had been a whore, or adulteress, it is not very likely that her husband would have gone after her, to speak friendly; literally, to speak to her heart, and entreat her to return. The *Vulgate* simply states, *quæ reliquit eum*, that she left him; the

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3 And her husband arose, and went after her, to speak ^f friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, ^g Comfort ^h thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried ⁱ until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father,

^f Heb. to her heart. Gen. 34. 3.—^g Heb. strengthen. Gen. 18. 5.—^h Heb. till the day declined.—^k Heb. is weak.
ⁱ Heb. it is the pitching time of the day.—^m Heb. to thy tent.

Septuagint, *αγριος αυτου*, that she was angry with him; the Targum, *ובסתר עליו* *ubeserath alohi*, that she despised him; Josephus, *αλλοτριως αυτου*, that she was alienated, or separated herself from him. Houbigant translates the clause *quæ cum ab eo alienata esset, vel irata in eum esset eum reliquit*; who, when she was alienated from him, or angry with him, left him: and he defends this version in his note. I think the true meaning to be among the above interpretations. They had contentions; she ceased to love him; her affections were alienated from him; and she left his house, and went home to her father.

Verse 3. He rejoiced to meet him.] He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. And they tarried until afternoon.] Merely that they might avoid the heat of the day, which would have been very inconvenient in travelling.

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said unto him, Behold, now the day ^k draweth toward evening, I pray you to tarry all night: behold, ^l the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go ^m home.

10 But the man would not tarry that night, but he rose up and departed, and came ⁿ over against ^o Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^p of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that is not of the children of Israel; we will pass over ^r to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in ^s Ramah.

14 And they passed on, and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for there was no man that ^t took them into his house to lodging.

ⁿ Heb. to over against.—^o Josh. 18. 28.—^p Josh. 15. 8, 63. Ch. 1. 21. ^q Sam. 5. 6.—^r Josh. 18. 28.—^s Josh. 18. 25.
^t Matt. 25. 43. Heb. 13. 2.

Verse 9. The day groweth to an end.] *חמת היום* *chanoth haiyom*, "the day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

Verse 11. When they were by Jebus.] This was Jerusalem, which though, after the death of Joshua, it appears to have been partly conquered by the tribe of Judah, yet the Jebusites kept the strong-hold of Zion till the days of David, by whom they were finally expelled. See the note on chap. i. 8.

Verse 15. No man—took them into his house to lodging.] There was probably no inn, or house of public entertainment, in this place; and, therefore, they could not have a lodging, unless furnished by mere hospitality. To say that there were no inns in those primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in their sacks when they loosed

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16 ¶ And, behold, there came an old man from ^u his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to ^v the house of the LORD; and there *is* no man that ^w receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, ^x Peace be with thee; howsoever, *let* all thy wants *lie* upon me; ^y only lodge not in the street.

21 ^z So he brought him into his house,

^u Psa. 104. 23.—^v Josh. 18. 1. Ch. 18. 31. & 20. 18. 1 Sam. 1. 3. 7.—^w Heb. *gathereth*. Ver. 15.—^x Gen. 43. 23. Ch. 6. 23.—^y Gen. 19. 2.—^z Gen. 24. 32. & 43. 24.—^a Gen. 18. 4. John 13. 5.

them at an *inn*, Gen. xlii. 27. The house of Rahab was an *inn*, Josh. ii. 1. And the woman whose house Samson frequented at Gaza was a *hostess*, or one who kept a place of *public entertainment*.

Verse 19. *There is both straw and provender for our asses*] In the countries principally devoted to *pasturage* there was no *hay*; but as they raised some corn, they took great care of their *straw*, chopped it very small; and having mixed it with *barley*, *beans*, or the pounded kernels of *dates*, they made it into balls, and fed their cattle with it. *Straw*, cut into what is called *chaff*, is not unfrequently used in England for the same purpose.

Verse 20. *All thy wants lie upon me*] Here was genuine hospitality; — Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey; I will supply all your wants for this night: therefore, do not lodge in the street."

Verse 22. *Sons of Belial*] Profligate fellows. See the notes on Deut. xiii. 13.

That we may know him] See Gen. xix. These were genuine Sodomites, as to their practice. Sons of Belial, rascals and miscreants of the deepest die; worse than brutes, being a compound of beast and devil inseparably blended.

and gave provender unto the asses: ^a and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, ^b the men of the city, certain ^c sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^d Bring forth the man that came into thine house, that we may know him.

23 And ^e the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly; seeing that this man is come into mine house, ^f do not this folly.

24 ^g Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and ^h humble ye them, and do with them what seemeth good unto you; but unto this man do not ⁱ so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they ^k knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

^b Gen. 19. 4. Ch. 20. 5. Hos. 9. 9. & 10. 9.—^c Deut. 13. 13. d Gen. 19. 5. Rom. 1. 26, 27.—^e Gen. 19. 6, 7.—^f 2 Sam. 13. 12.—^g Gen. 19. 8.—^h Gen. 34. 2. Deut. 21. 14.—ⁱ Heb. *the matter of this folly*.—^k Gen. 4. 1.

Verse 24. *Here is my daughter, a maiden*] Such a proposal was made by *Lot* to the men of Sodom, Gen. xix. but nothing can excuse either. That the rights of *hospitality* were sacred in the East, and most highly regarded, we know; and that a man would defend, at the expense of his life, the stranger whom he had admitted under his roof, is true: but how a *father* could make such a proposal relative to his *virgin daughter*, must remain among those things which are incomprehensible.

Verse 25. *So the man took his concubine*] The word *pnv yachazek*, which we here translate simply *took*, signifies rather to *take* or *seize by violence*. The woman would not go out to them; but her graceless husband *forced* her to go, in order that he might save his own body. He could have but little love for her; and this was the cause of their separation before.

The men of *Gibeah* who wished to abuse the body of the Levite; the *Levite*, who wished to save his body at the expense of the modesty, reputation, and life, of his wife; and the *old man*, who wished to save his guest at the expense of the violation of his daughter; are all characters that humanity and modesty wish to be buried in everlasting oblivion.

When the day began to spring] Their turpitude could not bear the full light of the day:

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26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass,

1 Ch. 20. 5.—m Ch. 20. 6. See 1 Sam. 11. 7.

and they dismissed the poor woman when the day began to break.

Verse 26. *Fell down at the door*] She had strength to reach the door, but not to knock for admittance: when she reached the door she fell down dead! The reason of this abominable and horrid catastrophe is strongly signified by the original words, ver. 25. וירקו אתה וירקלו בך כל הלילה *vaiyedu otah, vaiyithalelu bah col hallailah*, which we modestly translate, and they knew her, and they abused her all the night. More literally, but still not fully: *Illi cum ea rem habuerunt, et alternatim in eam, tota nocte ascenderunt*. The *hithpahel* used here in the verb וירקלו greatly increases the sense. *Conjugatio hithpahel frequentiam actus, et immanem libidinem designat*. The Arabic is not too strong: *Exercuerunt in ea cupiditates suas, et machati sunt in ea ad matutinam usque*.

Verse 29. *Divided her—into twelve pieces*] There is no doubt that with the *pieces* he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and it is very likely that they considered each of the pieces as expressing an execration, "If ye will not come and avenge my wrongs, may ye be hewn in pieces like this abused and murdered woman!"

It was a custom among the ancient Highlanders, in Scotland, when one clan wished to

and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

a Ch. 20. 7. Prov. 13. 10.

call all the rest to avenge its wrongs, to take a wooden cross, dip it in blood, and send it by a special messenger through all the clans. This was called the *fire cross*, because, at sight of it, each clan lighted a fire or beacon, which gave notice to all the adjoining clans that a general rising was immediately to take place.

Verse 30. *There was no such deed done nor seen*] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

Consider of it] Literally, *put it to yourselves:—Take counsel upon it;—and speak*. This was the prelude to the council held, and the subsequent operations, which are mentioned in the following chapter.

I have passed over the abominable transactions of this chapter as lightly as I could; and shall make no apology to the learned or unlearned reader, for leaving some things untranslated.

What a blessing are wholesome laws and a vigorous and attentive magistracy! These wretched people had no form of government, and every one did what was right in his own eyes: their own eye (corrupt inclination) was the measure and rule of their conduct; and how bad a rule, the abuse and murder of the Levite's wife testify. Reader, bless God for civil government.

CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpeh; and examine the Levite relative to the murder of his wife, who gives a simple narrative of the whole affair, 1—7. They unanimously resolve to avenge the wrong; and make provision for a campaign against the Benjamites, 8—11. They desire the Benjamites to deliver up the murderers; they refuse, and prepare for battle, having assembled an army of twenty-six thousand seven hundred men, 12—16. The rest of the Israelites amount to four hundred thousand, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19—21. They renew the battle next day; and are discomfited with the loss of eighteen thousand men, 22—25. They weep, fast, and pray, and offer sacrifices; and again inquire of the Lord, who promises to deliver Benjamin into their hands, 26—28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand one hundred men; and destroy the city of Gibeah, 29—37. A recapitulation of the different actions in which these were killed, 38—46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

A. M. 2598.
B. C. 1406.
An. Exod. Ibr.
85.
Anno ante
I. Olymp. 630.

THEN^a all the children of Israel went out, and the congregation was gathered together as one man,

from^b Dan even to Beersheba, with the land of Gilead, unto the Lord^c in Mizpeh.

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^a Dent. 15. 12. Joshua^s 22. 12.—Chapter 21. 5. 1 Samuel 11. 7.

^b Ch. 18. 29. 1 Sam. 3. 20. 2 Sam. 3. 10. & 24. 2.—^c Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 10. 17.

NOTES ON CHAPTER XX.

Verse 1. *Unto the Lord in Mizpeh*] This city was situated on the confines of Judah and

Benjamin; and is sometimes attributed to the one, sometimes to the other. It seems that there was a place here, in which the Lord was

They make offers to the

JUDGES. *Benjamites; which are refused.*

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2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^a that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And ^ethe Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 ^fAnd the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: ^hand my concubine have they ⁱforced, that she is dead.

6 And ^kI took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they ^lhave committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; ^mgive here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house:

9 But now this *shall be* the thing

^d Ch. 8. 10.—^e Heb. *the man the Levite*.—^f Ch. 19. 15.
^g Ch. 19. 22.—^h Ch. 19. 25, 26.—ⁱ Heb. *humbled*.—^k Ch. 19. 20.

consulted, as well as at Shiloh: in 1 Maccab. iii. 46. we read, *In Maspha was the place where they prayed aforetime in Israel*. These two passages cast light on each other.

Some think that *Shiloh* is meant, because the ark was there: but the phrase *before the Lord* may signify no more than meeting in the name of God, to consult him, and make prayer and supplication. Wherever God's people are, there is God himself; and it ever was true, that wherever two or three were assembled in his name, he was in the midst of them.

Verse 2. *The chief of all the people*] The corners *γωνια* *pinoth*: for as the corner-stones are the strength of the walls, so are the chiefs the strength of the people. Hence Christ is called the chief corner-stone.

In the assembly of the people of God] The Septuagint translate, *And all the tribes of Israel stood up before the face of the Lord*, *ἐκκλησία τοῦ λαοῦ τοῦ Θεοῦ*, *in the church of the people of God*. Here was a church, though there was no priest; for, as Tertulian says, *Ubi tres, ecclesia est, licet laici*. "Wheresoever three are gathered together in the name of the Lord, there is a church, although there be none but the laity."

which we will do to Gibeah; *we will go up* by lot against it.

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10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, ^aknit together as one man.

12 ¶ ^bAnd the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver us the men; ^cthe children of Belial, which *are* in Gibeah, that we may put them to death, and ^dput away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants

¹ Josh. 7. 15.—^m Ch. 19. 30.—^a Heb. *fellows*.—^e Deut. 17. 14. Josh. 22. 13, 16.—^p Deut. 13. 13. Ch. 19. 22.—^r Deut. 17. 12.

Verse 3. *Tell us, how was this wickedness?*] They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

Verse 8. *We will not any of us go to his tent*] We will have satisfaction for this wickedness before we return home.

Verse 10. *Ten men of a hundred*] Expecting that they might have a long contest, they provide sutlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. *Deliver us the men*] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

Benjamin would not hearken] Thus making their whole tribe partakers of the guilt of the men of Gibeah. By not delivering up those bad men, they in effect said, "We will stand by them in what they have done; and would have acted the same part had we been present." This proves that the whole tribe was excessively depraved.

Verse 15. *Twenty and six thousand*] Some copies of the Septuagint have twenty-three thousand, others twenty-five thousand. The Vulgate has this latter number; the Complutensian Polyglott, and Josephus, have the same.

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of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

* Ch. 3. 15. 1 Chron. 12. 2.—† Ver. 23, 26.

Verse 16. *Left-handed*] They were ambidexters; could use the right hand and the left with equal ease and effect. See the note on chap. iii. ver. 15.

Could sling stones at a hair—and not miss] *וְיָצֵחַ וְלֹא יִשָּׁחֵט* *velo yachetah, and not sin: נֹסֵם אֶחָד* *εξαμαρτάνοντες, Sept.* Here we have the true import of the term *sin*: it signifies simply to miss the mark; and is well translated in the New Testament by *αμαρταν*, from a negative, and *μαρτα*, to hit the mark. Men miss the mark of true happiness in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, from whom their passions continually lead them. He alone hits the mark, and ceases from sin, who attains to God through Christ Jesus.

It is worthy of remark that the Persian *خطا کردن* *khuta kerden*, which literally signifies to sin, or mistake, is used by the Mohammedans to express to hit the mark.

The sling was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called *Baleares*, now *Majorca* and *Minorca*, were the most celebrated slingers of antiquity. They did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence. They had their name *Baleares* from the Greek word *βαλλειν*, to dart, cast, or throw.

Concerning the velocity of the ball out of the sling there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have melted in its course. So Ovid. Met. lib. ii. ver. 726.

*Obstupuit formâ Jove natus: et æthere pendens.
Non secus exarsit, quam cum balaerica plumbum
Fundâ jecit: volat illud, et incandescit eundo,
Et quas non habuit, sub nubibus invenit ignes.*

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 ^v (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

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* Numb. 27. 21. Ch. 1. 1.—† Gen. 49. 27.—‡ Ver. 26, 27.

Hermes was fired as in the clouds he hung;
So the cold bullet that, with fury slung
From Balaeric engines, mounts on high,
Glows in the whirl, and burns along the sky. Dryden.

This is not a poetic fiction: SENECA, the philosopher, in lib. iii. *Quest. Natural.* c. 57. says the same thing:—*Sic liquescit excussa glans funda, et adtritu aeris velut igne distillat.* "Thus the ball projected from the sling, melts; and is liquefied by the friction of the air, as if it were exposed to the action of fire." I have often, by the sudden and violent compression of the air, produced fire; and by this alone inflamed tinder, and lighted a match.

Vegetius de Re Militari, lib. ii. cap. 23. tells us that slingers could, in general, hit the mark, at six hundred feet distance. *Funditores scopas—pro signo ponebant; ita ut sexcentos pedes removerentur a signo,—signum sapius tangerent.* These things render credible what is spoken here of the Benjamite slingers.

Verse 18. *Went up to the house of God*] Some think that a deputation were sent to Shiloh, where Phineas, the high priest, was; to inquire, not concerning the expediency of the war, nor of its success, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the justice of their cause. Having such a superiority of numbers, they had no doubt of success. See the note on ver. 1.

And the LORD said, Judah] But he did not say that they should conquer.

Verse 21. *Destroyed down to the ground—twenty-two thousand men.*] That is, so many were left dead on the field of battle.

Verse 23. *Go up against him*] It appears most evident that the Israelites did not seek the protection of God. They trusted in the goodness of their cause, and in the multitude of their army. God humbled them, and delivered them into the hands of their enemies; and showed them that the race was not to the swift, nor the battle to the strong.

A. M. 2508.
B. C. 1406.
An. Exod. Ier.
85.
Anno ante
J. Olymp. 630.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God was there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for tomorrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were

drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten; for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

w Ver. 21.—x Ver. 18.—y Josh. 18. 1. 1 Sam. 4. 3, 4.
z Josh. 24. 33.—a Deut. 10. 8. & 18. 5.—b So Josh. 8. 4.
c Heb. to smite of the people wounded as at.

d Or, Beth-el.—e Josh. 8. 14. Isai. 47. 11.—f Josh. 8. 15.
g Josh. 8. 19.—h Or, made a long sound with the trumpets,
Josh. 6. 5.

Verse 26. *And wept*] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

And fasted that day until even] This is the first place where *fasting* is mentioned as a religious ceremony; or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used; a strong proof that *self-denial* is wearing out of fashion.

Verse 28. *Phinehas, the son of Eleazar*] This was the same Phinehas who is mentioned Numb. xxv.; and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. *Israel set liers in wait*] Though God had promised them success, they knew they could expect it only in the use of the proper means. They used all prudent precaution; and employed all their military skill.

Verse 32. *Let us—draw them from the city*] They had two reasons for this:—1. They had placed an ambuscade behind Gibeah, which

was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem that the slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. *Put themselves in array at Baal-tamar*] The Israelites seem to have divided their army into three divisions: one was at Baal-tamar; a second behind the city in ambush; and the third skirmished with the Benjamites before Gibeah.

Verse 35. *Twenty and five thousand and a hundred*] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers: or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most probably the true reading: then the whole of the Benjamites were cut to pieces, except six hundred men; who we are informed fled to the rock Rimmon, where they fortified themselves.

A. M. 2598.
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38 Now there was an appointed ¹ sign between the men of Israel ² and the liers in wait, that they should make a great ¹ flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began ^m to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ⁿ looked behind them, and, behold, ^o the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ^p was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 Thus they enclosed the Benjamites

ⁱ Or, time.—^k Heb. with.—^l Heb. elevation.—^m Heb. to smite the wounded.—ⁿ Josh. 8. 20.—^o Heb. the whole consumption.

Verse 38. *Now there was an appointed sign*] From this verse to the end of the chapter we have the *details* of the same operations which are mentioned in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place; but where situated is not known. Here they maintained themselves four months; and it was by these alone that the tribe of Benjamin was preserved from utter extermination. See the following chapter.

A. M. 2598.
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round about, and chased them, and trode them down with ease ³ over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned, and fled toward the wilderness unto the rock of ^t Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these *were* men of valour.

47 ^u But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that ^v came to hand: also they set on fire all the cities that ^w they came to.

^p Heb. touched them.—^q Or, from Menuchah, &c.—^r Heb. unto over against.—^s Josh. 15. 32.—^t Ch. 21. 13.—^u Heb. was found.—^v Heb. were found.

It is scarcely possible to imagine any thing more horrid than the indiscriminate and relentless slaughter of both innocent and guilty, mentioned in this chapter. The crime of the men of Gibeah was great; but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case: they were on all sides brutal, cruel, and ferocious; and no wonder; *there was no king in Israel*; no effective civil government; and *every man did what was right in his own eyes*.

CHAPTER XXI.

The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1—4. They inquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause, should be put to death, 5, 6. They consult how they shall procure wives for the *six hundred* men who had fled to the rock Rimmon, 7. Finding that the men of Jabesh-gilead had not come to the war, they send *twelve thousand* men against them, smite them, and bring off *four hundred* virgins, which they give for wives to those who had taken refuge in Rimmon, 8—14. To provide for the *two hundred* dwell which remained, they propose to carry off *two hundred* virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place, 15—22. They take this counsel, and each carries away a virgin from the feast, 23—25.

A. M. 2598.
B. C. 1406.
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85.
Anno ante
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NOW ^a the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter

^a Ch. 20. 1.

ter unto Benjamin to wife.

2 And the people came ^b to the house of God, and abode there till even before God,

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
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^b Ch. 20. 18, 26.

NOTES ON CHAPTER XXI.

Verse 1. *Now the men of Israel had sworn*] Of this oath we had not heard before: but it appears they had commenced this war with a determination to destroy the Benjamites utterly;

and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. *The people came to the house of God*]

A. M. 2568.
B. C. 1406.
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and lifted up their voices,
and wept sore;

3 And said, O LORD God
of Israel, why is this come
to pass in Israel, that there should be
to-day one tribe lacking in Israel?

4 And it came to pass on the mor-
row, that the people rose early, and
built there an altar, and offered burnt-
offerings and peace-offerings.

5 And the children of Israel said,
Who *is there* among all the tribes of
Israel that came not up with the con-
gregation unto the LORD? ^d for they
had made a great oath concerning him
that came not up to the LORD to Miz-
peh, saying, He shall surely be put to
death.

6 And the children of Israel repented
them for Benjamin their brother, and
said, There is one tribe cut off from
Israel this day.

7 How shall we do for wives for
them that remain, seeing we have
sworn by the LORD that we will not
give them of our daughters to wives?

8 ¶ And they said, What one *is there*
of the tribes of Israel that came not up
to Mizpeh to the LORD? And, behold,
there came none to the camp from ^e Ja-

^c 2 Sam. 24. 25.—^d Judges 5. 23.—^e 1 Sam. 11. 1. & 31. 11.
^f Ver. 5. & Ch. 5. 23. 1 Sam. 11. 7.—^g Numb. 31. 17.—^h Heb.
knoweth the lying with man.

Literally *the people came* באו אל *to Beth-el*: this
is considered as the name of a *place* by the
Chaldee, Syriac, Arabic, and Septuagint.

And wept sore] Their revenge was satisfied;
and now reflection brings them to contrition for
what they had done.

Verse 3. *Why is this come to pass*] This was
a very impertinent question. They knew well
enough *how* it came to pass. It was right that
the men of Gibeah should be punished; and it
was right that they who vindicated them should
share in that punishment: but they carried their
revenge too far; they endeavoured to extermi-
nate both man and beast, ch. xx. 48.

Verse 4. *Built there an altar*] This affords
some evidence that this was not a *regular* place
of worship, else an altar would have been found
in the place: and their act was not according
to the law, as may be seen in several places of
the Pentateuch. But there was neither king
nor law among them, and they did whatever
appeared right in their own eyes.

Verse 7. *How shall we do for wives for them*] From
this it appears that they had destroyed all
the Benjamitish women and children! They
had set out with the purpose of exterminating
the whole tribe; and, therefore, they massacred
the women, that if any of the men escaped, they
might neither find wife nor daughter; and they
bound themselves under an oath not to give any

besb-gilead to the assembly.

9 For the people were
numbered, and behold, *there*
were none of the inhabitants
of Jabesh-gilead there.

10 And the congregation sent thither
twelve thousand men of the valiantest,
and commanded them, saying, Go
and smite the inhabitants of Jabesh-
gilead with the edge of the sword, with
the women and the children.

11 And this *is* the thing that ye shall
do, ^g Ye shall utterly destroy every
male, and every woman that hath
^h lain by man.

12 And they found among the inha-
bitants of Jabesh-gilead four hundred
ⁱ young virgins, that had known no
man by lying with any male; and they
brought them unto the camp to ^k Shi-
loh, which *is* in the land of Canaan.

13 And the whole congregation sent
some ^l to speak to the children of Ben-
jamin ^m that *were* in the rock Rimmon,
and to ⁿ call peaceably unto them.

14 And Benjamin came again at that
time; and they gave them wives which
they had saved alive of the women of
Jabesh-gilead: and yet so they sufficed
them not.

ⁱ Heb. young women virgins.—^k Josh. 18. 1.—^l Heb.
spake and called.—^m Ch. 20. 47.—ⁿ Or, proclaim peace.
Deut. 20. 10.

of their females to any of the remnant of this
tribe; that thus the whole tribe might utterly
perish.

Verse 8. *There came none to the camp from
Jabesh-gilead*] As they had sworn to destroy
those who would not assist in this war, ver. 5.
they determined to destroy the men of Jabesh,
and to leave none alive except the *virgins*; and
to give these to the six hundred Benjamites that
had escaped to the rock Rimmon. So twelve
thousand men went, smote the city, and killed
all the males, and all the *married* women. The
whole account is dreadful; and none could have
been guilty of all these enormities, but those
who were abandoned of God. The crime of
the men of Gibeah was of the deepest die; the
punishment, involving both the guilty and in-
nocent, was extended to the most criminal
excess; and their mode of redressing the evil
which they had occasioned, was equally abomi-
nable.

Verse 13. *And to call peaceably unto them.*] To
proclaim peace to them; to assure them that
the enmity was all over; and that they might,
with safety, leave their strong-hold.

Verse 14. *Yet so they sufficed them not.*] There
were six hundred men at Rimmon, and
all the young women they saved from Jabesh
were only four hundred; therefore there were
two hundred still wanting.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
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15 And the people ^orepented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: ^p for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh ^r yearly, *in a place which is* on the north side of Beth-el, ^s on the east side ^t of the highway that goeth up from Beth-el to She-

^o Ver. 6.—^p Ver. 1. Judg. 11. 35.—^r Heb. from year to year.
^s Or, toward the sunrise.

Verse 19. *There is a feast of the Lord*] What this feast was, is not known: it might be either the passover, pentecost, or the feast of tabernacles; or indeed some other, peculiar to this place. All the above feasts were celebrated at that time in the year when the vines were in full leaf; therefore, the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

On the east side of the highway, &c.] I can see no reason for this minute description; unless it intimates that this feast was to be held this year in rather a different place to that which was usual; and, as the Benjamites had been shut up in their strong-hold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

Verse 21. *And catch you every man his wife*] That is, let each man of the two hundred Benjamites seize and carry off a woman, whom he is, from that hour, to consider as his wife.

Verse 22. *Be favourable unto them*] They promise to use their influence with the men of Shiloh to induce them to consent to a connexion, thus fraudulently obtained; and which the necessity of the case appeared to them to justify.

We reserved not to each man his wife in the war] The reading of the *Vulgate* is very remarkable:—*Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent, non dedistis, et à vestra parte peccatum est*; “Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own.” Here it is intimated that application had been made to the people of Shiloh to furnish

chem, and on the south of Lebonah.

A. M. 2598.
B. C. 1406.
An. Exod. Isr.
85.
Anno ante
I. Olymp. 630.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out ^u to dance in dances; then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ^v Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced,

^t Or, on.—^u See Exod. 15. 20. Ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.—^v Or, gratify us in time.

these two hundred Benjamites with wives, and that they had refused: and it was this refusal that induced the Benjamites to seize and carry them off. Does not St. Jerom, the translator, refer to the history of the rape of the *Sabine virgins*? See below. Houbigant translates the Hebrew thus; *Veniam quæso illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc concedetis, delicti rei eritis*; “Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin.” This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all of them, might have escaped, and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those two hundred young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give, as a reason to the men of Shiloh why they should pardon this rape, that, as they had not permitted the women to live, in their war with Benjamin, therefore these men are now destitute: and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down, may endeavour to satisfy himself with others, which he may find in different versions and commentators. The *Vulgate* gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Verse 23. *They went and returned unto their inheritance*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own; for it does

A. M. 2598. whom they caught: and
B. C. 1406. they went and returned
An. Exod. Isr. 85. unto their inheritance, and
Anno ante repaired the cities, and
I. Olymp. 630. dwelt in them.

24 And the children of Israel departed thence at that time, every man to

See Ch. 20. 48.—x Ch. 17. 6. & 18. 1.

not appear that any part of the lands of the Benjamites, was alienated from them: and the six hundred men in question shared, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe*] Though this must have been four months after the war with Benjamin, chap. xx. 47. yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days there was no king in Israel*] Let no man suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves: by no means. Indeed they cannot be justified; and the writer, by relating them, gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts as was highly to the discredit of his country.

I HAVE already referred to the rape of the Sabine virgins. The story is told by *Livy*, Hist. lib. i. cap. 9. the substance of which is as follows:—Romulus, having opened an *asylum* at his new-built city of Rome for all kinds of persons, the number of men who flocked to his standard was soon very considerable; but, as they had few women, or, as *Livy* says, *penuria mulierum*, a dearth of women, he sent to all the neighbouring states to invite them to make intermarriages with his people. Not one of the tribes around him received the proposal; and some of them insulted his ambassadors, and said, *Ecquod feminis quoque asylum aperuissent? Id enim demum compar connubium fore: "Why have you not also opened an asylum for women, which would have afforded you suitable matches?"* This exasperated Romulus, but he concealed his resentment; and, having published that he intended a great feast to *Neptune Equestor*, invited all the neighbouring tribes to

his tribe, and to his family, A. M. 2598.
B. C. 1406.
An. Exod. Isr. 85.
Anno ante
I. Olymp. 630.
and they went out from thence every man to his inheritance.

25 * In those days there was no king in Israel: every man did that which was right in his own eyes.

& 19. 1.—y Deut. 12. 8. Ch. 17. 6.

come to it; they did so, and were received by the Romans with the greatest cordiality and friendship. The *Sabines*, with their wives and children, came in great numbers; and each Roman citizen entertained a stranger. When the games began, and each was intent on the spectacles before them, at a signal given, the young Romans rushed in among the Sabine women, and each carried off one; whom, however, they used in the kindest manner, marrying them according to their own rites, with due solemnity; and admitting them to all the rights and privileges of the new commonwealth. The number carried off on this occasion amounted to near seven hundred: but this act of violence produced disastrous wars between the Romans and the Sabines, which were at last happily terminated by the mediation of the very women whose rape had been the cause of their commencement. The story may be seen at large in *Livy*, *Plutarch*, and others.

Thus ends the Book of *Judges*; a work which, while it introduces the history of *Samuel*, and that of the kings of Judah and Israel, forms, in some sort, a supplement to the Book of *Joshua*; and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders, who survived *Joshua*, to the establishment of the Jewish monarchy, under *Saul*, *David*, and their successors. For other uses of this book see the preface.

Masoretic Notes on the Book of Judges.

The number of verses in this book is six hundred and eighteen.

Its Masoretic chapters are fourteen.

And its middle verse is ver. 8. of chap. x. And that year they vexed and oppressed the children of Israel, &c.

MILLBROOK, December 1, 1817.

PREFACE

TO THE

BOOK OF RUTH.

WHEN and by *whom* the *Book of Ruth* was written, are points not agreed on among critics and commentators.

As to the transactions recorded in it, they are variously placed. In the book itself there is no other notation of *time* than merely this, that the things *came to pass in the days when the Judges ruled*: therefore, some have placed these transactions under *Ehud*, others under *Gideon*, others under *Barak*, others under *Abimelech*, and others under *Shamgar*. This last is the opinion of Archbishop Ussher; and most chronologers adopt it. The book is evidently an *appendix* to the *Book of Judges*, and contains a perfect history in itself; and, therefore, should not be inserted in any part of that book. It also seems as an *introduction* to the books of *Samuel*, in which the history of *David* is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospel*, as it ascertains the line by which *Jesus Christ* came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Hezekiah*, to *Ezra*, and to *Samuel*; and it is most likely that the author of the two books of *Samuel* was also the writer of this little book, as it seems necessary to complete his plan of the history of *David*. See the *Preface* to the First Book of *Samuel*.

The sum of the history contained in this book is the following:—A man of *Beth-lehem*, named *Elimelech*, with his wife *Naomi*, and his two sons, *Mahlon* and *Chilion*, left his own country in the time of a famine, and went to sojourn in the land of *Moab*. There he died; and *Naomi* married her two sons to two *Moabitish* women: *Mahlon* married *Ruth*, who is the chief subject of this book: and *Chilion* married one named *Orpah*. In about ten years both these brethren died: and *Naomi*, accompanied by her two daughters-in-law, set out to return to the land of *Judah*, she having heard that plenty was again restored to her country. On the way, she besought her daughters to return to their own country and kindred. *Orpah* took her advice; and, after an affectionate parting, returned: but *Ruth* insisted on accompanying her mother-in-law. They arrived in *Beth-lehem* about the time of *harvest*; and *Ruth* went into the fields to glean for their support. The ground on which she was accidentally employed belonged to *Boaz*, one of the relatives of *Elimelech*, her father-in-law: who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman, who was then living, should refuse. He was accordingly applied to, refused to take *Ruth*, and surrendered his right to her, according to the custom of those times, at the gate of *Beth-lehem*, before the elders of the city. *Boaz* then took her to wife, by whom she had *Obed*, who was father to *Jesse*, the father of *David*.

To the questions, Who was *Boaz*? and who was *Ruth*? no satisfactory answer can be given. All we know, for certain, is that *Boaz* was an *Ephraimite*, of *Beth-lehem*; and *Ruth* a *Moabitess*, and consequently educated a heathen. But what we want in certainty, several have attempted to supply by conjecture: with them *Boaz* was the same as *Ibzan*, *Judges* xii. 8—10. and *Ruth* was the daughter of *Egton*, king of *Moab*. This is the opinion maintained by the *Chaldee Targum*, on this book; to which I shall, in the course of the notes, have farther occasion to refer. The rabbins say that *Elimelech* was brother to *Salmon*, who married *Rahab*; and that *Naomi* was his niece.

The genealogy of *David*, as stated in this book, is as follows:

<p>A. M. 2236. <i>Judah</i>, <i>Pharez</i>, <i>Ezron</i>, called also <i>Hezron</i>, <i>Aram</i>, called also <i>Ram</i>, <i>Aminadab</i>,</p>	<p> </p>	<p><i>Nahshon</i>, <i>Salmon</i>, who married <i>Rahab</i>; <i>Boaz</i>, who married <i>Ruth</i>; <i>Obed</i>, who begat <i>Jesse</i>, A. M. 2919. <i>David</i> born.</p>
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This chronology is according to Archbishop Ussher: and includes, from *Judah* to *David*, six hundred and seventy years.

THE BOOK OF RUTH.

Year before the common Year of Christ, 1186.—Year from the Flood, 1162.—Year before the first Olympiad, 410.—Creation from Tisi, or September, 2818.—This chronology is upon the supposition that Obed was forty years of age at the birth of Jesse; and Jesse fifty at the birth of David.

CHAPTER I.

Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, flee from a famine in the land of Israel, and go to sojourn in Moab, 1, 2. Here his two sons married; and, in the space of ten years, both their father and they died, 3—6. Naomi sets out on her return to her own country, accompanied by her daughters-in-law, Orpah and Ruth; whom she endeavours to persuade to return to their own people, 7—13. Orpah returns, but Ruth accompanies her mother-in-law, 14—18. They arrive at Beth-lehem in the time of the barley-harvest, 19—22.

A. M. 2818.
B. C. 1186.
An. Exod. Isr.
305.
Anno ante
I. Olymp. 410.

NOW it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband, died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one

was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

A. M. 2818.
B. C. 1186.
An. Exod. Isr.
305.
Anno ante
I. Olymp. 410.

A. M. 2828
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

^a Judg. 2. 16.—^b Heb. *judged*.—^c See Gen. 12. 10. & 26. 1. 2 Kings 8. 1.—^d Judg. 17. 8.

^e See Gen. 35. 19.—^f Judg. 5. 30.—^g Heb. *were*.—^h Exod. 4. 31. Luke 1. 68.—ⁱ Psa. 132. 15. Matt. 6. 11.

NOTES ON CHAPTER I.

Verse 1. *When the judges ruled*] We know not under what judge this happened; some say under Ehud, others under Shamgar. See the preface.

There was a famine] Probably occasioned by the depredations of the Philistines, Ammonites, &c. carrying off the corn as soon as it was ripe; or destroying it on the field.

The Targum says, "God has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Messiah the King. The first, in the days of Adam; the second, in the days of Lamech; the third, in the days of Abraham; the fourth, in the days of Isaac; the fifth, in the days of Jacob; the sixth, in the days of Boaz, who is called Abtsan, (Ibzan,) the Just, of Beth-lehem-judah; the seventh, in the days of David, king of Israel; the eighth, in the days of Elijah the prophet; the ninth, in the days of Elishah, in Samaria; the tenth is yet to come; and it is not a famine of bread or of water, but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel."

Verse 2. *Elimelech*] That is, God is my king.

Naomi] Beautiful, or amiable.

Mahlon] Infirmity.

Chilion] Finished, completed.

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 4. *And they took them wives*] The Targum very properly observes, that they transgressed the decree of the word of the Lord, and took to themselves strange women.

Verse 5. *And Mahlon and Chilion died*] The Targum adds, *And because they transgressed the decree of the word of the Lord, and joined affinity with strange people, therefore their days were cut off.* It is very likely that there is more here than conjecture.

Verse 6. *She had heard*] By the mouth of an angel, says the Targum.

The LORD had visited his people] "Because of the righteousness of Ibzan the judge, and because of the supplications of pious Boaz." Targum.

It is imagined, and not without probability, that Mahlon and Chilion are the same with Joash and Saraph, mentioned 1 Chron. iv. 22. where the Hebrew should be thus translated, *And Joash and Saraph, who married in Moab, and dwelt in Lehem.* See the Hebrew.

A. M. 2828.
B. C. 1176.
An. Exod. Isr. 315.
Anno ante
I. Olymp. 400.

8 And Naomi said unto her two daughters-in-law, ^k Go, return each to her mother's house: ^l the LORD deal kindly with you, as ye have dealt with ^m the dead, and with me.

9 The LORD grant you that ye may find ⁿ rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, ^o that they may be your husbands?

12 Turn again, my daughters; go *your way*; for I am too old to have a husband. If I should say, I have hope, ^p if I should have a husband also to-night, and should also bear sons,

13 Would ye ^q tarry for them till they

^k See Josh. 24. 15.—^l 2 Tim. 1. 16, 17, 18.—^m Ver. 5. Ch. 2. 20.—ⁿ Ch. 3. 1.—^o Gen. 38. 11. Deut. 25. 5.—^p Or, if I were with a husband.—^q Heb. hope.—^r Heb. I have much bitterness.—^t Judg. 2. 15. Job 19. 21. Psa. 32. 4. & 38. 2. & 39. 9. 10.

Verse 11. Are there yet any more sons] This was spoken in allusion to the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law:—let us observe the particulars.

1. She intimates that she had no other sons to give them.

2. That she was not with child; so there could be no expectation.

3. That she was too old to have a husband.

4. That though she should marry that night, and have children, yet they could not wait till such sons were marriageable: she, therefore, begs them to return to their own country, where they might be comfortably settled among their own kindred.

Verse 14. And Orpah kissed her mother-in-law] The Septuagint add, *Και ετεσπεφεν εις τον λαον αυτης*, And returned to her own people. The Vulgate, Syriac, and Arabic, are to the same purpose.

Verse 15. Gone back—unto her gods] They were probably both idolaters: their having been *proselytes* is an unfounded conjecture. Chemosh was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. And Ruth said] A more perfect surrender was never made of friendly feelings to a friend: *I will not leave thee*; I will follow thee: *I will lodge where thou lodgest*; take the same fare with which thou meetest:—*thy people shall be my people*; I most cheerfully abandon my own country, and determine to end my days in thine. *I will also, henceforth, have no god but thy God*; and be joined with thee in worship as I am in affection and consanguinity. I

were grown? would ye stay for them from having husbands? nay, my daughters; for ^s it grieveth me much for your sakes, that ^t the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah ^u kissed her mother-in-law; but Ruth ^v clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto ^w her gods: ^x return thou after thy sister-in-law.

16 And Ruth said, ^y Entreat ^z me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: ^a thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: ^b the LORD

^u Eccles. 12. 9.—^v Prov. 17. 17. & 18. 24.—^w Judg. 11. 24. ^x See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 24. 28.—^y Or, Be not against me.—^z 2 Kings 2. 2, 4, 6.—^a Chap. 2. 11, 12. ^b 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.

will cleave unto thee *even unto death, die where thou diest, and be buried*, if possible, in the same grave. This was a most extraordinary attachment, and evidently without any secular motive.

The Targum adds several things to this conversation between Naomi and Ruth: I shall subjoin them. "And Ruth said, Entreat me not to leave thee, *for I desire to become a proselyte.*" And Naomi said, *We are commanded to keep the sabbath, and other holy days; and on it not to travel more than two thousand cubits.* And Ruth said, "Whither thou goest, I will go." And Naomi said, *We are commanded not to lodge with the Gentiles.* Ruth answered, "Where thou lodgest, I will lodge." And Naomi said, *We are commanded to observe the one hundred and thirteen precepts.* Ruth answered, *What thy people observe, that will I observe*; as if they had been my people of old. And Naomi said, *We are commanded not to worship with any strange worship.* Ruth answered, "Thy God shall be my God." Naomi said, *We have four kinds of capital punishments for criminals; stoning, burning, beheading, and hanging.* Ruth answered, "In whatsoever manner thou diest, I will die." Naomi said, *We have a house of burial.* Ruth answered, "And there will I be buried."

It is very likely that some such conversation as this took place between the elders and those who were becoming *proselytes*. This verse is famous among those who strive to *divine* by the Bible. I should relate the particulars, but am afraid they might lead to a continuance of the practice.

Verse 17. The LORD do so to me, and more] May he inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement; for Naomi was nourished in the house of Boaz in her old age, and became

A. M. 2828.
B. C. 1176.
An. Exod. 1st.
315.
Anno ante
I. Olymp. 400.

do so to me, an more also,
if aught but death part thee
and me.

18 ^c When she saw that
she ^d was steadfastly minded to go with
her, then she left speaking unto her.

19 [†] So they two went until they
came to Beth-lehem. And it came to
pass, when they were come to Beth-
lehem, that ^e all the city was moved
about them, and they said, ^f *Is this*
Naomi?

20 And she said unto them, Call me
not ^g Naomi, call me ^h Mara: for the

^c Acts 21. 14.—^d Heb. *strengthened herself*.—^e Matt. 21. 10.
^f See Isai. 23. 7. Lam. 2. 15.

the fosterer and nurse of their son Obed, chap.
iv. 15, 16.

Verse 19. *All the city was moved about them*
It appears that Naomi was not only well known,
but highly respected also, at Beth-lehem; a
proof that Elimelech was of high consideration
in that place.

Verse 20. *Call me Mara*] That is, *bitter*;
one whose life is grievous to her.

The Almighty] [†] *Shaddy*, he who is *suffi-*
sufficient has taken away the props and supports
of my life.

Verse 21. *I went out full*] Having a husband,
and two sons:—

The Lord hath brought me home again
empty] Having lost all *three* by death. It is also
likely that Elimelech took considerable prop-
erty with him into the land of Moab; for, as
he fled from the face of the famine, he would
naturally take his property with him; and on
this Naomi subsisted till her return to Beth-
lehem, which she might not have thought of till
all was spent.

Verse 22. *In the beginning of barley-harvest.*
This was in the beginning of *spring*, for the
barley-harvest began immediately after the
passover; and that feast was held the 15th of the
month *Nisan*, which corresponds nearly with
our *March*.

The *Targum* says, "They came to Beth-le-
hem on that day in which the children of Israel
began to mow the sheaf of barley which was to
be waved before the Lord." This circumstance
is the more distinctly marked, because of Ruth's
gleaning, mentioned in the succeeding chapter.

1. THE native, the amiable *simplicity* in
which the story of the preceding chapter is
told, is a proof of its *genuineness*. There are
several sympathetic circumstances reorded
here which no *forgery* could have invented.
There is too much of *nature* to admit any thing
of *art*.

Almighty hath dealt very
bitterly with me.

21 I went out full, ⁱ and
the LORD hath brought me
home again empty: why *then* call ye
me Naomi, seeing the LORD hath tes-
tified against me, and the Almighty
hath afflicted me?

22 So Naomi returned, and Ruth the
Moabitess, her daughter-in-law, with
her, which returned out of the coun-
try of Moab: and they came to Beth-
lehem ^k in the beginning of barley-
harvest.

A. M. 2828.
B. C. 1176.
An. Exod. 1st.
315.
Anno ante
I. Olymp. 400.

^g That is, *pleasant*.—^h That is, *bitter*.—ⁱ Job 1. 21.—^k Exod.
9. 31, 32. Ch. 2. 23. 2 Sam. 21. 9.

2. On the marriage of Orpah and Ruth, and
the wish of Naomi that they might find *rest* in
the house of their husbands, there are some
pious and sensible observations in Mr. Ness'
History and Mystery of the Book of Ruth;
from which I shall lay the following extract
before my readers:

"A married estate is a state of *rest*: so it is
called here, and in chap. iii. 1. Hence mari-
riage is called *portus juventutis*, the *port* or
haven of young people; whose affections, while
unmarried, are continually *floating*, or *tossed*
to and fro, like a ship upon the waters, till they
come into this *happy harbour*. There is a nat-
ural propension in most persons toward nup-
tial communion; as all created beings have a
natural tendency toward their proper centre,
(*leve sursum, et grave deorsum*), and are rest-
less out of it: so the rabbins say, *Requirit vir*
costam suam, et requirit femina sedem suam.
The man is restless while he misses his rib that
was taken out of his side, and the woman is
restless till she get under the man's arm, from
whence she was taken." Oh! look up to God
then, ye unmarried ones, and cry with good
Naomi, *The Lord grant me rest*, (for my roving
affections,) in the house of some good consort,
that I may live in peace and plenty, with con-
tent and comfort, all my days. Know that your
marriage is, (of all your civil affairs,) of the
greatest importance, having an influence upon
your whole life. It is either your making or
marring in this world; 'tis like a stratagem in
war, wherein a miscarriage cannot be recalled
when we will; for we marry for life. I am
thine, and thou art mine, *brevis quidem canticu-*
cula est, is a short song; *sed longum habet epi-*
phonema, but it hath a long under-song. So
an error here is irrecoverable; you have need
of Argus' hundred eyes, to look withal before
you leap." This is good advice:—but who,
among the persons concerned, will have grace
enough to take it?

CHAPTER II.

Ruth goes to glean in the field of Boaz, 1—3. Boaz finds her, and inquires who she is, 4—7. He speaks kindly to her, gives
her permission to follow his reapers, and orders them to use her well, 8—16. She returns in the evening to Naomi, and tells
her of her fare; from whom she receives encouragement and advice, 17—23.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

AND Naomi had a ^a kins-
man of her husband's,
a mighty man of wealth, of
the family of Elimelech;
and his name was ^b Boaz. ^c

2 And Ruth the Moabitess said unto
Naomi, Let me now go to the field,
and ^d glean ears of corn after *him* in
whose sight I shall find grace. And
she said unto her, Go, my daughter.

3 And she went, and came, and
gleaned in the field after the reapers:
and her ^e hap was to light on a part of
the field *belonging* unto Boaz, who *was*
of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from
Beth-lehem and said unto the reapers,

^a Chap. 3. 2, 12.—^b Chap. 4. 21.—^c Called Booz. Matt. 1. 5.
^d Lev. 19. 9. Deut. 24. 19.

NOTES ON CHAPTER II.

Verse 1. *A mighty man of wealth*] We have
already seen that some suppose Boaz to have
been one of the judges of Israel: he was, no
doubt, a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean*
comes from the French *glaner*, to gather ears,
or grains of corn. This was formerly a general
custom in England and Ireland: the poor went
into the fields and collected the straggling ears
of corn after the reapers; and it was long sup-
posed that this was their *right*, and that the law
recognised it. But although it has been an old
custom, I find that it is now settled by a solemn
judgment of the court of Common Pleas, that
a right to glean in the harvest-field cannot be
claimed by any person at common law: see
Law Dictionary, article *gleaning*. Any person
may *permit* or *prevent* it in his own grounds.
By the Irish acts, 25 Hen. VIII. c. 1. and 28
Hen. VIII. c. 24. *gleaning* and *leasing* are so
restricted as to be, in fact, prohibited in that
part of the United Kingdom. See the note on
Lev. xix. 10.

After him in whose sight I shall find grace]
She did not mean Boaz: but she purposed to go
out where they were now reaping, and glean
after *any person* who might permit her, or use
her in a friendly manner. The words seem to
intimate that, notwithstanding the law of Moses,
the gleaners might be prevented by the owner
of the field.

Verse 3. *And her hap was*] So she was
accidentally, or providentially, led to that part
of the cultivated country which belonged to
Boaz.

Verse 4. *Boaz came from Bethlehem*] This
salutation between Boaz and his reapers is
worthy of particular regard; *he said*, יהוה עמכם
Yehovah immakem, "Jehovah be with you!"
They said, יהוה עמך *Yehrekeka Yehovah*, "May
Jehovah bless thee!" Can a pious mind read
these godly salutations without wishing for a
return of those simple primitive times? The
words may be thus paraphrased: "May God
be with you to preserve you from accidents,
and strengthen you to accomplish your work!"
"May God bless *THEE* with the increase of the

^f The LORD *be* with you. A. M. 2828.
And they answered him, B. C. 1176.
The LORD bless thee. An. Exod. Isr.
315.

5 Then said Boaz unto his ^g servant
that was set over the reapers,
Whose damsel is this?

6 And the servant that was set over
the reapers answered and said, It is
the Moabitish damsel ^h that came
back with Naomi out of the country
of Moab.

7 And she said, I pray you, let me
glean and gather after the reapers
among the sheaves: so she came, and
hath continued even from the morning
until now, that she tarried a little in the
house.

^e Heb. *hap happened*.—^f Psa. 129. 7, 8. Luke 1. 28. 2 Thess.
3. 16.—^g Ch. 1. 22.

field, and grace to use his bounty to the glory
of the giver!"

Verse 5. *His servant that was set over the
reapers*] This was a kind of steward, or hind,
who had the under management of the estate.
Some think that an *officer* of this kind is intend-
ed in the description given by Homer of the
labours of a harvest-field, as represented by
Vulcan on one compartment of the shield which
he made for Achilles:—

Εν δ' ἐτίθει τέμενος· βαθυλήϊον· ἔνθα δ' ἐρίβοι
ἦσαν, ὅξιναι δρεπανας ἐν χερσὶν ἔχοντες·
δραγμᾶτα δ' ἀλλὰ μὲτ' ὄγκον ἐπιτήριμα πίπτειν
εἶχε·

Ἀλλὰ δ' ἀμαλλοδότηρες ἐν ἐλλεδανοῖσι δειντο.
Τρεῖς δ' ἀρ' ἀμαλλοδότηρες ἐφείσασαν· αὐτὰρ ὀπισθε
Παῖδες· δραγμειονότες, ἐν ἀγκυλίδεσσι φερόντες,
Ἀσπερχες παρέχον· βασιλεὺς δ' ἐν τοῖσι σιᾷτη
Σκηπτρον ἔχων ἐστῆκε ἐπ' ὄγκου γηθοσυνος κηρ.
Κηρυκεὶ δ' ἀπανυθεὶν ὑπο δρυὶ δαῖτα πέοντο·
Βουν δ' ἱερευσάντες μέλαν, ἀμφοτέρω δὲ δε γυναικες
Δειπνον ἐρίβοισιν, λευκ' ἀφίτα πολλά παλυνον.

Iliad xviii. v. 550.

There too he formed the likeness of a field
Crowded with corn, in which the reapers toil'd,
Each with a sharp-tooth'd sickle in his hand.
Along the furrow *here*, the harvest fell
In frequent handfuls; *there*, they bound the sheaves.
Three binders of the sheaves their sultry task
All plied industrious; and behind them boys
Attended, filling with the corn their arms,
And offering still their bundles to be bound.
Amid them, staff in hand, the master stood,
Enjoying, mute, the order of the field:
While shaded by an oak apart, his train
Prepared the banquet; a well thriven ox
New slain, and the attendant maidens mix'd
Large supper for the hinds, of whitest flour. Cowper.

This scene is well described; and the person
who acts as overseer is here called βασιλεὺς,
king, and his staff is called σκηπτρον, a sceptre;
and he stands in mute dignity, merely to see
that the work is well done, and that each per-
forms his task; and there appear to me to be
gleaners in the description—viz. the boys who
gather the handfuls after the three binders. See
the Greek.

Verse 7. *That she tarried a little in the house.*]
It seems as if the reapers were now resting in
their tent; and that Ruth had just gone in with
them, to take her rest also.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she ^b fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, ⁱ all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

^b 1 Sam. 25. 23.—ⁱ Ch. 1. 14, 16, 17.—^k 1 Sam. 24. 19.
1 Ch. 1. 16. Psa. 17. 8. & 36. 7. & 57. 1. & 63. 7.—^m Or, I find favour.

Verse 8. *Abide here fast by my maidens*] These were probably employed in making *bands*, and laying on them enough to form a *sheaf*, which the binders would tie and form into *shocks* or *thraves*. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads or ears which they had left.

Verse 9. *The young men that they shall not touch thee*] This was peculiarly necessary, as she was a stranger, and unprotected.

Verse 10. *Then she fell on her face*] Prostrated herself, as was the custom in the East when inferiors approached those of superior rank. The *Targum* adds to the conversation between Ruth and Boaz: "How, says she, have I obtained grace in thy sight, that thou shouldst acknowledge me who am a stranger, and one of the daughters of Moab, of whom it is said the unclean shall not enter into the congregation of the Lord? And Boaz answered, It has been certainly told me by the word of the wise, that what the Lord hath decreed he has not decreed concerning the *women*, but the *men*. And it has been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done," &c.

Verse 12. *The Lord recompense thy work*] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee] This is spoken with great modesty and piety: the

A. M. 2828.
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315.
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12 ^k The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, ⁱ under whose wings thou art come to trust.

13 Then she said, ^m Let ⁿ me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ^o friendly unto thine handmaid, ^p though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and ^r was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ^s reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned:

ⁿ Gen. 33. 15. 1 Sam. 1. 18.—^o Heb. to the heart. Gen. 34. 3. Judg. 19. 3.—^p 1 Sam. 25. 41.—^r Ver. 18.—^s Heb. shame her not.

kindness I show thee is little in comparison of thy desert; God alone can give thee a *full reward* for thy kindness to thy husband and mother-in-law; and he will do it, because *thou art come to trust under his wings*; to become a *proselyte* to his religion. The metaphor is taken from the young of fowls; who, seeing a bird of prey, run to their mother to be covered by her wings from danger; and also take shelter from storms, tempests, cold, &c. It is evident from this, that Ruth had already attached herself to the Jewish religion.

Verse 13. *Not like unto one of thine handmaidens*] I am as unworthy of thy regards as any of thy own maid-servants; and yet thou showest me distinguished kindness.

Verse 14. *Dip thy morsel in the vinegar*] The *grn chomets*, which we here translate *vinegar*, seems to have been some refreshing kind of *acid sauce* used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar*, *robb* of *fruits*, &c. are used for this purpose in the East to the present day. And the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and *hand* together into these cooling and refreshing articles.

Parched corn] This was a frequent repast among the ancients in almost all countries; see the notes on Lev. ii. 1—14.

Verse 15. *Let her glean even among the sheaves*] This was a privilege: for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. *An ephah of barley.*] Not less

A. M. 2828.
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315.
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and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city : and her mother-in-law saw what she had gleaned : and she brought forth, and gave to her 'that she had reserved' after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day ? and where wroughtest thou ? Blessed be he that did ' take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, ' Blessed be he of the LORD, who

hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, ' one ' of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, 'Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is good*, my daughter, that thou go out with his maidens, that they ' meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest ; and dwelt with her mother-in-law.

A. M. 2828.
B. C. 1176.
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* Vor. 14.—* Ver. 10. Psa. 41. 1.—* Ch. 3. 10. 2 Sam. 2. 5. Job 29. 13.—* Prov. 17. 17.

* Ch. 3. 9. & 4. 6.—* Or, one that hath right to redeem : See Lev. 25. 25.—* Or, fall upon thee.

than seven gallons and a half ; a good day's work. On Hebrew measures of capacity see the note on Exod. xvi. 16.

Verse 18. *And gave to her that she had reserved*] As Ruth had received a distinct portion at dinner-time, of which she had more than she could eat, ver. 14. it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. *To the living and to the dead.*] Naomi and Ruth were the living ; and they were also the representatives of Elimelech and Chilion, who were dead. Naomi was of the family ; and Ruth, though not of the family, was a representative of one of its deceased branches, being the widow of Chilion.

One of our next kinsmen.] מְגוֹאֲלֵינוּ *Megoa-leynu*, of our redeemers ; one who has the right to redeem the forfeited inheritance of the family. The word גֹּאֵל *goel*, signifies a near kinsman ; one who, by the Mosaic law, had a right to redeem an inheritance, and also was permitted to vindicate or avenge the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless, the next unmarried brother took his widow ; and the children from that marriage were reputed the children of the deceased brother. The office of the next akin was *threefold*.—1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother, or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, &c. as in the case of Boaz. See chap. iv.

Verse 21. *Keep fast by my young men*] The

word הַנְּעָרִים *hana'irim*, should be translated *servants*, both the male and female being included in it ; the latter especially, as we see in ver. 22, 23.

Verse 23. *And of wheat-harvest*] That is, she was to continue gleaning in the farm of Boaz, to the end of the barley-harvest ; and then, when the wheat-harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable mind : she was *modest*, and she was *industrious*, and most probably a *comely* woman ; and all these things served to attract the attention of Boaz, and to engage his affection. Her attachment also to her mother-in-law could not fail to secure his esteem. All these things worked together, in the course of providence, to bring about a matrimonial connexion ; which, in its issue, was intimately connected with the salvation of a lost world ; for, from this very line, Jesus Christ, according to the flesh, sprang ; and Ruth showed herself as worthy to be one of his progenitors as the Virgin Mary was to be his mother. See the notes on Matt. chap. i.

2. We should carefully attend to the *leadings* and to the *workings* of God's providence ; it is our duty and our interest to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been ; but she followed God fully, and in a path apparently *dangerous*, and yet not only sustained no injury, but succeeded well in all things : from this, as well as from innumerable other circumstances, we see the truth of that word, *Acknowledge him in all thy ways, and he will direct thy steps*. And with this we may ever connect, *Trust in the Lord with thy whole heart, and lean not to thy own understanding*. Whosoever follows God in simplicity of heart will most assuredly be guided into all truth.

CHAPTER III.

Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1-5. She acts according to her mother-in-law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse, 6-13. He gives her six measures of barley, and sends her away privately to her mother-in-law, who augurs favourably of the issue of the plan she had laid, 14-18.

A. M. 2323.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

THEN Naomi, her mother-in-law, said unto her. My daughter, ^a shall I not seek ^b rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, ^c with whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor.

3 Wash thyself, therefore, ^d and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ^e uncover his feet, and lay thee down: and he will tell thee what thou shalt do.

^a 1 Cor. 7. 36. 1 Tim. 5. 8.—^b Chap. 1. 9.—^c Chap. 2. 8. ^d 2 Sam. 14. 2.—^e Or, *lift up the clothes that are on his feet.*

NOTES ON CHAPTER III.

Verse 1. *Shall I not endeavour to procure thee a proper husband?* See chap. i. 9. and the observations at the end of that chapter.

Verse 2. *He winnoweth barley to-night* It is very likely that the winnowing of grain was effected by taking up in a broad thin vessel, or sieve, a portion of the corn, and letting it down slowly in the wind: thus the grain would, by its own weight, fall in one place, while the chaff, &c. would be carried to a distance by the wind. It is said here that this was done *at night*; probably what was thrashed out in the day was winnowed in the evening, when the sea-breeze set in, which was common in Palestine; and as this took place in the evening only, that was the time in which they would naturally winnow their corn.

Verse 3. *Wash thyself therefore* She made Ruth put on her best dress, that Boaz might, in the course of the day, be the more attracted by her person; and be the better disposed to receive her as Naomi wished.

Verse 4. *Uncover his feet, and lay thee down* It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *subjection*, go to the bed's foot, and, gently raising the clothes, creep under them up to their proper place. See *Calmet*.

On the whole, we must say, had not Boaz been a person of extraordinary piety, prudence, and continence, this experiment might have been fatal to Ruth. We cannot easily account for this transaction; probably Naomi knew more than she revealed to her daughter-in-law. The experiment, however, was dangerous, and should in no sense be imitated.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and ^f his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and ^g turned himself: and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: ^h spread therefore thy skirt over thine handmaid; for thou art ⁱ a ^k near kinsman.

^f Judg. 19. 6, 9, 22. 2 Sam. 13. 28. Esth. 1. 10.—^g Or, *took hold on*.—^h Ezek. 16. 8.—ⁱ Or, *one that hath right to redeem*. ^k Ch. 2. 20. & Ver. 12.

He will tell thee what thou shalt do. The Targum reads the clause thus: "Thou shalt ask counsel from him, and he shall tell thee what thou shouldst do."

Verse 7. *When Boaz had eaten and drunk* The Targum adds, "He blessed the name of the Lord, who had heard his prayer, and removed famine from the land of Israel."

Went to lie down As the thrashing-floors of the Eastern nations are, in general, in the open air, it is very likely that the owner, or some confidential person, continued in the fields till the grain was secured, having a tent in the place where the corn was thrashed and winnowed. Boaz seems to have acted thus.

Verse 8. *The man was afraid, and turned himself* The verb ילל, *yillapeth*, which we render *he turned himself*, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear." It is fully evident Boaz had no intimation of the present proceedings. To this verse the Targumist adds much: he says, "Boaz subdued his concupiscence, and acted toward her as Joseph did to the Egyptian wife of his master, and as Pelatiel, the son of Laish the pious, did to Michal, the daughter of Saul, the wife of David, who put a sword between Michal and himself, because he would not approach to her."

Verse 9. *Spread therefore thy skirt over thine handmaid* Hebrew, *spread thy wing*. The wing is the emblem of protection; and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, *take me to thee for wife*; and so the Targum has translated it, *Let thy name be called on thy handmaid to take me for wife, because*

A. M. 2828.
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10 And he said, ¹ Blessed be thou of the LORD, my daughter; for thou hast showed more kindness in the latter end than ^m at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the ⁿ city of my people doth know that thou art ^o a virtuous woman.

12 And now it is true that I am thy ^p near kinsman: howbeit ^r there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, that if he will ^s perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^t as the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the

1 Ch. 2. 20.—^m Ch. 1. 8.—ⁿ Heb. gate.—^o Prov. 12. 4.—^p Ver. 10.—^r Ch. 4. 1.—^s Deut. 25. 5. Ch. 4. 5. Matt. 22. 24. ^t Judg. 8. 19. Jer. 4. 2.

thou art the redeemer: i. e. Thou art the ^{goel}, the kinsman to whom the right of redemption belongs. See on chap. ii. 20. Even to the present day, when a Jew marries a woman, he throws the skirt, or end of his talith, over her, to signify that he has taken her under his protection.

Verse 10. In the latter end than at the beginning] It is not easy to find out what Boaz means. Perhaps ^{רחמי} chased, which we translate kindness, means piety; as if he had said, Thou hast given great proof of thy piety in this latter instance, when thou hast avoided the young and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the divine injunction fulfilled; viz. that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless, that his name might not become extinct in Israel: this latter act is a greater proof of thy piety and sincerity, than any thing that could be inferred from thy becoming a proselyte.

Whether poor or rich.] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a rich young man; but she preferred the building up the house of her deceased husband. See above.

Verse 12. There is a kinsman nearer than I.] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a brother of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a nephew: the former, therefore, must have a prior right.

Verse 13. As the LORD liveth.] Thus he bound

morning: and she rose up before one could know another. And he said, ^u Let it not be known that a woman came into the floor.

15 Also he said, Bring the ^v veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, ^w Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, ^x until he have finished the thing this day.

^u Romans 12. 17. & 14. 16. 1 Cor. 10. 32. 2 Cor. 8. 21. ^v Thess. 5. 22.—^w Or, sheet, or, apron.—^x Psal. 37. 3, 5. ^y Isa. 22. 16.

himself by an oath to take her to wife, if the other should refuse.

Verse 15. Bring the veil] ^{המטותי} hamitpa-chath: this seems to have been a cloak, plaid, or what the Arabs call *hyke*, which has been largely explained elsewhere. See Judg. xiv. 12.

Six measures of barley] We supply the word measures, for the Hebrew mentions no quantity. The Targum renders six seahs, ^{ששה סאים} shail seim. A seah was about two gallons and a half, which must have been a very large load for a woman; and so the Targumist thought, for he adds, And she received strength from the Lord to carry it. If the omer be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half: a very goodly present, and much more than she could have got by gleaning. The Targum says, that on receiving these six measures, "it was said, in the spirit of prophecy, that from her should proceed the six righteous persons of the world: viz. David, Daniel, Shadrach, Meshach, Abednego, and the King Messiah; each of whom should be blessed with six benedictions." It is, however, remarkable, that the Targum makes the Messiah to spring from her through the line of David, and goes down to Daniel and his companions; which Daniel prophesied so clearly, not only of the advent of Messiah the Prince; but also of the very time in which he was to come, and the sacrificial death he was to die.

Verse 18. Until thou know how the matter will fall] That is, whether he who is nearer of kin than Boaz will take thee to wife: do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife, 1—5. The kinsman refuses, and relinquishes his right to Boaz, 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people; who witness the contract, and pray for God's blessing upon the marriage, 9—12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women name the child, and the book concludes with the genealogy of David, 17—32.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

• Ch. 3. 12.—b 1 Kings 21. 3. Prov. 31. 23.—c I said I will reveal in thine ear.

NOTES ON CHAPTER IV.

Verse 1. *Then went Boaz up to the gate*] We have often had occasion to remark, that the gate or entrance to any city or town was the place where the court of justice was ordinarily kept. For an account of the officers in such places, see the note on Deut. xvi. 18.

Ho, such a one!—sit down here.] This familiar mode of compellation is first used here. The original is שבה פה עלי Shebah poh, Peloni Almoni! *Hark ye! Mr. such-a-one, of such a place; come and sit down here.* This is used when the person of the individual is known, and his name and residence unknown: עלי almoni comes from אלם alam, he was hidden; hence the Septuagint render it by αγνοος, thou unknown person. עלי Peloni, comes from פלה palah, to sever, or distinguish. You, of such a particular place. Modes of compellation of this kind are common in all languages.

Verse 2. *He took ten men*] Probably it required this number to constitute a court. How simple, and how rational was this proceeding! 1. The man who had a suit, went to the city gates. 2. Here he stopped, till the person with whom he had the suit came to the gate, on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment; which judgment was always according to the custom of the place. 8. When this was done, the people, who happened to be present, witnessed the issue. And thus the business was settled, without lawyers, or legal casuistry. A question of this kind, in one of our courts of justice, in these enlightened times, would require many days' previous preparation of the attorney, and several hours' arguing between counsellor *Botherum* and counsellor

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

d Jer. 32. 7, 8.—e Gen. 23. 18.—f Lev. 25. 25.—g Gen. 38. 8. Deut. 25. 5, 6. Ch. 3. 13. Matt. 22. 24.

Borum, till even an enlightened and conscientious judge would find it extremely difficult to decide whether Naomi might sell her own land; and whether Boaz or Peloni might buy it! O! glorious uncertainty of modern law!

Verse 3. *Naomi—selleth a parcel of land*] She was reduced to want, the immediate inheritors were extinct, and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. *I thought to advertise thee*] Both Dr. Kennicott and Father Houbigant have noticed several corruptions in the pronouns of this and the following verses; and their criticisms have been confirmed by a great number of MSS. since collated. The text corrected, reads thus: "And I said I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it but thou, and I, who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the name of the dead upon his inheritance." ver. 4 and 5. See Kennicott's *Dissertations*, vol. i. page 449. *Houbigant in loco*, and the *Variae Lectiones* of Kennicott and De Rossi. This is Boaz's statement of the case before the kinsman, and before the people and the elders.

I will redeem it.] I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. *Thou must buy it also of Ruth*] More properly, *Thou wilt also acquire Ruth*. Thou canst not get the land without taking the wife of the deceased; and then the children which thou mayest have shall be reputed the children of Chilion, thy deceased kinsman.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

6 ¶^h And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 ⁱ Now this *was the manner* in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was a testimony* in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, ^k that the

^h Ch. 3. 12, 13.—ⁱ Deut. 27. 9, 9.—^k Deut. 25. 6.—^l Psa. 127. 3. & 128: 3.—^m Deut. 25. 9.—ⁿ Or, *get thee riches, or, power.*—^o Gen. 35. 16, 19.

Verse 6. *I cannot redeem it for myself*] The Targum gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance. Do thou redeem it, for thou hast no wife; for I cannot redeem it." This needs no comment.

Verse 7. *A man plucked off his shoe*] The law of such a case is given at large in Deut. xxv. 5-9. It was simply this:—If a brother, who had married a wife, died without children, the eldest unmarried brother was to take the widow, and raise up a family to the brother deceased; and he had the right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe, and spit in his face; and he was ever after considered as a disgraced man. In the present case, the *shoe* only is taken off; probably because the circumstances of the man were such as to render it *improper* for him to redeem the ground, and take Ruth to his wife: and because of this reasonable excuse, the *contemptuous* part of the ceremony is omitted. See the note on Deut. xxv. 9.

Verse 11. *We are witnesses*] It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction; who answered, *We have witnessed it*. If any minutes of court were kept, then the transaction was entered probably in some such words as these:—"On — day of —, Boaz bought the land of Elimelech from

name of the dead be not cut off from among his brethren, and from the gate of his place: *ye are witnesses* this day.

11 And all the people that *were* in the gate, and the elders, said, *We are witnesses*. ¹ The LORD make this woman that is come into thine house like Rachel, and like Leah, which two did ^m build the house of Israel: and ⁿ do thou worthily in ^o Ephratah, and be ^p famous in Beth-lehem:

12 And let thine house be like the house of Pharez, ^r whom Tamar bare unto Judah, of ^s the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz ^t took Ruth, and she was his wife: and when he went in unto her, ^u the LORD gave her conception, and she bare a son.

14 And ^v the women said unto Naomi, Blessed be the LORD, which hath not

A. M. 2828.
B. C. 1176.
An. Exod. Isr.
315.
Anno ante
I. Olymp. 400.

A. M. 2829.
B. C. 1175.
An. Exod. Isr.
316.
Anno ante
I. Olymp. 399.

^p Heb. *proclaim thy name.*—^r Gen. 38. 29. ¹ Chiron. 2. 4. Matt. 1. 3.—^s 1 Sam. 2. 20.—^t Ch. 3. 11.—^u Gen. 29. 31. & 33. 5.—^v Luke 1. 58. Rom. 12. 15.

Naomi, his widow, and took Ruth, her daughter-in-law, to wife: —, who had the nearest right, refusing to buy the land on the conditions then proposed."

The Lord make this woman—like Rachel and like Leah] May thy family be increased by her means, as the tribes were formed by means of Rachel and Leah, wives of the patriarch Jacob.

Which two did build the house of Israel] We have already seen that בן *ben*, a son, comes from the root בנה *banah*, he built, and hence אבן *aben*, a stone; because as a house is built up of stones, so is a family of children. There is a similar figure in PLAUTUS, *Mostell. Act. I. sc. 2. ver. 37.*

nunc etiam volo
Dicere, ut homines adium esse similes arbitremini,
Primum dum parentes fabri liberum sunt,
Et fundamentum liberorum substruunt.

"I would also observe, that ye men are similar to houses: ye parents are the *fabricators* of the children, and they are the *foundation* of the building."

Verse 12. *Like the house of Pharez*] This was very appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Bethlehemitess, and that of Elimelech.

Verse 13. *So Boaz took Ruth*] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord: but this law, the Jews think, did not extend to *women*; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a *proselyte* to the true God in the land of Israel.

A. M. 2829.
B. C. 1175.
An. Exod. Ier.
316.
Anno ante
I. Olymp. 399.

14 ^w left thee this day without a ^x kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of ^{thy} life, and a nourisher of ^z thine old age; for thy daughter-in-law, which loveth thee, which is ^a better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 ^b And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his

^w Heb. caused to cease unto thee.—^x Or, redeemer.—^y Heb. to nourish. Gen. 45. 11. Psa. 55. 22.—^z Heb. thy gray hairs.
^a 1 Sam. 1. 8.

Verse 15. *Better to thee than seven sons*] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. *Naomi took the child*] This might do for Naomi; but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being nursed by an old woman; especially if the child sleep with her. The aged gain refreshment and energy by sleeping with the young; and, from the same means, the young derive premature decrepitude. The vigour which is absorbed by the former, is lost by the latter. It is a foolish and destructive custom to permit young children (which is a common case) to sleep with aged aunts, and old grandmothers. Bacon's grand secret of the cure of old age, couched in so many obscure and enigmatical terms, is simply this:—*Let young persons sleep constantly with those who are aged and infirm.* And it was on this principle, that the physicians of David recommended a young healthy girl to sleep with David in his old age. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

Verse 17. *The neighbours gave it a name*] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandmother adopted it.

They called his name Obed] עֹבֵד *obed, serving*, from עָבַד *abad*, he served. Why was this name given? Because he was to be the nourisher of her old age, ver. 15. And so he must be by lying in her bosom, even if services in future life were wholly left out of the question. These neighbours of Naomi were skilful people. See on ver. 16. Other meanings, of which I am not ignorant, have been derived from these words; those who prefer them have my consent.

He is the father of Jesse, the father of David. And for the sake of this conclusion, to ascertain the line of David, and, in the council of God, to fix and ascertain the line of the Messiah, was this instructive little book written.

name Obed: he is the father of Jesse, the father of David.

A. M. 2829.
B. C. 1175.
An. Exod. Ier.
316.
Anno ante
I. Olymp. 258.

18 ¶ Now these are the generations of Pharez; ^c Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

A. M. 2259
—2919.
B. C. 1715
—1085.

20 And Amminadab ^d begat Nahshon, and Nahshon begat ^e Salmon, ^f

Ante I. Olymp.
939—309.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat ^g David.

^b Luke 1. 58, 59.—^c 1 Chron. 2. 4, &c. Matt. 1. 3. Numb. 1. 7.—^d Matt. 1. 4, &c.—^e Or, Salmah.—^f 1 Chron. 2. 15. Matt. 1. 6.

Verse 18. *Now these are the generations*] The Targum gives a copious paraphrase on this and the following verses: I shall insert the principal parts in their proper places.

Verse 19. *Hezron begat Ram*] He is called Aram here by the Septuagint, and also by St. Matthew, ch. i. 3.

Verse 20. *Amminadab begat Nahshon*] The Targum adds, "And Nahshon was chief of the house of his father in the tribe of Judah."

Nahshon begat Salmon] In the Hebrew it is שלמה *Salmah*, which Houbigant thinks was an error of an ancient scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written שלמן *Salmon*, which a scribe, after final letters were admitted, might mistake for שלמה *Salmah*, and so write it, instead of שלמן *Salmon*, to which the *var* ו and final ו *nun*, in conjunction ו bear some resemblance.

The Targum calls him "Salmah, the Just; he was the Salmah of Beth-lehem and Netopha, whose sons abolished the watches which Jeroboam set over the highways; and their works and the works of their father were good in Netopha."

Verse 21. *And Salmon begat Boaz*] The Targum goes on, "And Salmon begat Absan the judge; he is Boaz the Just, on account of whose righteousness the people of the house of Israel were redeemed from the hands of their enemies; and at whose supplication the famine departed from the land of Israel."

And Boaz begat Obed—"Who served the Lord in this world with a perfect heart."

Verse 22. *And Obed begat Jesse*] "Who," says the Targum, "also is called Nachash נחש because neither iniquity nor corruption was found in him, that he should be delivered into the hands of the angel of death, that he might take away his soul from him. And he lived many days until the counsel was remembered before the Lord, that the serpent gave to Eve, the wife of Adam, that she should eat of the tree; by eating of the fruit of which they became wise, to distinguish between good and evil: and by that counsel, all the inhabitants of the earth became guilty of death: and by this iniquity, Jesse the Just died." Here is no mean or indistinct reference to the doctrine of origi-

nal sin: and it shows us, at least, what the very ancient rabbins thought on this subject. I should observe that these *additions* are taken from the *London Polyglott*: they are not found in that of *Antwerp*; but they are the same that appear in the Targum of the great Bible printed by *Bomberg*, at Venice, in 1547—49.

And Jesse begat David.] To this no comment is added by the Targumist, as the history of this king is found in the following book.

The *ten* persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list, in Matt. ch. i. ver. 3, 4, 5, 6. as forming important links in the *line* of the Messiah. To introduce this, appears to have been the principal object of the writer, as introductory to the following books, where the history of David,

the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zara, the reader is requested to refer to Gen. ch. xxxviii. ver. 12—30. and to the notes there; and for several particulars in the genealogy itself, to the notes on Matt. i. and Luke iii. where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.

Masoretic notes on Ruth.

Number of verses in Ruth is 35.

Middle verse is the 21st of ch. ii.

We have already seen that Archbishop Ussher places the event mentioned here, in A. M. 2686, about one hundred years after the conquest of Canaan.

END OF THE NOTES ON THE BOOK OF RUTH.

PREFACE

TO THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THIS and the three following books were all formerly termed the *First, Second, Third, and Fourth Books of Kings*; and the two books of *Samuel* made in ancient times but one; and the separation which has taken place, seems to have been done without reason or necessity. These books are, properly speaking, a continuation of the Book of *Judges*; as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah, to the Babylonish captivity.

Of this book, called the First Book of Samuel, the following are the contents:—The birth and education of Samuel; the high priesthood of Eli; the Philistines attack the Israelites, overthrow them with a terrible slaughter, take the ark of the Lord, and set it up in the temple of their god Dagon; they are visited with divine judgments, and are obliged to send back the ark with offerings and presents; Samuel, long acknowledged as a prophet of the Lord, takes the government of the people. Under his wise and pious administration, the affairs of Israel become re-established, and the Philistines are subdued. The sons of Samuel, who principally administered the secular concerns of the kingdom, acting unworthily, the people desire to have a *king*, who should be supreme, both in civil and military affairs. Samuel, after expostulations, yields to their entreaties; and, under the direction of God, Saul, the son of Kish, while seeking the lost asses of his father, is met by the prophet, and anointed king over Israel. This man, not conducting himself in the government according to the direction of God, is rejected; and David, the son of Jesse, anointed king in his place, though Saul continues still in the government. This person soon becomes advantageously known to Israel by his single combat with a gigantic Philistine chief, called *Goliath*, whom he slays; on which the Israelites attack the Philistines, and give them a total overthrow. Saul, envious of David's popularity, seeks his destruction; he is, in consequence, obliged to escape for his life, and take refuge, sometimes among the Moabites, sometimes among the Philistines, and sometimes in the caves of the mountains of Judah; every where pursued by Saul, and every where visibly protected by the Lord. At last, Saul being pressed by the Philistines, and finding that the Lord had forsaken him, had recourse to a witch that dwelt at En-dor, whom he consulted relative to the issue of the present war with the Philistines; he loses the battle, and being sorely wounded, and his three sons slain, he falls on his own sword, and expires on mount Gilboa. The Philistines find his body, and the bodies of his three sons, among the slain; they cut off Saul's head, and affix the bodies to the walls of Beth-shan. The men of Jabesh Gilead, hearing this, go by night, and take the bodies from the walls of Beth-shan, bring them to Jabesh, burn them there, bury the bones, and mourn over their fallen king, fasting seven days. Thus concludes the First Book of Samuel.

Concerning the *author* of these books, there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel*, as a running title, it has been generally supposed that *he* was the author. But his name does not appear to have been anciently prefixed to these books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint*, as they simply term each *Βασιλειον*, *The History or Book of Kingdoms*. The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each, *The Book of Samuel the Prophet*; and the *Vulgate*, *The Book of Samuel*, simply. The Jews, in general, believe that *Samuel* is the author of the twenty-seven first chapters of this book, which contain the history of his own life and government, and what respects Saul and David during that time. The remaining four chapters they suppose were added by the prophets Gad and Nathan. This opinion is founded on what is said 1 Chron. xxix. 29. *Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer; and in the book of Nathan the prophet; and in the book of Gad the seer.* Others suppose the books to be more recent than the persons already named; but that they were composed out of their *memoirs*.

But who was this compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet; and that the style bears a near resemblance to his prophecies. That they were the work of a more recent author than Samuel, &c. Grotius thinks evident, from this circumstance, that the names of the *months* are comparatively *modern*, and were not known among the ancient Jews. Others have attributed them to David; others to Hezekiah; and others to Ezra the scribe, on his return from the Babylonian captivity.

Preface to the First Book of Samuel.

Calmet's opinion is as probable as any, viz. "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs; adding here and there something of his own, by way of illustration." The equality of the style, the frequent eulogiums on the character and conduct of Samuel, the connexion of the materials, particular quotations and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These books contain remarks or expressions which could only proceed from a contemporary author, and others which are evidences of a much later age.

1. For instance, we read, chap. iii. 1. *The word of the Lord was precious in those days; there was no open vision*; i. e. in the days of Eli, the high priest: hence it is evident that the author lived in times in which prophecy was more common; which, in fact, it was after Samuel, under David, and the succeeding kings of Israel and Judah.

2. Again, in the time of the author of this book, *Beth-el* was called *Beth-aven*, chap. xiii. 5.; which name was given to it in derision, after Jeroboam had placed there his golden calves.

3. Again, it is said, chap. vi. 18. that the ark of the Lord was set down in the field of *Joshua the Beth-shemite*, where it remained to the time of this author; and yet, in chap. vii. 15. he speaks of Samuel as being already dead—*And Samuel judged Israel all the days of his life*.

4. It is not natural to suppose that Samuel would have spoken of himself as is done chap. ii. 26: *And the child Samuel grew, and was in favour both with the Lord and with men*: but if he were dead when this book was written, any author might have added this with the strictest propriety.

5. In chap. xxvii. 6. it is said that Achish gave Ziklag to David: *Wherefore Ziklag pertaineth to the kings of Judah unto this day*. This is a proof that when this book was written, the kingdoms of Judah and Israel were separated; and that, although the tribe of Simeon belonged to the kings of Israel, yet Ziklag, which was in that tribe, remained in the hands of the kings of Judah.

Here, therefore, are proofs that this book contains matters which must have been written by a contemporary author; and others, which could not have been inserted but in times much posterior. These seeming contradictions are reconciled by the hypothesis, that the books were compiled by a comparatively recent author, out of materials of a much prior date; the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced to support this opinion; but as the reader will find them noticed in the places where they occur, it is not necessary to repeat them here. Those who wish to see this subject farther discussed, may consult *Calmet*. We may rest satisfied with these three things: 1. That the Books of Samuel were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless both uncertain.

THE FIRST BOOK OF SAMUEL.

Year from the Creation, 2833.—Year before the Incarnation, 1171.—Year before the first Olympiad, 395.—Year before the building of Rome, 418.—Year of the Julian Period, 3543.—Year of the Dionysian Period, 351.—Cycle of the Sun, 15.—Cycle of the Moon, 9.

CHAPTER I.

Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. His annual worship at Shiloh, and the portions he gave at such times to his wives, 3—5. Hannah being barren is reproached by Peninnah; especially in their going up to Shiloh, at which she is sorely grieved, 6, 7. Elkanah comforts her, 8. Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to his service, 9—11. Eli, the high priest, indistinctly hearing her pray, charges her with being drunk, 12—14. Her defence of her conduct, 15, 16. Eli, undeceived, blesses her; on which she takes courage, 17, 18. Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel, 19, 20. Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow, 21—23. When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration, 24—28.

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante
I. Olymp. 395.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, ^b an Ephrathite :

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah : and Peninnah had children, but Hannah had no children.

3 And this man went up out of his

A. M. 2833.
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An. Exod. Isr.
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Anno ante
I. Olymp. 395.

city ^c yearly ^d to worship, and to sacrifice unto the LORD of hosts in ^e Shiloh. And the two-sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah ^f offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions :

5 But unto Hannah he gave ^g a worthy portion; for he loved Hannah : ^h but the LORD had shut up her womb.

^a 1 Chron. 6. 27, 34. ^b Ruth 1. 2. ^c Exod. 23. 14. Deut. 16. 16. Luke 2. 41. ^d Heb. from year to year.

^e Deut. 12. 5, 6, 7. ^f Josh. 18. 1. ^g Deut. 12. 17, 18. & 16. 11. ^h Or, a double portion. ⁱ Gen. 30. 2.

NOTES ON CHAPTER I.

Verse 1. *Ramathaim-zophim*] Literally, the two high places of the watchmen: these were, no doubt, two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country; and which afterward gave name to the place.

Verse 2. *He had two wives*] The custom of those times permitted polygamy; but, wherever there was more than one wife, we find the peace of the family was greatly disturbed by it.

The name of the one was *Hannah*] חַנָּה *Channah*, which signifies fixed, or settled; and the other *Peninnah*, פִּנְנָה *Peninnah*, which signifies a jewel, or pearl.

Verse 3. *Went up out of his city yearly to worship*] As the ark was at Shiloh, there was the temple of God, and thither all the males were bound by the law to go once a year on each of the great national festivals; viz. the passover, pentecost, and the feast of tabernacles.

The LORD of hosts] יהוה צבאות *Yehovah tsebaoth*, Jehovah of armies. As all the heavenly bodies were called the hosts of heaven, צְבָא הַשָּׁמַיִם *tsaba hashshamayim*, Jehovah being called Lord of this host, showed that he was their Maker and Governor; and consequently he, not they, was the proper object of religious worship. The sun, moon, planets, and stars, were the highest objects of religious worship to the heathens in general. The Jewish religion, teaching the knowledge of a being who was the

Lord of all these, showed at once its superiority to all that heathenism could boast. This is the first place where *Lord of hosts* is mentioned in the Bible; and this is so much in the style of the prophets. *Isaiah*, *Jeremiah*, &c. that it gives some weight to the supposition that this book was written by a person who lived in or after the times of these prophets. See the preface.

Verse 4. *He gave—portions*] The sacrifices which were made were probably *peace-offerings*, of which the blood was poured out at the foot of the altar; the fat was burnt on the fire; the breast and right shoulder were the portion of the priest, and the rest belonged to him who made the offering; on it he and his family feasted, each receiving his portion: and to these feasts God commands them to invite the *Levite*, the poor, the widow, and the orphan, Deut. xvi. 11.

Verse 5. *Unto Hannah he gave a worthy portion*] The Hebrew here is very obscure; יָתַן מָנָה אַחַת אֵלֶיהָ *yitten manah achath appayim*; he gave her one portion of two faces: which the Syriac renders, he gave her one DOUBLE PART; and the Chaldee, he gave her one CHOSEN part; the Arabic is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna, he being sorrowful, gave one part. As the show-bread that was presented to the Lord was called לֶחֶם פָּנִים *lechem panim*, the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called מָנָה אַחַת *manah apayim*, because it was

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante
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6 And her adversary also
k provoked¹ her sore, for to
make her fret, because the
LORD had shut up her womb.

7 And as he did so year by year,
m when^a she went up to the house of
the LORD, so she provoked her; there-
fore she wept, and did not eat.

8 Then said Elkanah her husband to
her, Hannah, why weepest thou; and
why eatest thou not? and why is thy
heart grieved? am not I^o better to thee
than ten sons?

9 ¶ So Hannah rose up after they had
eaten in Shiloh, and after they had
drunk. Now Eli the priest sat upon a
seat by a post of^p the temple of the
LORD.

10 And she was^q in bitterness of
soul, and prayed unto the LORD, and
wept sore.

11 And she^r vowed a vow, and said,
O LORD of hosts, if thou wilt indeed^s
look on the affliction of thine hand-
maid, and^t remember me, and not for-

^k Heb. *angered her.*—^l Job 24. 21.—^m Or, *from the time that she, &c.*—ⁿ Heb. *from her going up.*—^o Ruth 4. 15.
^p Ch. 3. 3.—^q Job 7. 11. & 10. 1.—^r Heb. *bitter of soul.*
^s 2 Sam. 17. 8.—^t Gen. 28. 20. Numb. 30. 6. Judg. 11. 30.

the portion that belonged to, or was placed
before, the person who had offered the sacrifice.
On this ground it might be said that Elkanah
gave Hannah *his own portion*, or a part of that
which was placed *before himself*. Whatever it
was, it was intended as a proof of his especial
love to her; for, it is added, *he loved Hannah*.

Verse 6. *And her adversary*] *i. e.* Peninnah.
[*Provoked her sore*] Was constantly striving
to irritate and vex her; *to make her fret*, to
make her discontented with her lot, because
the Lord had denied her children.

Verse 7. *And as he did so year by year*] As
the whole family went up to Shiloh to the an-
nual festivals, Peninnah had both *sons and*
daughters to accompany her, ver. 4. but Han-
nah had none; and Peninnah took this oppor-
tunity particularly to twit Hannah with her
barrenness, by making an ostentatious exhibi-
tion of her children.

Therefore she wept] She was greatly dis-
tressed, because it was a great reproach to a
woman among the Jews to be barren; because,
say some, every one hoped that the *Messiah*
should spring from her line.

Verse 8. *Am not I better to thee than ten*
sons] TEN, a certain for an uncertain number
Is not my especial affection to thee better than
all the comfort thou couldst gain, even from a
numerous family?

Verse 9. *Eli—sat upon a seat*] על הכסא
al hakissa, upon the throne; *i. e.* of judgment, for
he was then *judge of Israel*.

By a post of the temple of the LORD] I think
this is the first place where יהוה היכל *heykal*
Yehovah, "Temple of Jehovah," is mentioned.
This gives room for a strong suspicion that the

get thine handmaid, but wilt
give unto thine handmaid
w a man-child, then will I
give him unto the LORD all
the days of his life, and^x there shall
no razor come upon his head.

12 ¶ And it came to pass, as she^y con-
tinued praying before the LORD, that
Eli marked her mouth.

13 Now Hannah, she spake in her
heart; only her lips moved, but her
voice was not heard: therefore Eli
thought she had been drunken.

14 And Eli said unto her, How long
wilt thou be drunken? put away thy
wine from thee.

15 And Hannah answered and said,
No, my lord, I am a woman^z of a sor-
rowful spirit: I have drunk neither
wine nor strong drink, but have^a poured
out my soul before the LORD.

16 Count not thine handmaid for a
daughter of^b Belial: for out of the
abundance of my^c complaint and grief
have I spoken hitherto.

^u Gen. 29. 32. Exod. 4. 31. 2 Sam. 16. 12. Psa. 25. 18.—^v Gen.
8. 1. & 30. 22.—^w Heb. *seed of men.*—^x Numb. 6. 5. Judg.
13. 5.—^y Heb. *multiplied to pray.*—^z Heb. *hard of spirit.*
^a Psa. 62. 8. & 142. 2.—^b Deut. 13. 13.—^c Or, *meditation.*

Books of Samuel were not compiled *till the*
first temple was built, or after the days of Solo-
mon. After this the word *temple* is frequent in
the Books of Kings, Chronicles, and in the
Prophets. Perhaps those *Psalms*, in which
this word occurs, were like many others in the
Psalter, not of David's composition: some of
them were evidently made long after his time.

Verse 11. *I will give him unto the LORD*] Samuel, as a descendant of the house of *Levi*,
was the Lord's property, from *twenty-five* years
of age till *fifty*; but the vow here implies that
he should be consecrated to the Lord from his
infancy to his death, and that he should not
only act as a *Levite*, but as a *Nazarite*, on
whose head no razor should pass.

Verse 13. *Spake in her heart; only her lips*
moved] She prayed: her whole heart was en-
gaged: and, though she spake not with an
audible voice, yet her lips formed themselves
according to the pronunciation of the words
which her heart uttered.

Verse 15. *I have drunk neither wine nor strong*
drink] Neither wine nor inebriating drink has
been poured out unto me; but I have poured
out my soul unto the Lord. There is a great
deal of delicacy and point in this vindication.

Verse 16. *Count not thine handmaid for a*
daughter of Belial] אל תחן את אמתך לפני בנות בעלאל
al tithen eth amateca lipeney bath Belial, "Put
not thy handmaid before the faces of a daugh-
ter of Belial." "If I am a drunkard, and strive
by the most execrable hypocrisy, (praying in
the house of God,) to cover my iniquity, then I
am the chief of the daughters of Belial." Or,
"Give not thy handmaid (to reproach) before
the faces of the daughters of Belial." Several

Hannah takes Samuel to present I. SAMUEL. him to the Lord at Shiloh.

A. M. 2833.
B. C. 1171.
An. Exod. Isr.
320.
Anno ante
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17 Then Eli answered and said, ^aGo in peace: and ^ethe God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, ^fLet thine handmaid find grace in thy sight. So the woman ^gwent her way, and did eat, and her countenance was no more sad:

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah ^hknew Hannah his wife; and ⁱthe LORD remembered her.

20 Wherefore it came to pass, ^kwhen the time was come about, after Hannah had conceived, that she bare a son, and called his name ^lSamuel, saying, Because I have asked him of the LORD.

A. M. 2834.
B. C. 1170.
An. Exod. Isr.
321.
Anno ante
I. Olymp. 394.

21 And the man Elkanah, and all his house, ^mwent up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will ⁿbring him, that he may appear*

before the LORD, and there ^oabide ^pfor ever.

23 And ^qElkanah her husband said unto her, Do what seemeth thee good: tarry until thou have weaned him; ^ronly the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she ^ttook him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought them unto ^vthe house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and ^wbrought the child to Eli.

26 And she said, O my lord, ^xas thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 ^yFor this child I prayed; and the LORD hath given me my petition which I asked of him.

28 ^zTherefore also I have ^{aa}lent him to the LORD; as long as he liveth ^{ab}he shall be lent to the LORD. And he ^bworshipped the LORD there.

^d Judg. 18. 6. Mark 5. 34. Luke 7. 50. & 8. 48.—^e Psa. 20. 4. 5.—^f Gen. 33. 15. Ruth 2. 13.—^g Eccles. 9. 7.—^h Gen. 4. 1. 1. Gen. 30. 22.—ⁱ Heb. in revolution of days.—^j That is, asked of God.—^k Ver. 3.—^l Luke 2. 22.—^m Ver. 11. 28. & Ch. 2. 11, 18. & 3. 1.—ⁿ Exod. 21. 6.—^o Numb. 30. 7.

of these probably attended there for the purposes of prostitution and gain; for it is written, chap. ii. 22. Eli's sons lay with the women at the door of the tabernacle: though this may refer to the women who kept the door.

Verse 17. *Grant thee thy petition*] He was satisfied he had formed a wrong judgment; and, by it, had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be drunken, and the other of the conduct of Eli's sons, already mentioned, prove that religion was at this time at a very low ebb in Shiloh; for it seems drunken women did come to the place, and lewd women were to be found there.

Verse 18. *Let thine handmaid find grace*] Continue to think favourably of me, and to pray for me.

Verse 20. *Called his name Samuel*] As she gave this name to her son because she had asked him of the Lord, the word שמואל Shemuel must be here considerably contracted, if it express this sentiment; the component parts of it are the following, שאל Shail me El, "Asked of God." This name would put both the mother and the son in continual remembrance of the divine interposition at his birth. See on ver. 28.

Verse 21. *The man Elkanah, and all his house*] He and the whole of his family, Hannah and her child excepted; who purposed not to

^a 2 Sam. 7. 25.—^t Deut. 12. 5, 6, 11.—^u Josh. 18. 1.—^v Luke 2. 22.—^w Gen. 42. 15. 2 Kings 2. 2, 4, 6.—^x Matt. 7. 7.—^y Ver. 11, 22.—^z Or, returned him, whom I have obtained by petition, to the LORD.—^{aa} Or, he whom I have obtained by petition shall be returned.—^{ab} Gen. 24. 26, 52.

go up to Shiloh till her son was old enough to be employed in the divine service.

And his vow.] Probably he had also made some vow to the Lord on the occasion of his wife's prayer and vow; in which, from his love to her, he could not be less interested than herself.

Verse 23. *Until thou have weaned him*] On the nature of this weaning, and the time in which it was usually done, the reader will be pleased to refer to the note on Gen. xxi. 8.

The LORD establish his word] Or, may the Lord establish his word; preserve the child, cause him to grow up, and make him a blessing to Israel.

Verse 24. *With three bullocks*] The Septuagint, the Syriac, and the Arabic, read a bullock of three years old: and this is probably correct, because we read, ver. 25. that they slew ארבע את האר, the bullock. We hear of no more, and we know that a bullock or heifer, of three years old, was ordinarily used: see Gen. xv. 9.

One ephah of flour] Seven gallons and a half. *A bottle of wine*] נבלין nebel yayin, a skin full of wine. Their bottles for wine, and fluids in general, were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted, sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14. and Matt. ix. 17. These

three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

Verse 26. *As thy soul liveth* [As sure as thou art a living soul, so surely am I the person who stood by thee here praying.

Verse 28. *Therefore also I have lent him to the LORD*] There is here a continual reference to her *vow*, and to the *words* which she used in making that *vow*.

The word *Samuel*, as we have already seen, is a contraction of the words שְׁמוּאֵל *Shaul me El*, that is, *asked or lent of God*; for his mother said, ver. 27. The Lord hath given me my petition, which שְׁאַלְתִּי *SHAALTI*. I *ASKED* of him. In ver. 28. she says, הוּא שְׁמוּאֵל לַיהוָה *hu shaul laihovah*, he shall be *LENT* unto the Lord: here we find the verb is the same; and it is remarked by grammarians that שְׁאַל *shaal*, he asked, making in the participle שְׁאוּל *shaul*, *ASKED*, in the conjugation *hiphil* signifies to *lend*; therefore, says his mother, ver. 28. הִשְׁלִיתִיו לַיהוָה *HISHLITIHU laihovah*, I have

LENT him to the Lord. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the *Vulgate*, *Septuagint*, and *Syriac*.

And he worshipped the LORD there.] Instead of וַיִּשְׁתַּחֲוֶה *vayishlachu*, HE *worshipped*, וַיִּשְׁתַּחֲוֶה *vayishlachavu*, and *THEY worshipped*, is the reading of six of *Kennicott's* and *De Rossi's* MSS., of some copies of the *Septuagint*, of the *Vulgate*, *Syriac*, and *Arabic*.

This and the following chapter are *connected* in most copies of the *Septuagint* and *Vulgate* thus: *And Anna worshipped, and said, My soul is strengthened in the Lord, &c.* It is very likely that the whole passage, from the beginning of ver. 26. to the end of ver. 10. of the ensuing chapter, contains the words of *Hannah alone*; and that even the clause, *He worshipped the Lord there*, should be, *And she worshipped the Lord there*, and *prayed*, and *said*, &c. Indeed this latter clause is wanting in the *Polyglott Septuagint*, as I have stated above.

CHAPTER II.

Hannah's prophetic hymn, 1—10. Samuel ministers to the Lord, 11. The abominable conduct of Eli's sons, 12—17. Further account of Samuel; and of the divine blessing on Elkanah and Hannah, 18—21. Eli's reprehensible remissness toward his sons, in not restraining them in their great profriggacy, 22—26. The message of God to Eli; and the prophecy of the downfall of his family, and slaughter of his wicked sons Hophni and Phinehas, 27—36.

A. M. 2839.
B. C. 1165.
An. Exod. Isr. 326.
Anno ante
I. Olymp. 389.

AND Hannah ^a prayed,
And said, ^b My heart
rejoiceth in the LORD, ^c mine
horn is exalted in the

LORD; my mouth is enlarged
over mine enemies;
because I ^d rejoice in thy
salvation.

A. M. 2839.
B. C. 1165.
An. Exod. Isr. 326.
Anno ante
I. Olymp. 389.

^a Phi. 4. 6.—^b See Luke 1. 46, &c.—^c Psa. 92. 10. & 112. 9.

^d Psa. 9. 14. & 13. 5. & 20. 5. & 35. 9.

NOTES ON CHAPTER II.

Verse 1. *And Hannah prayed, and said*] The *Chaldee* very properly says, *And Hannah prayed in the spirit of prophecy*; for, indeed, the whole of this prayer, or, as it may be properly called, *oracular declaration*, is a piece of regular prophecy, every part of which having respect to the future, and perhaps not a little of its declaratory of the Messiah's kingdom.

Dr. Hales has some very good observations on this prophetic song:—

“This admirable hymn excels in simplicity of composition, closeness of connexion, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit, or the humble-minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. *Hannah* was also a prophetess of the first class: besides predicting her own fruitfulness, ver. 7. (for she bore six children in all, chap. ii. 21.) she foretold not only the more immediate judgments of God upon the *Philistines*, during her son's administration, chap. ii. 10. but his remoter judgments ‘upon the ends of the earth,’ ver. 10. in the true spirit of the prophecies of *Jacob*, *Balaam*, and *Moses*. Like them, she describes the promised Saviour of the world, as a *KING*, before there was any king in Israel: and she first applied to him the remarkable epithet *Messiah* in Hebrew, *CHRIST* in Greek, and *ANointed* in English, which were adopted by *David*, *Nathan*, *Ethan*, *Isaiah*, *Daniel*, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the

New. And the allusion thereto by *Zacharias*, the father of the Baptist, in his hymn, Luke i. 69. where he calls Christ a ‘*horn of salvation*,’ and the beautiful imitation of it by the *blessed Virgin* throughout, in her hymn, Luke i. 46—55. furnishing the finest commentary thereon, clearly prove that *Hannah*, in her rejoicing, had respect to something higher than *Peninah* her rival, or to the triumphs of *Samuel*, or even of *David* himself: the expressions are too magnificent and sublime to be confined to such objects. Indeed, the learned rabbi, *David Kimchi*, was so struck with them, that he ingeniously confessed that ‘the king of whom *Hannah* speaks is the *MESSIAH*,’ of whom she spake either by *prophecy* or *tradition*: for, continues he, ‘there was a tradition among the *Israelites*, that a great king should arise in Israel; and she seals up her song with celebrating this king who was to deliver them from all their enemies.’ The tradition, as we have seen, was founded principally on *Balaam's* second and third prophecies, Numb. xxiv. 7—17. and we cannot but admire that *gracious* dispensation of spiritual gifts to *Hannah*, (whose name signifies *grace*), in ranking her among the prophets who should first unfold a leading title of the *blessed Seed of the woman*.”

In the best MSS. the whole of this hymn is written in hemistich, or poetic, lines. I shall here produce it in this order, following the plan as exhibited in *Kennicott's Bible*, with some trifling alterations of our present version:

Verse 1.—My heart exulteth in Jehovah;
My horn is exalted in Jehovah.
My mouth is incited over mine enemies,
For I have rejoiced in thy salvation

A. M. 2339. 2^c *There is none holy as*
B. C. 1165. *the LORD: for there is none*
An. Exod. Isr. *besides thee; neither is there*
326. *any rock like our God.*
Anno ante
I. Olymp. 389.

3 Talk no more so exceeding proudly;
let not ^barrogancy come out of
your mouth: for the LORD is a God of
knowledge, and by him actions are
weighed.

4 ⁱThe bows of the mighty men

^c Exod. 15. 11. Deut. 3. 24. & 32. 4. Psa. 86. 8. & 89. 6, 8.
^f Deut. 4. 35. 2 Sam. 22. 32.—^g Psa. 94. 4. Mal. 3. 13. Jude
15.—^h Heb. *hard*.—ⁱ Psa. 37. 15, 17. & 76. 3.

Verse 2.—*There is none holy like Jehovah,*
For there is none besides thee;
There is no rock like our God.

Verse 3.—Do not magnify yourselves, speak not proudly,
proudly.

Let not prevarication come out of your mouth;
For the God of knowledge is Jehovah,
And by him actions are directed.

Verse 4.—The bows of the heroes are broken,
and the tottering are girded with strength.

Verse 5.—The full have hired out themselves for bread,
and the famished cease for ever.
The barren hath borne seven,
And she who had many children is greatly en-
feebled.

Verse 6.—Jehovah killeth, and maketh alive;
He bringeth down to the grave, and bringeth up;

Verse 7.—Jehovah maketh poor, and maketh rich;
He bringeth down, and he even exalteth.

Verse 8.—He lifteth up the poor from the dust;
From the dunghill he exalteth the beggar,
To make him sit with the nobles,
And inherit the throne of glory.
For to Jehovah belong the pillars of the earth,
And upon them he hath placed the globe.

Verse 9.—The foot of his saints he shall keep,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.

Verse 10.—Jehovah shall bruise them who contend with him;
Upon them shall he thunder in the heavens.
Jehovah shall judge the ends of the earth;
And he shall give strength to his king,
And shall exalt the horn of his Messiah.

It is not particularly stated here when Hannah composed or delivered this hymn: it appears from the connexion to have been at the very time in which she dedicated her son to God at the tabernacle; though some think that she composed it immediately on the birth of Samuel. The former sentiment is probably the most correct.

Mine horn is exalted in the LORD] We have often seen that *horn* signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens. The following words of Horace to his jar are well known; and speak a sentiment very similar to that above:—

*Tu spem reducis mentibus anxiis
Viresque, et addis cornua pauperi.*

Hor. Odar. lib. iii. Od. 21. v. 18.

Thou bringest back hope to desponding minds;
And thou addest strength and horns to the poor man.

Paraphrastically expressed by Mr. Francis:

"Hope, by thee, fair fugitive,
Bids the wretched strive to live.
To the beggar you dispense
Heart and brow of confidence."

My mouth is enlarged] My faculty of speech is incited, stirred up to express God's disapprobation against my adversaries.

Verse 2. *None holy*] HOLINESS is peculiar to the God of Israel: no false god ever pretended to holiness: it was no attribute of hea-

are broken, and they that
stumbled are girded with
strength.

5 ^k *They that were full have*
hired out themselves for bread; and
they that were hungry ceased: so that
^lthe barren hath borne seven; and ^mshe
that hath many children is waxed
feeble.

6 ⁿ *The LORD killeth, and maketh*

^k Psa. 34. 10. Luke 1. 53.—^l Psa. 113. 9.—^m Isai. 54. 1.
Jer. 15. 9.—ⁿ Deut. 32. 39. Job 5. 18. Hos. 6. 1. Tob. 13. 2.
Wisd. 16. 13.

thenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

There is none besides thee] There can be but one unoriginated, infinite, and eternal being; that being is Jehovah.

Any rock like our God.] Rabbi Maimon has observed, that the word *tsur*, which we translate *rock*, signifies, when applied to Jehovah, *fountain, source, spring*. There is no source whence continual help and salvation can arise, but our God.

Verse 3. *A God of knowledge*] He is the most wise, teaching all good, and knowing all things.

Actions are weighed.] נתקנו *nithkennu*, they are directed; it is by his counsel alone that we can successfully begin, continue, or end, any work.

Verse 4. *The bows of the mighty*] The Targum considers the first verse as including a prophecy against the Philistines; the second verse, against Sennacherib and his army; the third, against Nebuchadnezzar and the Chaldeans; the fourth, against the Greeks; the fifth, against Haman and his posterity; and the tenth, against Magog, and the enemies of the Messiah.

Verse 5. *They that were full*] All the things mentioned in these verses frequently happen in the course of the divine providence: and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple, yet sublime, ode.

Verse 6. *The LORD killeth*] God is the arbiter of life and death; he only can give life, and he only has a right to take it away.

He bringeth down to the grave] The Hebrew word שְׁאוֹל *sheol*, which we translate *grave*, seems to have the same meaning in the Old Testament with *hades*, in the New; which is the word generally used by the Septuagint for the other. It means the *grave*, the *state of the dead*, and the *invisible place*, or place of *separate spirits*. Sometimes we translate it *hell*, which now means the *state of perdition*, or place of *eternal torments*: but, as this comes from the Saxon *helan*, to *cover*, or *conceal*, it means only the *covered place*. In some parts of England the word *helling* is used for the *covers of a book*, the *slating of a house*, &c. The Targum seems to understand it of death and the resurrection: "He kills, and commands to give life; he causes to descend into *sheol*, that, in the time to come, he may bring them

A. M. 2839.
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alive; he bringeth down to the grave, and bringeth up. 7 The LORD maketh poor, and maketh rich: He bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in dark-

ness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 Now the sons of Eli were sons of Belial; they knew not the LORD.

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Job 1. 21.—Psa. 75. 7.—Psa. 113. 7, 8. Dan. 4. 17. Luke 1. 52.—Job 36. 7.—Job 38. 4, 5, 6. Psa. 24. 2. & 102. 25. & 104. 5. Heb. 1. 3.—Psa. 91. 11. & 121. 3.

into the lives of eternity." i. e. the life of shame and everlasting contempt: and the life of glory.

Verse 7. *The LORD maketh poor*] For many cannot bear affluence; and if God should continue to trust them with riches, they would be their ruin.

Maketh rich] Some he can trust; and, therefore, makes them stewards of his secular bounty.

Verse 8. *To set them among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest: from the plough to the imperial dignity: from the dungeon to the throne: from the dunghill to nobility. The story of Cincinnatus is well known; so is that of the patriarch Joseph: but there is one not less in point, that of Roushen Achter, who was brought out of a dungeon, and exalted to the throne of Hindostan. On this circumstance the following elegant couplet was made:

روشن اختر بود اکنون ماه شد
یوسف از زندان بر آمد شاه شد

"He was a bright star, but now is become a moon.
Joseph is taken from prison, and is become a king."

There is a play here on *Roushen Achter*, which signifies a *bright star*: and there is an allusion to the history of the patriarch Joseph, because of the similarity of fortune between him and the Mohammedan prince.

For the pillars of the earth are the LORD's] He is almighty, and upholds all things by the word of his power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

The wicked shall be silent in darkness] The Targum understands this of their being sent to the darkness of hell; they shall be slain.

By strength shall no man prevail] Because God is omnipotent, and no power can be successfully exerted against him.

Verse 10. *The adversaries of the LORD shall be broken*] Those who contend with him, מריביו meribav, by sinning against his laws, opposing the progress of his word, or persecuting his people

Psa. 2. 9.—w Ch. 7. 10. Psa. 18. 13.—x Psa. 96. 13. & 98. 9.—y Psa. 89. 24.—z Ver. 18. Ch. 3. 1.—a Deut. 13. 13. b Judg. 2. 10. Jer. 22. 16. Rom. 1. 28.

Shall judge the ends of the earth] His empire shall be extended over all mankind, by the preaching of the everlasting Gospel; for to this the afterpart of the verse seems to apply: he shall give strength unto his king, and shall exalt the horn of his Christ; or, as the Targum says, ויורי מלכות משיחא vaiyerbey malcuth Meshicheyeh, "He shall multiply the kingdom of the Messiah." Here the horn means spiritual as well as secular dominion.

After the clause *the adversaries of the LORD shall be broken in pieces*, the Septuagint add the following words, Μη καυχασθαι ὁ φρονιμος ἐν τῇ φρονήσει αὐτοῦ, κ. τ. λ. *Let not the wise man glory in his wisdom; and let not the rich man glory in his riches; but let him who glorieth rather glory in this, that he understandeth and knoweth the Lord; and that he executeth judgment and righteousness in the midst of the earth.* This is a very long addition, and appears to be taken from Jer. ix. 23.; but, on collating the two places, the reader will find the words to be materially different. This clause is wanting in the Complutensian Polyglott; but it is in the edition of A'dus, in that of cardinal Caraffa, and in the Codex Alexandrinus.

Verse 11. *And Elkanah went to Ramah*] Immediately after the 10th verse, the Septuagint add, Καταλείπει αὐτὸν ἐκεῖ ἐναγίον Κυρίου καὶ ἀπῆλθεν εἰς Ἀρμαθαίμ. *And she left him there before the Lord, and went unto Arimathea.* Thus the Septuagint suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord; and, as soon as she had concluded this fine ode, she delivered him into the hands of Eli, the high priest; and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. *The sons of Eli were sons of Belial*] They were perverse, wicked, profligate men; devil's children;—they knew not the Lord.

"They know! nor would an angel show him;
They would not know, nor choose to know him."

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17., caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, &c. from 1792 to 1814.

A. M. 2839. B. C. 1165. An. Exod. 1st. 326. Anno ante I. Olymp. 389. 13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into ^c the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they ^d burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat ^e presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it* me now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great ^f before the LORD: for men ^g abhorred the offering of the LORD.

^c See 1 Esd. 1. 12.—^d Lev. 3. 3, 4, 5, 16.—^e Heb. *as on the day*.—^f Gen. 6. 11.—^g Mal. 2. 8.—^h Ver. 11.—ⁱ Exod. 28. 4, 2 Sam. 6. 14.—^k Ch. 1. 3.—^l Gen. 14. 19.—^m Or, *petition*

Verse 13. *When any man offered sacrifice*] That is, when a *peace-offering* was brought, the right shoulder and the breast belonged to the priest; the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under pretence of taking only their own part, they took the *best* of all they chose, and *as much* as they chose.

Verse 14. *Kettle—caldron, or pot*] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. *Before they burnt the fat*] They would serve themselves *before* God was served! This was iniquity and arrogance of the first magnitude.

He will not have sodden flesh] He chooses *roast* meat, *not boiled*; and if they had it in the pot before the servant came, he took it out, that it might be roasted.

Verse 17. *Wherefore the sin of the young men was very great*] That is, Hophni and Phinehas, the sons of Eli.

Men abhorred the offering] As the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but, if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

Verse 18. *Girded with a linen ephod.*] This

A. M. 2839. B. C. 1165. An. Exod. 1st. 326. Anno ante I. Olymp. 389. 18 ¶ ^h But Samuel ministered before the LORD, *being* a child, ⁱ girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she ^k came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli ^l blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ^m loan which is ⁿ lent to the LORD. And they went unto their own home.

21 And the LORD ^o visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^p grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^q the women that ^r assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ^t I hear of your evil dealings by all this people.

24 Nay, my sons; for *it* is no good

which she asked, &c.—^m Ch. 1. 28.—ⁿ Gen. 21. 1.—^p Ver. 26. Ch. 3. 19. Judg. 13. 24. Luke 1. 80. & 2. 40.—^q See Exod. 38. 8. ^r Heb. *assembled by troops*.—^t Or, *I hear evil words of you*.

the Targum translates אסיר כרדוס דרוך *asir cardut debuts*, "Girded with a cardut of byssus," or *fine linen*. The word *cardut* they seem to have borrowed from the Greek χερσίδας, a tunic, having χερσίδας, i. e. *sleeves* that came down to, or covered the *hands*. This was esteemed an effeminate garment among the Romans. See Buxtorf's *Talmudic Lexicon*.

Verse 19. *Made him a little coat*] מעיל קטן *meil katon*, "a little cloak," or *surtout*; an *upper garment*; probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a *new one* each year, when she came up to one of the annual sacrifices.

Verse 20. *Eli blessed Elkanah*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused, by the wrong position of the verses.

Verse 22. *They lay with the women that assembled*] It is probable that these were persons who had some *employment* about the tabernacle. See the note on Exod. xxxviii. 8. where the Hebrew text is similar to that in this place.

Verse 23. *Why do ye such things?*] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper *discipline*; and did not use his *authority* to restrain them. As

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report that I hear: ye make the LORD's people ^a to transgress.

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, ^b because the LORD would slay them.

26 And the child Samuel ^c grew on, and was ^d in favour both with the LORD, and also with men.

27 ¶ ^e And there came a man of God unto Eli, and said unto him, Thus saith the LORD, ^f Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to of-

fer upon mine altar, to burn incense, to wear an ephod before me? and ^g did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore ^h kick ye at my sacrifice, and at mine offering, which I have commanded in my ⁱ habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, ^j I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, ^k Be it far from me; for them that honour me ^l I will honour, and ^m they that despise me shall be lightly esteemed.

^a Or, to cry out.—^v Numb. 15. 30.—^w Josh. 11. 20. Prov. 15. 10.—^x Ver. 21.—^y Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.—^z 1 Kings 13. 1.—^{aa} Exod. 4. 14, 27.—^{ab} Exod. 28. 1, 4. Numb. 16. 5. & 18. 1, 7.

judge, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants: this he did not; and his and their ruin was the consequence.

Verse 25. *If one man sin against another*] All differences between man and man may be settled by the proper judge: but, if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God himself; and is the highest insult that can be offered, because it is in the matter of his own worship; therefore, ye may expect his heaviest judgments.

But if a man sin against the LORD, who shall entreat for him?] Was a question of the most solemn importance under the old covenant; especially after the death of Moses, the mediator. The law had determined what sins should be punished with death; and it was not supposed that there was any appeal from the decision there pronounced. 1 John ii. 1. is an answer to this question: but it is an answer which the Gospel alone can give: *My little children, these things write I unto you, that ye sin not; but if any man sin, we have an advocate with the Father, Jesus Christ the Righteous.*

Because the LORD would slay them.] The particle *כי*, which we translate because, and thus make their continuance in sin the effect of God's determination to destroy them; should be translated therefore, as it means in many parts of the Sacred Writings. See Noldius' Particles, where the very text in question is introduced. *Sed non auscullarunt, &c. IDEO voluit Jehova eos interficere*; but they would not hearken, &c. THEREFORE, God purposed to destroy them. It was their not hearkening that induced the Lord to will their destruction.

Verse 27. *There came a man of God*] Who this was we know not; but the Chaldee terms him נביא *nebiya daya*, "a prophet of Jehovah."

Unto the house of thy father] That is, to

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(3*).

^c Lev. 2. 3, 10. & 6. 16. & 7. 7, 8, 34, 35. & 10. 14, 15. Numb. 5. 9, 10. & 18. 8-19.—^d Deut. 32. 15.—^e Deut. 12. 5, 6.—^f Exod. 29. 9.—^g Jer. 13. 9, 10.—^h Psal. 18. 20. & 91. 14. ⁱ Mal. 2. 9.

Aaron; he was the first high priest; the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterward established in the younger branch of the family of Aaron; for Eli was a descendant of Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

Verse 28. *And did I choose him*] The high priesthood was a place of the greatest honour that could be conferred on man; and a place of considerable emolument: for, from their part of the sacrifices, they derived a most comfortable livelihood.

Verse 29. *Wherefore kick ye at my sacrifice*] They disdained to take the part allowed by the law; and would take for themselves what part they pleased, and as much as they pleased, ver. 13-16. Thus they kicked at the sacrifices.

Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices; and taking their part before the fat, &c. was burnt unto the Lord; thus they were first served. At this Eli connived, and thus honoured his sons above God.

Verse 30. *Should walk before me for ever*] See Exod. xxix. 9. xl. 15. Numb. xxv. 10-13, where it is positively promised that the priesthood should be continued in the family of Aaron for ever. But although this promise appears to be absolute, yet we plainly see that, like all other apparently absolute promises of God, it is conditional; i. e. a condition is implied, though not expressed.

But now—be it far from me] You have walked unworthily; I shall annul my promise, and reverse my ordinance. See Jer. xviii. 7.

For they that honour me] This is a plan from which God will never depart; this can have no alteration; every promise is made in reference to it: "they who honour God shall be honoured; they who despise him shall be lightly esteemed."

A. M. 2839.
B. C. 1165.
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31 Behold, ^kthe days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ^lan enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be ^man old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die ⁿin the flower of their age.

34 And this shall be ^oa sign unto thee,

^k 1 Kings 2. 27. Ezek. 44. 10. See Ch. 4. 11, 18, 20, & 14. 3. & 22. 18, &c.—^l Or, the affliction of the tabernacle, for all the wealth which God would have given Israel.—^m See Zech. 8. 4.—ⁿ Heb. men.

Verse 31. *I will cut off thine arm*] I will destroy the strength, power, and influence, of thy family.

Verse 32. *Thou shalt see an enemy in my habitation*] Every version, and almost every commentator, understands this clause differently. The word *ter*, which we translate an enemy, and the Vulgate *œmulum*, a rival, signifies calamity; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he saw, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods: but the Israelites shall first be sorely pressed with calamity. See the margin.

There shall not be an old man] This is repeated from the preceding verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 33. *And the man of thine*] On this passage Calmet observes, "The posterity of Eli possessed the high priesthood to the time of Solomon; and even, when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it, by seeing the prosperity of its enemies; to the end that it might see itself destitute and despised. This shows the depth of the judgments of God, and the grandeur of his justice, which extends even to distant generations; and manifests itself to sinners both in life and death; both in their own disgrace, and in the prosperity of their enemies."

Verse 34. *They shall die both of them.*] Hophni and Phinehas were both killed very shortly after, in that great battle with the Philistines, in which the Israelites were completely routed, and the ark taken. See chap. iv.

Verse 35. *A faithful priest*] This seems to

that shall come upon thy two sons, on Hophni and Phinehas; ^pin one day they shall die both of them.

35 And ^rI will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and ^sI will build him a sure house; and he shall walk before ^tmine anointed for ever.

36 ^uAnd it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ^vPut me, I pray thee, into ^wone of the priests' offices, that I may eat a piece of bread.

^o 1 Kings 13. 3.—^p Ch. 4. 11.—^r 1 Kings 2. 35. 1 Chron. 29. 22. Ezek. 44. 15.—^s 2 Sam. 7. 11, 27. 1 Kings 11. 38.—^t Psal. 2. 2. & 18. 50.—^u 1 Kings 2. 27.—^v Heb. join.—^w Or, somewhat about the priesthood.

have been spoken of Zadok, who was anointed high priest, in the room of Abiathar, the last descendant of the house of Eli. See 1 Kings ii. 26, 27. Abiathar was removed, because he had joined with Adonijah, who had got himself proclaimed king. See 1 Kings ch. i. 7.

I will build him a sure house] I will continue the priesthood in his family.

He shall walk before mine anointed] He shall minister before Solomon, and the kings which shall reign in the land. The Targum says, "He shall walk *מִשְׁחֵי קִדְמָה* kodam Meshichi, before my MESSIAH," or, as the Septuagint expresses it, *ἐναντίον Χριστοῦ μου*, before my Christ: for, in their proper and more extended sense, these things are supposed to belong to our great high priest, and the Christian system: but the word may refer to the Israelitish people. See the note on Heb. ix. 26.

Verse 36. *Shall come and crouch to him*] Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

A piece of silver] *אגורת כסף* agorath keseph, translated by the Septuagint *ὀβολὸν ἀργύρου*, an obolus of silver. The Targum translates it *מֵאָה* mea; which is the same as the Hebrew gera, and weighed about sixteen grains of barley.

A morsel of bread] A mouthful; what might be sufficient to keep body and soul together. See the sin, and its punishment. They formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now they are reduced to a morsel of bread. They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord's heritage, and now they beg their bread!

In religious establishments, vile persons, who have no higher motive, may, and do, get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worth-

less and the wicked, men of piety and solid merit only can find support; for they must live on the *free-will offerings* of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hiringling priests*, and ecclesiastical *drones*, should be expelled from the Lord's vineyard. An established religion, where the *foundation* is good, (as in ours,) I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt, or inefficient. If they be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

The words *pillars of the earth* מַסְמְכֵי אֶרֶץ *mitsaki arets*, Mr. Parkhurst translates and defends thus:—"The compressors of the earth; i. e. the columns of the celestial fluid which compress or keep its parts together." This is all *imaginary*; we do not know this compressing *celestial fluid*: but there is one that answers the same end, which we do know, i. e. the *Air*, the columns of which *press* upon the earth in all directions; above, below, around, with a weight of *fifteen pounds* to every square inch; so that a column of air of the height of the atmosphere, which on the surface of the globe measures one square inch, is known, by the most accurate and indubitable experiments to weigh *fifteen pounds*. Now, as a square foot contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds.

And as the earth is known to contain a surface of *five thousand five hundred and seventy-five billions* of square feet; hence, allowing *two thousand one hundred and sixty pounds* to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to twelve trillions and forty-one thousand millions of pounds; or six thousand and twenty-one billions of tons. This pressure, independently of what is called *gravity*, is sufficient to keep all the parts of the earth *together*, and perhaps to counteract all the influence of *centrifugal* force. But adding to this all the influence of *gravity* or *attraction*, by which every particle of matter tends to the *centre*, these *compressors of the earth* are sufficient to poise, balance, and preserve, the whole *terraqueous* globe. These *pillars*, or *compressors*, are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in fountains, nor the sap in vegetables. Without this there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these *pillars*, or *compressors*, of the earth; and, were it not for this *compressing* power, the air contained in the vessels of all plants and animals would, by its elasticity, expand, and instantly rupture all those vessels, and cause the destruction of all animal and vegetable life: but God, in his wisdom, has so balanced these two forces, that, while they appear to counteract and balance each other, they serve, by mutual dilatations and compressions, to promote the circulation of the sap in vegetables, and the blood in animals.

CHAPTER III.

Samuel ministers to the Lord before Eli, 1. He is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli, 2-15. Eli inquires of Samuel what the Lord had said, 16, 17. He gives a faithful relation of the whole, which Eli receives with great submission, 18. Samuel prospers; is established as a prophet in Israel: and the Lord reveals himself to him in Shiloh, 19-21.

A. M. 2839.
B. C. 1165.
An. Exod. Isr.
336.
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1. Olymp. 369.

AND ^a the child Samuel ministered unto the Lord before Eli. And ^b the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli was laid down in his place,

^c and his eyes began to wax dim, *that* he could not see; 3 And ere ^d the lamp of God went out ^e in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here am I.

A. M. 2862.
B. C. 1142.
An. Exod. Isr.
349.
Anno ante
1. Olymp. 366.

^a Chapter 2. 11.—^b Psalm 74. 9. Amos 8. 11. See verse 21.

^c Gen. 27. 1 & 43. 10. Ch. 2. 22. & 4. 15.—^d Exod. 27. 21. Lev. 24. 3. 2 Chron. 13. 11.—^e Ch. 1. 9.

NOTES ON CHAPTER III.

Verse 1. Samuel ministered unto the LORD] He performed minor services in the tabernacle, under the direction of Eli; such as opening the doors, &c. See ver. 5.

The word of the LORD was precious] There were but few revelations from God; and, because the word was scarce, therefore it was valuable. The author of this book probably lived at a time when prophecy was frequent. See the preface.

There was no open vision.] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Verse 2. Eli was laid down in his place] It is very likely that, as the ark was a long time at Shiloh, they had built near to it certain apartments for the high priest, and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Verse 3. Ere the lamp of God went out] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun. See Exod. xxvii. 21. Lev. xxiv. 3.

Verse 4. The LORD called Samuel] The voice probably came from the holy place near to which Eli and Samuel were both lying.

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5 And he ran unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 ¹ Now Samuel ² did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¹ And the LORD said to Samuel,

¹ Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.—² See Acts 19. 2.—³ 2 Kings 21. 12. Jer. 19. 3.—⁴ Ch. 2. 30-36.
⁵ Heb. beginning and ending.—⁶ Or, And I will tell him, &c.

Verse 7. Samuel did not yet know the LORD] He had not been accustomed to receive any revelation from him. He knew and worshipped the God of Israel; but he did not know him as communicating especial revelations of his will.

Verse 9. Speak, LORD; for thy servant heareth.] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

Verse 10. The LORD came and stood] He heard the voice as if it was approaching nearer and nearer; till, at last, from the sameness of the tone, he could imagine that it ceased to approach; and this is what appears to be represented under the notion of God standing and calling.

Verse 11. The LORD said to Samuel] He probably saw nothing, and only heard the voice; for it was not likely that any extraordinary representation could have been made to the eyes of a person so young. He heard a voice, but saw no similitude.

The ears—shall tingle.] It shall be a piercing word to all Israel; it shall astound them all: and, after having heard it, it will still continue to resound in their ears.

Verse 12. I will perform—all things which I have spoken] That is, what he had declared by the prophet, whose message is related, chap. ii. 27, &c.

When I begin, I will also make an end.] I

Behold, I will do a thing in Israel, ¹ at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli ¹ all things which I have spoken concerning his house: ² when I begin, I will also make an end.

13 ¹ For ² I have told him that I will ³ judge his house for ever for the iniquity which he knoweth; because ⁴ his sons made themselves ⁵ vile, and he ⁶ restrained ⁷ them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ¹ shall not be purged with sacrifice nor offering for ever.

15 ¹ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: ¹ God do so to thee, and ² more also; if thou hide any

¹ Ch. 2. 29, 30, 31, &c.—² Ezek. 7. 3. & 18. 30.—³ Ch. 2. 12, 17, 22.—⁴ Or, accursed.—⁵ Heb. frowned not upon them.
⁶ Ch. 2. 23, 25.—⁷ Numb. 15. 30, 31. Isai. 22. 14.—⁸ Ruth 1. 17.—⁹ Heb. so add.

will not delay the execution of my purpose; when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. I will judge his house for ever] I will continue to execute judgments upon it till it is destroyed.

His sons made themselves vile] See chap. ii. 12—17. 22—25.

He restrained them not.] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed. See at the conclusion of the chapter.

Verse 14. Shall not be purged with sacrifice nor offering] That is, God was determined that they should be removed by a violent death. They had committed the sin unto death; and no offering or sacrifice could prevent this. What is spoken here relates to their temporal death only.

Verse 15. Samuel feared to show Eli] He revered him as a father, and he feared to distress him by showing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. God do so to thee, and more also] This was a very solemn adjuration: he suspected that God had threatened severe judgments, for he knew that his house was very criminal; and he wished to know what God had spoken. The words imply thus much: If thou

A. M. 2862. B. C. 1142. An. Exod. Isr. 349. Anno ante I. Olymp. 366. " thing from me of all the things that he said unto thee.

18 And Samuel told him " every whit, and hid nothing from him. And he said, "It is the LORD; let him do what seemeth him good.

19 ¶ And Samuel "grew, and "the LORD was with him, "and did let none of his words fall to the ground.

Or, word.—Hob. all the things, or, words.—y Job 1. 21. & 2. 10. Psa. 39. 9. Isai. 39. 8.

do not tell me fully what God has threatened, may the same, and greater curses, fall on thyself.

Verse 18. Samuel told him every whit] Our word *whit*, or *wid*, comes from the Anglo-Saxon *whit*, which signifies *person*, *thing*, &c.; *every whit* is *every thing*. The Hebrew is *כל הדברים* *col ha-debarim*, "all these words."

It is the LORD] He is sovereign, and will do what he pleases; he is righteous, and will do nothing but what is just.

Let him do what seemeth him good.] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with temporal death: but surely there is no evidence that the displeasure of the Lord against him was extended to a future state.

Verse 19. Samuel grew] Increased to manhood.

The LORD was with him] Teaching him, and filling him with grace and holiness.

None of his words fall] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. All Israel, from Dan even to Beer-sheba] Through the whole extent of Palestine: Dan being at the northern, Beer-sheba at the southern extremity.

Was established to be a prophet] The word *נֶאֱמָן* *ne-eman*, which we translate *established*, signifies *faithful*: The faithful Samuel was a prophet of the Lord.

Verse 21. The LORD appeared again] וַיֹּסֶף יְהוָה הֵרָאָה *vayoseph Yehovah leheraah*, "And Jehovah added to appear;" that is, he continued to reveal himself to Samuel at Shiloh.

By the word of the LORD.] By the spirit and word of prophecy.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord: but he neither taught his children, nor restrained them by his parental authority. I have had already occasion to remark, that were a proper line of conduct pursued in the education of children, how few *profligate* sons and *daughters*, and how few *broken-hearted* parents, should we find? The neglect of early religious education, connected with a *wholesome* and *affectionate* restraint, is the ruin of millions. Many parents, to excuse their indolence, and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not *themselves*, is the author of the irregularities and viciousness of their children. They may shudder at this imputation; but, when they reflect that they have not

20 And all Israel, "from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by "the word of the LORD.

z Ch. 2. 21.—a Gen. 39. 2. 21, 23.—b Ch. 9. 6.—c Judg. 20. 1. d Or, faithful.—e Ver. 1, 4.

given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it; when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "*We cannot give grace to our children*," lay their hand on their conscience, and say whether they ever knew an instance where God withheld his grace, while they were in humble subservency to him, performing their duty? The real state of the case is this: parents cannot do God's work, and God will not do *theirs*; but if they use the means, and *train up the child in the way he should go*, God will never withhold his blessing.

It is not parental fondness, nor parental authority, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as *Eli*, and his children be sons of *Belial*: he may be as authoritative as the *grand Turk*, and his children despise and plot rebellion against him. But let parental authority be tempered with *fatherly affection*; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been *spoiled*, and many *ruined*, by the separate exercise of these two principles. Parental affection, when alone, infallibly degenerates into *foolish fondness*; and parental authority frequently degenerates into *brutal tyranny*, when standing by itself. The first sort of parents will be *loved*, without being respected; the second sort will be *dreaded*, without either respect or esteem. In the first case obedience is not exacted, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture; which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember *Eli* and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle severity and mercy together in all your conduct—and earnestly pray to God

to second your godly discipline with the power and grace of his spirit!

Education is generally defined, that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified

to take a part in active life. Whole nations have been corrupted, enfeebled, and destroyed, through the want of proper education: through this, multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

CHAPTER IV.

A battle between Israel and the Philistines; in which the former are defeated, with the loss of *four thousand* men, 1, 2. They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, into the camp, 3, 4. They do so, and become vainly confident, 5. At this the Philistines are dismayed, 6—9. The battle commences, the Israelites are again defeated, with the loss of *thirty thousand* men: Hophni and Phinehas are among the slain: and the ark of the Lord is taken, 10, 11. A Benjamite runs with the news to Eli; who, hearing of the capture of the ark, falls from his seat, and breaks his neck, 12—18. The wife of Phinehas, hearing of the death of her husband and father-in-law, and of the capture of the ark, is taken in untimely travail, brings forth a son, calls him *I-chabod*, and expires, 19—22.

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AND the word of Samuel^a came^b to all Israel. Now Israel went out against the Philistines to battle, and pitched beside^c Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when^d they joined battle, Israel was smitten before the Philistines: and they slew of^e the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us

^a Or, came to pass.—^b Heb. was.—^c Ch. 5. 1. & 7. 12.
^d Heb. the battle was spread.—^e Heb. the array.

NOTES ON CHAPTER IV.

Verse 1. *The word of Samuel came to all Israel.*] This clause certainly belongs to the preceding chapter: and is so placed by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*.

Pitched beside Eben-ezer] This name was not given to this place till more than *twenty* years after this battle, see chap. vii. 12; for the monument called *האבן העזר* *ha Eben ha Ezer*, the "Stone of help," was erected by Samuel in the place afterward, from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled after the times and transactions which it records; and probably from *memoranda*, which had been made by a contemporary writer.

Verse 2. *Put themselves in array*] There is no doubt that both the Philistines and Israelites had what might be called the *art of war*; according to which, they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges, &c.: but we know not the principles on which they acted.

They slew of the army in the field about four thousand men.] This must have been a severe conflict, as *four thousand* were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being, in all probability, the only weapons then used.

to-day before the Philistines?

Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between^b the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all

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^a Heb. take unto us.—^b 2 Sam. 6. 2. Psa. 80. 1. & 99. 1.
^c Exod. 25. 18, 22. Numb. 7. 89.

Verse 3. *Let us fetch the ark*] They vainly supposed that the ark could save them, when the God of it had departed from them, because of their wickedness! They knew that, in former times, their fathers had been *beaten* by their enemies when they took not the ark with them to battle; as in the case of their wars with the Canaanites, Numb. xiv. 44, 45.; and that they had *conquered* when they took this with them, as in the case of the destruction of Jericho, Josh. vi. 4. From the latter case they took confidence: but the *cause* of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth, to take their *gods* and *sacred ensigns* with them to war. The *Persians*, *Indians*, *Greeks*, *Romans*, *Germans*, *Philistines*, &c. did so. *Consecrated crosses*, *blessing* and *hallowing of colours* and *standards*, are the *modern* remains of those *ancient superstitions*.

Verse 4. *The LORD of hosts*] See on chap. i. 3. *Dwelleth between the cherubim*] Of what shape the cherubim were we know not: but there was one of these representative figures placed at each end of the ark of the covenant; and between them, on the *lid* or *cover* of that ark, which was called the *propitiatory*, or *mercy-seat*, the *shekinah*, or symbol of the divine presence, was said to dwell. They thought, therefore, if they had the ark, they must, necessarily, have the *presence* and *influence* of *Jehovah*.

Verse 5. *All Israel shouted*] Had they *humiliated* themselves, and *prayed* devoutly and fer-

The Israelites are again defeated, CHAP. IV. and the ark of the Lord taken.

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Israel shouted with a great shout, so that the earth rang again.
6 And when the Philistines heard the noise of the shout, they said. What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid. for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing¹ heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

¹ Heb. yesterday, or, the third day.—^k 1 Cor. 16. 13. 1 Judg. 18. 1.—^m Heb. be men.—ⁿ Ver. 2. Lev. 26. 17. Deut. 28. 25. Psa. 78. 9, 62.

vently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. *God is come into the camp.*] They took for granted, as did the Israelites, that his presence was inseparable from his ark or shrine.

Verse 8. *These mighty Gods* מִדְּהַאֱלֹהִים *miyd ha elohim ha adirim*, “from the hand of these illustrious gods.” Probably this should be translated in the *singular*, and not in the *plural*: “Who shall deliver us from the hand of this illustrious God?”

Verse 9. *Be strong, &c.*] This was the address to the whole army; and very forcible it was. “If ye do not fight, and quit yourselves like men, ye will be servants to the Hebrews, as they have been to you; and you may expect that they will avenge themselves of you for all the cruelty you have exercised toward them.”

Verse 11. *Hophni and Phinehas were slain.*] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. *Came to Shiloh the same day*] The field of battle could not have been at any great distance; for this young man reached Shiloh the same evening after the defeat.

With his clothes rent, and with earth upon his head.] These were signs of sorrow and distress among all nations. The *clothes rent* signified the rending, dividing, and scattering, of the people; the *earth, or ashes on the head*, signified their humiliation: “We are brought down to the dust of the earth; we are near to our graves.” When the Trojan fleet was burnt, Æneas is represented as *tearing his robe from his shoulders*, and invoking the aid of his gods:

*Tum pius Æneas humeris abscondere vestem,
Auxilique vocare Deos, et tendere palmas.*
Virg. Æn. v. vsr. 685.

“The prince then *tore his robes* in deep despair,
Rais’d high his hands, and thus address’d his prayer.”
Pitt.

We have a remarkable example in the same poet, where he represents the queen of King Latinus, resolving on her own death, when she found that the Trojans had taken the city by storm:

9^k Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews,¹ as they have been to you: ^m quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And^o the ark of God was taken; and^p the two sons of Eli, Hophni and Phinehas,^r were slain.

12 ¶ And there ran a man of Benjamin out of the army, and^s came to Shiloh the same day, with his clothes rent, and^t with earth upon his head.

^o Ch. 2. 32. Psa. 78. 61.—^p Ch. 2. 34. Psa. 78. 64.—^r Heb. died.—^s 2 Sam. 1. 2.—^t Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job. 1. 12.

Purpureos moritura manu descendit amictus.
Æn. lib. xii. ver. 603.

She tears, with both her hands, her purple vest.

But the image is complete in King Latinus himself, when he heard of the death of his queen, and saw his city in flames:

*It sciss’d veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans.*
Id. ver. 659.

*Latinus tears his garments as he goes,
Both for his public and his private woes:
With filth his venerable head besmears,
And sordid dust deforms his silver hairs.* *Dryden.*

We find the same custom expressed in one line by *Catullus*:

Canitiem terra, atque infuso pulvere sedans.
Epith. Pelei et Thetidos, v. 224.

Dishonouring her hoary locks with earth and sprinkled dust.

The ancient Greeks, in their mourning, often *shaved off their hair*:

*Τούτο νυ καὶ γῆρας οἶον οἴζυροισι ἑρτοῖσι,
Κεῖρα σθαίτε πομπῇ, βαρύνει τ’ ἀποδάκρυ
παρειών.*

Hom. Odys. iv. v. 197.

“Let each deplore his dead: the rites of woe
Are all, alas! the living can bestow
O’er the congenial dust, enjoined to shear
The graceful curl, and drop the tender tear.” *Pope.*

And again:

*Καθήμεν ἐν λεχέσσι, καθύραντες χροὺ καλὸν
τῷατι τε λαρρὸν καὶ ἀλειφατὶ πολλὰ δὲ σ’ ἀμφί:
δάκρυα δερμά χeson δαγασί, κείροντο τε χεῖρας.*
Id. lib. xxiv. v. 44.

“Then unguents sweet, and tepid streams, we shed;
Tears flow’d from every eye; and o’er the dead
Each clipp’d the curling honours of his head.”
Pope.

The whole case is strongly expressed in the case of Achilles, when he heard of the death of his friend Patroclus:

*Ὡς φάτο· πόν δ’ ἀχέος νεφελὴ ἐκάλυψε μελαινα
Ἀμφότερασι δὲ χερσὶν ἔλων κόπιν αἰθαλοῖσσαν,
Χεῖνατο καλ’ ἐφέαλκς, χερσὶν δ’ ἠοχόμε προσάπων
Νεκταρεφ δὲ χιτάνι μελαιν’ ἀμοῖζανε τέφρῃ.*
Id. lib. xviii. v. 22.

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13 And when he came, lo, Eli sat upon a " seat by the way-side watching: for his heart trembled for the ark of

God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

u Ch. 1. 9.—v Ch. 3. 2.—w Heb. stood.

"A sudden horror shot thro' all the chief,
And wrapp'd his senses in the cloud of grief.
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head:
His purple garments, and his golden hairs,
Those he deforms with dust; and these, with tears."

Pope.

It is not unusual, even in *Europe*, and in the most civilized parts of it, to see grief expressed by *tearing the hair, beating the breasts, and rending the garments*: all these are *natural* signs, or expressions of deep and excessive grief; and are common to all the nations of the world.

Verse 13. *His heart trembled for the ark of God*] He was a most mild and affectionate father; and yet the safety of the ark lay nearer to his heart than the safety of his two sons. Who can help feeling for this aged, venerable man?

Verse 17. *And the messenger answered*] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

1. *Israel is fled before the Philistines*:

This was a sore evil: that *Israel* should turn their backs upon their enemies was bad; and that they should turn their backs on such enemies as the *Philistines*, was yet worse; for now they might expect the chains of their slavery to be strengthened, and rivetted more closely.

2. *There hath been also a great slaughter among the people*:

A rout might have taken place without any great previous slaughter: but in this case the field was warmly contested; thirty thousand were laid dead on the spot. This was a deeper cause of distress than the preceding: as if he had said, the flower of our armies is destroyed; scarcely a veteran now to take the field.

3. *Thy two sons also, Hophni and Phinehas, are dead*:

This was still more afflictive to him as a father, to lose both his sons, the only hope of the family; and to have them taken away by a violent death, when there was so little prospect of their having died in the peace of God, was most grievous of all.

4. *The ark of God is taken*:

This was the most dreadful of the whole: now *Israel* is dishonoured in the sight of the heathen, and the name of the Lord will be blasphemed by them. Besides, the capture of the ark shows that God is departed from *Israel*; and now there is no farther hope of restoration for the people, but every prospect of the destruction of the nation, and the final ruin of all religion! How high does each wo rise on the back of the preceding! And with what appa-

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15 Now Eli was ninety and eight years old; and his eyes were dim: that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines,

x 2 Sam. 1. 4.—y Heb. is the thing?

rent *art* is this very laconic message constructed? And yet, probably, no art at all was used; and the messenger delivered the tidings just as the facts rose up in his mind.

How vapid, diffused, and alliterated, is the report of the messenger in the *Persæ* of *Æschylus*, who comes to the queen with the tremendous account of the destruction of the whole naval power of the Persians, at the battle of *Salamis*? I shall give his first speech, and leave the reader to compare the two accounts.

Ω γης ἀπασης Ἀσίδος πολιέματα,
Ω Περσὶς αἰα, καὶ πολὺς πλουτοῦ λίμην,
Ὅς ἐν αἰᾷ πληγὴ κατεφθάρται πολὺς
Ὀλβος, το Περσῶν δ' αὖτος οἰχεται πόνον.
Ὡμοί, κακὸν μὲν πρῶτον ἀγγελεῖν κακὰ
Ὡμῶς δ' ἀναρχὴ πᾶν ἀναπτύξαι παῖος.
Πέρσαις, στρατὸς γὰρ πᾶς ὅλας βαρβαρῶν.

Of which I subjoin the following translation by Dr. Potter:

Wo to the towns through Asia's peopled realms!
Wo to the land of Persia, once the port
Of boundless wealth! how is thy glorious state
Vanish'd at once, and all thy spreading honours
Fall'n, lost! Ah, me, unhappy is his task
That bears unhappy tidings; but constraint
Compels me to relate this tale of wo:
Persians! the whole barbaric host is fall'n.

This is the sum of his account, which he afterward details in about a dozen of speeches.

Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give three examples, and have no doubt that the Benjamite in the text, will be found to have greatly the advantage.

1. *Julius Cesar*, having totally defeated *Pharnaces*, king of *Pontus*, wrote a letter to the Roman senate, which contained only these three words:

Veni, Vidi, Vici;
I came, I saw, I conquered.

This war was begun and ended in one day!

2. *Admiral Hawke*, having totally defeated the French fleet in 1759, off the coast of Britany, wrote as follows to King George II.:

"SIRE, I have taken, sunk, burnt, and destroyed, all the French fleet, as per margin. HAWKE."

3. *NAPOLEON BONAPARTE*, then general-in-chief of the French armies in Italy, wrote to *Josephine*, his wife, the evening before he attacked Field Marshal *Alvinzi*, the imperial general:

"Demain j'attaquerai l'ennemie; je le battrai, et j'en finirai."—"To-morrow I shall attack the enemy; I shall defeat them, and terminate the business." He did so: the imperialists

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and there hath been also a great slaughter among the people, and thy two sons also, Hoplini and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. ^a And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, ^b near ^c to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her

husband were dead, she bowed herself and travailed; for her pains ^d came upon her.

20 And about the time of her death, ^e the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, ^f neither did she regard it.

21 And she named the child ^g I-chabod, ^h saying, ⁱ The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law, and her husband.

22 And she said, The glory is departed from Israel; for the ark of God is taken.

^a He seems to have been a judge to do justice only, and that in southwest Israel.—^b Or, to cry out.—^c Heb. were turned.

were totally defeated, Mantua surrendered, and the campaign for that year, (1796,) was concluded.

In the above examples, excellent as they are in their kind, we find little more than *one idea*; whereas the report of the Benjamite includes *several*: for, in the most forcible manner, he points out the *general and particular disasters of the day, the rout of the army, the great slaughter, the death of the priests, who were in effect the whole generals of the army, and the capture of the ark*; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in *four simple assertions*.

Verse 18. *When he made mention of the ark of God*] Eli bore all the relation till the messenger came to this solemn word: he had *trembled before for the ark*; and now, hearing that it was *captured*, he was transfixed with grief, fell down from his seat, and dislocated his neck! Behold the judgments of God! But shall we say that this man, howsoever remiss in the education of his children, and criminal in his indulgence toward his profligate sons, which arose more from the *easiness* of his disposition, than from a desire to encourage vice, is gone to perdition? God forbid! No man ever died with such benevolent and religious feelings, and yet perished.

He had judged Israel forty years] Instead of *forty years*, the Septuagint has here *εκοσι ετη, twenty years*. All the other versions, as well as the Hebrew text, have *forty years*.

Verse 19. *And his daughter-in-law*] This is another very affecting story: the defeat of Israel, the capture of the ark, the death of her

^e Gen. 35. 17.—^d Heb. set not her heart.—^f That is, where is the glory? or, there is no glory.—^g Psa. 14. 3.—^h Ch. 26. 8. & 78. 61.

father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not*] She paid no attention to what the women had said concerning her having borne a son: that information she regarded not.

Verse 21. *She named the child I-chabod*] The versions are various on the original words אִי-כָבֹד *Ai-cabod*: the Septuagint *ouaibarchaboth*; the Syriac, ܝܫܝܥܝܐ *yocobor*; the Arabic, ܝܫܝܥܝܐ *yochabad*. But none of these give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and we are left to collect its meaning from what she says afterward, *The glory is departed from Israel*: the words literally mean *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken?

This is a very eventful, interesting, and affecting chapter; and prepares the reader for those signal manifestations of God's power and providence, by which the ark was restored, the priesthood re-established, an immaculate judge given to Israel, the Philistine yoke broken, and the people of the Most High caused once more to triumph. God humbled them that he might exalt them: he suffered his glory for a time to become eclipsed, that he might afterward cause it to break out with the greater effulgence.

CHAPTER V.

The Philistines set up the ark in the temple of Dagon, at Ashdod; whose image is found next morning prostrate before it, broken in pieces, 1—5. The Philistines are also smitten with a sore disease, 6. The people of Ashdod refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to Gath, 7, 8. They do so; and God smites the inhabitants of that city, young and old, with the same disease, 9. They send the ark to Ekron, and a heavy destruction falls upon that city, and they resolve to send it back to Shiloh, 10—12.

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AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the

morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Ashdod, and he

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^a Ch. 4. 1. & 7. 12.—^b Judg. 16. 23.—^c Isai. 19. 1. & 46. 1, 2.
^d Isai. 46. 7.—^e Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7.

^f Or, the fishy part.—^g See Zeph. 1. 9.—^h Ver. 7. 11. Exod. 9. 3. Psa. 32. 4. Acts 13. 11.

NOTES ON CHAPTER V.

Verse 1. *Brought it from Eben-ezer unto Ashdod.* Ashdod, or Azotus, was one of the five satrapies, or lordships, of the Philistines.

Verse 2. *The house of Dagon* On this idol, which was supposed to be partly in a human form, and partly in that of a fish, see the note on Judges xvi. 23. Some think that this idol was the same with *Dirceto*, *Attergatis*, the *Venus* of Askelon, and the *Moon*. See Calmet's *Dissertation on the gods of the Philistines*.

The motive which induced the Philistines to set up the ark in the temple of Dagon may be easily ascertained. It was customary in all nations to dedicate the spoils taken from an enemy to their gods:—1st, As a *gratitude-offering*, for the help which they supposed them to have furnished: and, 2dly, As a *proof* that their gods, i. e. the gods of the conquerors, were more powerful than those of the conquered. It was, no doubt, to insult the God of Israel, and to insult and terrify his people, that they placed his ark in the temple of Dagon. When the Philistines had conquered Saul, they hung up his armour in the temple of Ashtaroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the tabernacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c. taken from an enemy, in our churches; but whether this may be called superstition, or a religious act, is hard to say. If the battle were the Lord's, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow* Probably to perform some act of their superstition in the temple of their idol.

Dagon was fallen upon his face This was one proof, which they little expected, of the superiority of the God of Israel.

Set him in his place again. Supposing his fall might have been merely accidental.

Verse 4. *Only the stump of Dagon was left* Literally, only דגון (i. e. the little fish,) was left. It has already been remarked, that Dagon had the head, arms, and hands, of a man or woman; and that the rest of the idol was in the form of a fish, to which Horace is supposed to allude:

Desinat in piscem, mulier formosa superne.

"The upper part resembling a beautiful woman, the lower a fish."

All that was human in his form was broken off from what resembled a fish. Here was a proof that the affair was not accidental; and these proofs of God's power and authority prepared the way for his judgments.

Verse 5. *Tread on the threshold* Because the arms, &c. of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor his worshippers ever tread on the threshold; thus it was ordered, in the divine providence, that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

It is supposed that the idolatrous Israelites, in the time of Zephaniah, had adopted the worship of Dagon: and that, in this sense, chap. i. 9. is to be understood, *In the same day will I punish all those who leap upon the threshold*. In order to go into such temples, and not tread on the threshold, the people must step or leap over them; and in this way the above passage may be understood. Indeed, the thresholds of the temples, in various places, were deemed so sacred that the people were accustomed to fall down, and kiss them. When Christianity became corrupted, this adoration of the thresholds of the churches took place.

Verse 6. *Smote them with emerods* The word עֲפָלִים *âpalim*, from עָפַל *âphal*, to be elevated, probably means the disease called the bleeding piles; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

The Vulgate says, *Et percussit in secretiori parte natium*: "And he smote them in the more secret parts of their posteriors." To this the Psalmist is supposed to refer, Psa. lxxviii. 66.: *He smote all his enemies in the hinder parts; he put them to a perpetual reproach*. Some copies of the Septuagint have ἐκέλευσεν αὐτοὺς ἐν τῷ ὀπίσθῳ, "he inflamed them in their ships;" other copies have ἐν τῷ ὀπίσθῳ, "in their posteriors." The Syriac is the same. The Arabic enlarges: "He smote them in their posteriors, so that they were affected with a dysentery." I suppose them to have been affected with enlargements of the hæmorrhoidal veins, from which there came frequent discharges of blood.

The Septuagint and Vulgate make a very

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destroyed them, and smote them with ^k emerods, even Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, ^l the hand of the LORD was against the city ^m with a very great destruction: and ⁿ he smote the men

of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to ^o us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay ^p us not, and our people: for there was a deadly destruction throughout all the city; ^q the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

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Ch. 6. 5.—^k Deut. 28. 27. Psa. 78. 66.—^l Deut. 2. 15. Ch. 7. 13. & 12. 15.—^m Ver. 11.

ⁿ Ver. 6. Psa. 78. 66.—^o Heb. *me*, to slay me and my.—^p Heb. *me not*, and my.—^q Ver. 6, 9.

material addition to this verse: *Kai meson tes charas autης anebresen mures kai ezyeto syrchusis thanatou megalh en ty pelus*.—*Et ebullierunt villæ et agri in medio regionis illius; et nati sunt mures, et facta est confusio mortis magnæ in civitate*. “And the cities and fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city.” This addition, *Houbigant* contends, was originally in the Hebrew text; and this gives us the reason why golden mice were sent, as well as the images of the emerods, chap. vi. 4. when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon our god*.] Here the end was completely answered: they now saw that they had not prevailed against Israel, because their god was more powerful than *Jehovah*; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines*] The word *סרני* *sarney*, which we translate *lords*, is rendered by the *Chaldee* *סרני* *tureney*, tyrants. The *Syriac* is the same. By the *Vulgate* and *Septuagint*, *satrapas*, satraps. Palestine was divided into those five *satrapies*; Ashdod, Ekron, Askelon, Gath, and Gaza. See Josh. xiii. 8. But these were all federates; and acted under one general government, for which they assembled in council.

Let the ark—be carried about] They probably thought that their affliction rose from some natural cause; and, therefore, they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then

they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the LORD was against the city*] As it was at Ashdod, so it was at Gath. The *Vulgate* says, *Et computrescebant prominenter extales eorum*; which conveys the idea of a bloody flux, dysentery, and ulcerated anus: and it adds, what is not to be found in the Hebrew text, nor many of the versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pelliceas*, “And they made unto themselves seats of skins;” for the purpose of sitting more easy, on account of the malady already mentioned.

Verse 11. *Send away the ark*] It appears that it had been received at Ekron, for there was a deadly destruction through the whole city. They, therefore, concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not*] Some, it seems, were smitten with instant death: others, with the hæmorrhoids; and there was a universal consternation; and the cry of the city went up to heaven: it was an exceeding great cry.

It does not appear that the Philistines had any correct knowledge of the nature of *Jehovah*, though they seemed to acknowledge his supremacy. They imagined that every country, district, mountain, and valley, had its peculiar deity; who, in its place, was supreme over all others. They thought, therefore, to appease *Jehovah* by sending him back his ark, or shrine; and, in order to be redeemed from their plagues, they send golden mice and emerods as *telesms*, probably made under some particular configurations of the planets. See at the end of ch. vi.

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering, of five golden emerods, and five golden mice, 3-6. They advise also that it be sent back on a new cart, drawn by two milch kine, from whom their calves shall be tied up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Israelitish border, then the Lord had afflicted them; if not, then their evils were accidental, 7-9. They do as directed, and the kine take the way of Beth-shemesh, 10-13. They stop in the field of Joshua; and the men of Beth-shemesh take them and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them; and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16-18. For too curiously looking into the ark, the men of Beth-shemesh are smitten of the Lord, 19, 20. They send to the inhabitants of Kirjath-jearim, that they may take away the ark, 21.

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AND the ark of the LORD was in the country of the Philistines seven months. 2 And the Philistines^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not^b empty; but in any wise return him^c a trespass-offering: then ye shall be healed, and it shall^d be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice,^e according to the number of the lords of the Philistines: for one plague was on^f you all, and on your lords.

^a Gen. 41. 8. Exod. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4. ^b Exod. 23. 15. Deut. 16. 16.—^c Lev. 5. 15, 16.—^d Ver. 9. ^e See ver. 17, 18. Josh. 13. 3. Judges 3. 3.—^f Heb. them. ^g Ch. 5. 6.

NOTES ON CHAPTER VI.

Verse 2. *The diviners*] *וַיִּשְׁאָלוּ כֹּהֲנִים וְיִדְּוֹנִים* *kosmim*, from *קָסַם* *kasam*, to presage, or prognosticate. See Deut. xviii. 10. In what their pretended art consisted we know not.

Verse 3. *Send it not empty*] As it appears ye have trespassed against him, send him an offering for this trespass.

Why his hand is not removed] The sense is, if you send him a trespass-offering, and ye be cured, then ye shall know why his judgments have not been taken away from you, previously to this offering.

It is a common opinion, says Calmet, among all people, that although the Supreme Being needs nothing of his creatures, yet he requires that they should consecrate to him all that they have: for the same argument that proves his independence, infinitude, and self-sufficiency, proves our dependence, and the obligation we are under to acknowledge him by offering him due marks of our gratitude and submission. Such sentiments were common among all people; and God himself commands his people not to appear before him without an offering, Exod. xxiii. 15. *None shall appear before me empty.*

Verse 4. *Five golden emerods, and five golden mice*] The emerods had afflicted their bodies; the mice had marred their land. Both, they considered, as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this. See at the end.

Verse 5. *He will lighten his hand from off*

5 Wherefore ye shall make^a images of your emerods, and images of your mice that^b mar the land; and ye shall^c give glory unto the God of Israel: peradventure he will^d lighten his hand from off you, and from off^e your gods, and from off your land.

6 Wherefore then do ye harden your hearts,^f as the Egyptians and Pharaoh hardened their hearts? When he had wrought^g wonderfully among them, did they not let^h the people go, and they departed?

7 Now therefore makeⁱ a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put^j the

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^l Josh. 7. 19. Isai. 42. 12. Mal. 2. 2. John 9. 24.—ⁱ See ch. 5. 6, 11. Psa. 39. 10.—^k Ch. 5. 3, 4, 7.—^j Exod. 7. 13. & 8. 15, & 14. 17.—^m Or, reproachfully.—ⁿ Exod. 12. 31.—^o Heb. them.—^p 2 Sam. 6. 3.—^q Numb. 19. 2.—^r Ver. 4, 5.

you] The whole land was afflicted; the ground was marred by the mice, the common people and the lords afflicted by the hæmorrhoids, and their gods broken in pieces.

Verse 6. *Wherefore then do ye harden your hearts*] They had heard how God punished the Egyptians; and they are afraid of similar plagues. It appears that they had kept the ark long enough.

Did they not let the people go] And has he not wrought wonderfully among us; and should we not send back his ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ, in any part of the worship of God, any thing that had before served for a common purpose. Every thing in the worship of God is said to be sanctified; now the general meaning of that word is, to separate a thing from all earthly and common uses, and devote it solely to the service of God.

When David removed the ark from the house of Abinadab, he put it on a new cart, 2 Sam. vi. 3.

Bring their calves home from them] So it appears that their calves had been with them in the fields. This was a complete trial; unless they were supernaturally influenced, they would not leave their calves; unless supernaturally directed, they would not leave their home, and take a way, unguided, which they had never gone before.

Verse 8. *The jewels of gold*] The word *כֶּלֶי* *keley*, which our translators so often render

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jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coasts to Beth-shemesh, then ^u he hath done us this great evil: but if not, then ^v we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

^t Josh. 15. 10.—^u Or, it.—^v Ver. 3.

jewels, signifies *vessels, implements, ornaments, &c.* A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Verse 9. *A chance that happened to us.*] The word *מיקרה* *mikreh*, from *קרה* *karah*, to meet, or coalesce, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

Thus, a bad state of the atmosphere, putrid exhalations, bad diet, occasioned by any general scarcity, might have produced the disease in question; and to something of this kind they would attribute it, if the other evidences did not concur. This gives us the proper notion of *chance*; and shows us that it is a matter as dependent upon the *divine providence*, as any thing can be: in short, that these *occurrences* are parts of the *divine government*.

The word *chance*, though often improperly used to signify such an occurrence as is not under the divine government, is, of itself, not only *simple*, but *expressive*: and has nearly the meaning of the Hebrew word: it comes from the French *cheoir*, or *escheoir*, to fall out, to occur, to fall to. Hence our law-term *escheat*; any lands that fall to the lord of the manor by forfeiture, or for want of heirs: i. e. these are the *occurrences* which *naturally* throw the lands into the hands of the lord.

Verse 12. *Lowling as they went*] Calling for their calves.

To the right hand or to the left] Some think

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14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was a great stone*: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when ^w the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 ^x And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the ^y great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this

^w Josh. 13. 3.—^x Ver. 4.—^y Or, great stone.

they were placed where two roads met, one going to Ekron, the other to Beth-shemesh. It is possible that they were put in such circumstances as these, for the greater certainty of the affair: to have turned from their own home, from their calves, and known pasture, and to have taken the road to a strange country, must argue supernatural influence.

The lords of the Philistines went after] They were so jealous in this business, that they would trust no eyes but their own. All this was wisely ordered, that there might be the fullest conviction of the *being* and *interposition* of God.

Verse 14. *They clave the wood of the cart*] Both the cart and the cattle, having been thus employed, could no longer be devoted to any secular services: therefore, the cattle were sacrificed, and the cart was broken up for fuel to consume the sacrifice.

Verse 15. *The Levites took down*] It appears there were some of the tribe of Levi among the people of Beth-shemesh: to them appertained the service of the tabernacle.

Verse 17. *These are the golden emerods*] Each of these cities, in what may be called its corporate capacity, sent a golden emerod.

Verse 18. *And the golden mice*] The desolation that had been made through the land by these animals, had excited a general concern; and, it appears from the text, that all the cities of the Philistines, as well fenced as without walls, sent a golden mouse as a trespass-offering.

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ple with a great slaughter.
20 And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?"

a 2 Sam. 6. 9. Mal. 3. 2.

interpolation, or be understood in some such way as that mentioned above. But the omission of the particle of *similitude* solves every difficulty; and this would account for the reading in *Josephus*, as, in his recital, he would naturally leave out such an explanation of the worth of the seventy men, as his Roman readers could not easily comprehend such comparisons.

With a great slaughter.] Seventy men slain, out of an inconsiderable village, in a harvest day, was certainly a great slaughter.

Verse 20. Who is able to stand? Why this exclamation? They knew that God had forbidden any to touch his ark but the priests and Levites; but they now endeavour to throw that blame on God, as a being hard to be pleased, which belonged solely to themselves.

Verse 21. To the inhabitants of Kirjath-jearim] They wished the ark away out of their village: but why they sent to this city instead of sending to Shiloh, does not appear: probably, Shiloh had been destroyed by the Philistines, after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage when a plague, or other calamity, infested a country, city, &c. for the magicians to form an image of the destroyer, or of the things on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c. under certain configurations of the heavens; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called *talismans*, or rather *telesms*, among the Asiatics. Mr. Locke calls the diviners *talismans*! but this is a pitiful mistake: the image, not the fabricator, was called by this name.

I have seen several of these *talismans*, of different countries; and such images were probably the origin of all the forms of gods, which, in after times, were the objects of religious worship. It is well known that Ireland is not infested with any venomous creature; no serpent of any kind is found in it:

"No poison there infects, no scaly snake
Lurks in the grass, nor toad annoys the lake."

This has been attributed to a *telesm*, formed with certain rites, under the sign *Scorpio*. Such opinions have been drawn from very ancient Pagan sources: e. g. A stone engraved with the figure of a scorpion, while the moon is in the sign *Scorpio*, is said to cure those who are stung by this animal. *Apollonius Tyaneus* is said to have prevented flies from infesting Antioch; and storks from appearing in Byzantium, by figures of those animals formed under certain constellations. A brazen scorpion, placed on a pillar in the city of Antioch, is said to have expelled all such animals from that country. And a crocodile of lead is also said

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

A. M. 2864.
B. C. 1140.
An. Exod. Ibr.
351.
Anno ante
I. Olymp. 364.

b Josh. 18. 14. Judg. 18. 12. 1 Chron. 13. 5, 6.

to have preserved Cairo from the depredations of those monsters. See *Calmel*.

Virgil refers to this custom, *Æclogue viii. v. 80.* where he represents a person making two images, or *telesms*, one of wax, another of clay; which were to represent an absent person, who was to be alternately softened or hardened as the wax or clay image was exposed to the fire.

*Limus ut hic durescit, et hæc ut cera liquescit
Uno et eodem igni: sic nostro Daphnis amore.*

"As this clay hardens, and this wax softens, by one and the same fire; so may Daphnis by my love."

A beautiful marble figure of *Osiris*, about four inches and a quarter high, now stands before me, all covered over with hieroglyphics: he is standing, and holds in each hand a scorpion and a snake by the tails, and with each foot he stands on the neck of a crocodile. This, I have no doubt, was a *telesm*, formed under some peculiar configuration of the heavens, intended to drive away both scorpions and crocodiles. This image is of the highest antiquity, and was formed probably long before the Christian era.

Tavernier observes, that something like what is mentioned in the text is practised among the Indians: for when a pilgrim goes to one of the idol temples for a cure, he brings the figure of the member affected, made either of gold, silver, or copper, according to his circumstances, which he offers to his god. This custom was common among the heathens; and they consecrated to their gods the monuments of their deliverance. From heathenism it was adopted by corrupt Christianity; and *Theodoret* informs us that, in his time, there might be seen about the tombs of the martyrs figures of eyes, hands, feet, and other parts of the body, which represented those of the offerers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the Papists to the present day: I have seen at St. Winifrid's well, in Holywell, Flintshire, several staves, crutches, and hand-barrows, hung up in different places, which were reported to be the votive offerings of the maimed, the halt, the withered, &c. who had received their cure by the virtue of the saint! It is true the crutches are such as no man or woman could ever walk with; and the barrows are such as most evidently never carried any human being. But they serve the purposes of superstition, and keep up an idolatrous reverence for the well, and the legendary virgin.

After all, I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It, in effect, presumes to take the government of the world out of the hands of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life: for, the stars have their influences according to this pretended science, conformably to the occurrences here below; e. g. if a child be born

but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualties may accelerate or retard a birth, consequently the whole destiny of the man is in-

fluenced and ruled by these casualties: to say nothing of the absurdity, that those omnipotent stars never can affect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

CHAPTER VII.

The men of Kirjath-jearim bring the ark from Beth-shemesh, and consecrate Eleazar, the son of Abinadab, to keep it; and there it continued twenty years, 1, 2. Samuel reproves and exhorts the people; and gathers them together at Mizpeh, where they fast and pray, and confess their sins, 3—5. The Philistines go up against them; the Israelites cry unto the Lord for help; Samuel offers sacrifices; and the Lord confounds the Philistines with thunder; Israel discomfited, and pursue them to Beth-car, 7—11. Samuel erects a stone for a memorial, and calls it Eben-ezer, 12. The Philistines are totally subdued, and Israel recovers all its lost cities, 13, 14. Samuel acts as an itinerant judge in Israel, 15—17.

A. M. 2884.
B. C. 1140.
An. Exod. Isr.
351.
Anno ante
I. Olymp. 344.

AND the men of ^a Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of ^b Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the LORD.

3 **¶** And Samuel spake unto all the house of Israel, saying, If ye do ^c return unto the LORD with all your hearts, *then* ^d put away the strange gods and ^e Ashtaroth from among you,

A. M. 2884.
B. C. 1120.
An. Exod. Isr.
371.
Anno ante
I. Olymp. 344.

and ^f prepare your hearts unto the LORD, and ^g serve him only; and he will deliver you out of the hand of the Philistines.

A. M. 2884.
B. C. 1120.
An. Exod. Isr.
371.
Anno ante
I. Olymp. 344.

4 Then the children of Israel did put away ^h Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, ⁱ Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, ^k and drew water, and poured *it* out before the LORD, and ^l fasted on that day, and said there, ^m We have sinned against the LORD. And Samuel ⁿ judged the children of Israel in Mizpeh.

^a Ch. 6. 21. Psa. 132. 6.—^b 2 Sam. 6. 4.—^c Deut. 30. 2—10. 1 Kings 8. 48. Isai. 55. 7. Hos. 6. 1. Joel 2. 12.—^d Gen. 35. 2. Josh. 24. 14, 23.—^e Judg. 2. 13.—^f 2 Chron. 30. 19. Job 11. 13, 14.

^g Deut. 6. 13. & 10. 20. & 13. 4. Matt. 4. 10. Luke 4. 8. ^h Judg. 2. 11.—ⁱ Judg. 20. 1. 2 Kings 25. 23.—^k 2 Sam. 14. 14. ^l Neh. 9. 1, 2. Dan. 9. 3, 4, 5. Joel 2. 12.—^m Judg. 10. 10. 1 Kings 8. 47. Psa. 106. 6.—ⁿ Eccles. 46. 14.

NOTES ON CHAPTER VII.

Verse 1. *Fetched up the ark*] When these people received the message of the Beth-shemites, they probably consulted Samuel, with whom was the counsel of the Lord; and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

Sanctified Eleazar] Perhaps this sanctifying signifies no more than *setting* this man apart, simply to take care of the ark.

Verse 2. *It was twenty years*] This chapter contains the transactions of at least *twenty* years; but we know not the date of each event.

Verse 3. *And Samuel spake*] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

If ye do return] From your backsliding and idolatry.

With all your hearts] For outward services and professions will avail nothing.

Put away the strange gods] Destroy their images, altars, and groves; they are *strange*; you do not know them as *helpers, saviours, or defenders*.

Prepare your hearts] Let your hearts be straight and steady.

And serve him only] Have no other religious service but his; and obey his laws.

He will deliver you] Vain are your own

exertions: he will deliver you in such a way as to show that the excellence of the power is of himself alone.

Verse 4. *Put away Baalim and Ashtaroth*] These were not two particular deities, but two genera of idols; the one masculine BAALIM: the other feminine, ASHTAROTH: both the words are in the plural number, and signify all their gods and goddesses.

Verse 5. *Gather all Israel to Mizpeh*] This appears to have been an armed assembly though, probably, collected principally for religious and political purposes: but Samuel knew that an unarmed multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. *Drew water, and poured it out*] It is not easy to know what is meant by this: it is true that *pouring out water*, in the way of libation, was a religious ordinance among the Hebrews, Isa. xii. 3; and among most other nations, particularly the Greeks and Romans, who used not only water, but wine, milk, honey, and blood; as we find by Homer, Virgil, Euripides, Sophocles, Porphyry, and Lucian. Our Lord seems to allude to this ceremony, John vii. 37, 38; where see the note.

The Chaldee Paraphrast understands the place differently; for he translates: "And they poured out their hearts in penitence, as waters, before the Lord." That deep penitential sorrow was represented under the notion of *pouring out water* we have a direct proof in the case of

A. M. 2664.
B. C. 1120.
An. Exod. Isr.
371.
Anno ante
J. Olymp. 344.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, ° Cease^p not to cry unto the LORD our God for us, that he will save us out of the hands of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and ° Samuel cried unto the LORD for Israel; and the LORD^t heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: ° but the LORD thundered with a great thunder on that day, upon the Philistines, and discomfited them; and they were smitten before Israel.

° Heb. *Be not silent from us from crying.*—^p Isai. 37. 4.
† Ecclus. 46. 16.—^q Psa. 99. 6. Jer. 15. 1.—^t Or, answered.
u See Josh. 10. 10. Judg. 4. 15. & 5. 20. Ch. 2. 10. 2 Sam. 22.

David, who says, Psa. xxii. 14. *I am POURED OUT LIKE WATER, my heart is like WAX; it is MELTED in the midst of my bowels.* And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem. *Arise, cry out in the night: in the beginning of the watches POUR OUT thine HEART LIKE WATER before the face of the Lord.* Lam. ii. 9. David uses the same image, Psa. lxi. 8. *Trust in him at all times, ye people; POUR OUT your hearts before him.* The same figure is used by Hannah, in chap. i. 16. of this book, *I am a woman of a sorrowful spirit; I have POURED OUT my soul before the Lord.* Perhaps the drawing and pouring out of water, mentioned in the text, was done emblematically, to represent the contrition of their hearts.

And Samuel judged] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore, was held for religio-politico-military purposes.

Verse 7. *The Philistines went up against Israel.*] They went to give them battle, before that, by continual accessions of numbers, they should become too powerful.

Verse 8. *Cease not to cry unto the LORD*] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. *Samuel took a sucking lamb*] This sucking lamb must have been eight days under its mother before it could be offered, as the law says, Lev. xxii. 27.

Though Samuel was not a priest, yet he offered this sacrifice; or, he might have ordered Eleazar to offer it, and still be said to have done it himself—*Qui facit per alterum, facit per se*; “He who procures a thing to be done, may be said to do it himself.”

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel^v took a stone, and set it between Mizpeh and Shen, and called the name of it^w Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they^y came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel^z judged Israel all the days of his life.

14, 15. Ecclus. 46. 17.—^v Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 9. & 24. 26.—^w That is, *The stone of help.* Ch. 4. 1.
x Judg. 13. 1.—^y Ch. 13. 5.—^z Ver. 6. Ch. 12. 11. Judg. 2. 16.

His not sacrificing at the tabernacle was justified by the necessity of the case: neither tabernacle nor ark was at hand.

Verse 10. *The LORD thundered with a great thunder*] Literally, *The Lord thundered with a great voice*; he confounded them with a mighty tempest of thunder and lightning; and, no doubt, slew many by the lightning.

Verse 11. *Under Beth-car.*] We know not where this place was: the Septuagint have *Beth-chor*; the Targum, *Beth-saron*; and the Syriac and Arabic, *Beth-jasan*.

Verse 12. *Called the name of it Eben-ezer*] עֵבֶן עֶזֶר *Eben ha-èzer*, “The Stone of Help:” perhaps a pillar is meant by the word stone.

Verse 13. *They came no more into the coast of Israel*] Perhaps a more signal victory was never gained by Israel: the Lord had brought them low, almost to extermination; and now, by his miraculous interference, he lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that he may show his mercy and goodness, by suddenly rescuing them from destruction, when all human help has most evidently failed.

Verse 14. *The cities which the Philistines had taken*] We are not informed of the particulars of these reprisals; but we may rest assured all this was not done in one day: perhaps, the retaking of the cities was, by slow degrees, through the space of several years.

There was peace between Israel and the Amorites.] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites, when they found the Philistines, the most powerful of the ancient inhabitants of the land, broken and subdued before them.

Verse 15. *Samuel judged Israel all the days*

A. M. 2873 16 And he went from year
-3947. to year ^a in circuit to Beth-
B. C. 1131 el, and Gilgal, and Miz-
-1057. peh, and judged Israel in all
Ante I. Olymp. those places.
335-281.

^a Heb. and he circuited.

of his life.] Samuel is supposed to have lived one hundred years: he did not begin to judge Israel till he was about forty years of age; and, if he was a hundred years of age when he died, he must have been a judge sixty years, and consequently been in that office during the whole of Saul's reign! But that he had been dead before Saul's last battle is evident, from the transactions of that king with the witch of Endor; and probably not long before. Samuel was the prophet of that time; declared the will of the Lord, and frequently directed both the civil and military transactions of the kingdom. Samuel seems, in many respects, to have been considered the governor of the people, while Saul was only looked on as the general of the armies.

Verse 16. Hewent from year to year in circuit]

17 And ^bhis return was to Ramah; for there was his house; and there he judged Israel; and there he ^cbuilt an altar unto the LORD.

A. M. 2873
-2947.
B. C. 1131
-1057.
Ante I. Olymp.
335-281.

^b Ch. 8. 4.—^c Judg. 21. 4.

When he was at BETH-EL, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at GILGAL, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at MIZPEH, he was within reach of Judah, Simeon, and Gad; but Ramah was the place of his ordinary abode; and there he held his court, for there he judged Israel: and, as it is probable that Shiloh was destroyed, it is said, ver. 12. that there, viz. at Ramah, he built an altar unto the Lord.

RAMAH, which is said to be about six miles from Jerusalem, was the seat of prophecy during the life of Samuel; and there, it is probable, all Israel came to consult him on matters of a spiritual nature; as there was the only altar of God in the land of Israel.

CHAPTER VIII.

Samuel, grown old, makes his sons judges in Beer-sheba, 1, 2. They pervert judgment; and the people complain, and desire a king, 3-5. Samuel is displeased, and inquires of the Lord, 6. The Lord is also displeased; but directs Samuel to appoint them a king, and to show them solemnly the consequences of their choice, 7-9. Samuel does so; and shows them what they may expect from an absolute monarch, and how afflicted they should be under his administration, 10-18. The people refuse to recede from their demand; and Samuel lays the matter before the Lord, and dismisses them, 19-22.

A. M. 2892.
B. C. 1112.
An. Exod. Isr.
379.
Anno ante
I. Olymp. 336.

AND it came to pass, when Samuel was old, that he ^amade his ^bsons judges over Israel.

2 Now the name of his first-born was ^cJoel; and the name of his second, Abiah: they were judges in Beer-sheba.

^a Deut. 16. 18. 2 Chron. 19. 5.—^b See Judg. 10. 4. & 12. 14, compared with Judg. 5. 10.—^c Vashni, 1 Chron. 6. 23.

NOTES ON CHAPTER VIII.

Verse 1. When Samuel was old] Supposed to be about sixty—

He made his sons judges] He appointed them as his lieutenants, to superintend certain affairs in Beer-sheba, which he could not conveniently attend to himself. But they were never judges in the proper sense of the word: Samuel was the last judge in Israel, and he judged it to the day of his death. See chap. vii. 15.

Verse 3. His sons walked not in his ways] Their iniquity is pointed out in three words:—They turned aside after lucre: the original *batsû* signifies to cut, clip, break off; and, therefore, Mr. Parkhurst thinks that it means nearly the same with our clipping of coin. It, however, expresses here the idea of avarice; of getting money by hook or by crook. The Targum says, "They looked after *ממון רשע* mamon dishekar, the mammon of unrighteousness;" of which they did not make unto themselves friends but enemies. See the note on Matt. vi. 24. 2. They took bribes; *וְשֹׁחַד* shochoad, gifts or presents, to blind their eyes. 3. They perverted judgment; they turned judgment aside, they put it out of its regular path; they sold it to the highest bidder; thus the wicked rich man had his cause, and the poor man was oppressed and

3 And his sons ^dwalked not in his ways, but turned aside ^eafter lucre, and ^ftook bribes, and perverted judgment.

A. M. 2892
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4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

^d Jer. 22. 15, 16, 17.—^e Exod. 18. 21. 1 Tim. 3. 3. & 6. 10. ^f Deut. 16. 19. Psa. 15. 5.

deprived of his right. This was the custom in our own country, before MAGNA CHARTA was obtained: he that would speed in the king's court must bribe all the officers, and fee both the king and queen! I have found in our ancient records the most barefaced and shameful examples of this kind; but it was totally abolished, *invito rege*, by that provision in the above charter, which states, *Nulli vendemus, nulli negabimus, aut differemus rectum aut judicium*: "To no man will we sell, to no man will we deny or defer justice and right." It was customary in those inauspicious times, for judgment to be delayed, *in banco regis*, in the king's court, as long as there was any hope that more money would be paid, in order to bring it to issue. And there were cases, where the king did not like the party, in which he denied justice and judgment entirely! Magna Charta brought them to book, and brought the subject to his right.

Of those times it might well be said, as Homer did, Iliad xvi. v. 387.

Ἵς ἐν ἐν ἀρχῇ σοφίας πρῶσι θεμιστας,
Ἐκ δὲ δίκην εὐλαστοί, θεὸν οὐκ ἀλεγοντες.

"When guilty mortals break the eternal laws,
Or judges, brib'd, betray the righteous cause."

(.9**)

A. M. 2909.
B. C. 1095.
An. Exod. 1st.
396.
Anno ante
I. Olymp. 319

5 And said unto him, Be- hold, thou art old, and thy sons walk not in thy ways: now ^g make us a king to judge us like all the nations.

6 ¶ But the thing ^h displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for ⁱ they have not rejected thee, but ^k they have rejected me, that I should not reign over them.

8 According to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ^l hearken unto their voice: ^m howbeit, yet protest solemnly unto them, and ⁿ show them the manner

^g Ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21.
^h Heb. *was evil in the eyes of Samuel.*—See Exod. 16. 8. Luke 10. 16.—ⁱ Ch. 10. 19. & 12. 17, 19. Hos. 13. 10, 11.
^k Or, *obey.*

“When the laws are perverted by force; when justice is expelled from her seat; when judges are swayed from the right; regardless of the vengeance of heaven.” Or, in other words, these were times in which the streams of justice were poisoned in their source; and judges neither feared God, nor regarded man.

Verse 5. *Make us a king*] Hitherto, from the time in which they were a people, the Israelites were under a *theocracy*; they had no other king but God. Now, they desire to have a king like the other nations around them, who may be their general in battle; for this is the point at which they principally aim.

Verse 6. *The thing displeased Samuel*] Because he saw that this amounted to a formal renunciation of the divine government.

Samuel prayed unto the LORD.] He begged to know his mind in this important business.

Verse 7. *They have rejected me*] They wish to put that government in the hands of a mortal, which was always in the hands of their God. But *hearken unto their voice*; grant them what they request. So we find God grants that in his *displeasure*, which he withholds in his *mercy*.

Verse 9. *Show them the manner of the king*] The word *mishepat*, which we here render *manner*, signifies simply what the king would and might require, according to the *manner* in which kings in general ruled; all of whom, in those times, were *absolute and despotic*.

The whole of this *manner* of the king is well illustrated by Puffendorf. “Hitherto,” says he, “the people of Israel had lived under governors raised up of God, who had exacted no tribute of them, nor put them to any charge; but, little content with this form of government, they

of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, ^o This will be the manner of the king that shall reign over you: ^p He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvests, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And ^r he will take your fields, and your vineyards, and your olive yards, *even the best of them*, and give *them* to his servants.

^m Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.*—ⁿ Ver. 11.—^o See Deut. 17. 16, &c. Ch. 10. 25.—^p Ch. 14. 52.—^r 1 Kings 21. 7. See Ezek. 46. 18.

desire to have a king like other nations, who should live in magnificence and pomp, keep armies, and be able to resist any invasion. Samuel informs them what it was they desired; that, when they understood it, they might consider whether they would persist in their choice. If they would have a king splendidly attended, he tells them, that he would take their sons for his chariots, &c.: if they would have him keep up constant forces, then he would appoint them for colonels and captains; and employ those in his wars who were accustomed to follow their family business: and since, after the manner of other kings, he must keep a *stately court*, they must be content that their daughters should serve in several offices, which the king would think below the dignity of his wives and daughters, ver. 13. Many ministers also, in several departments, both of war and peace, must have salaries to support them, which must be paid out of their fields and vineyards, ver. 14. In one word, that, to sustain his dignity, their king would exact the tenth of all they possessed, and be maintained in a royal manner out of their estates.”

It is perfectly vain in Grotius, or any one else, to state that this shows what a king (as king) may, any where, in virtue of his office, claim and exact; and that he can take the property and persons of his subjects and dispose of them as he may judge necessary for the exigence of the state. This was the manner of Saul; but Saul was not a king of God's choosing—“He gave him in his wrath, and took him away in his displeasure:” and the manner of such a king should not be arrogated by any potentate who affects to rule *jure divino*, or by divine right. The manner of the king of God's choice

A. M. 2909.
B. C. 1095.
An. Exod. Isr.
396.
Anno ante
I. Olymp. 319.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused

* Heb. eunuchs. Gen. 37. 36.—† Prov. I. 25-28. Isai. I. 15.

is distinctly detailed, Deut. xvii. 15—20, to which the reader will do well to refer, that he may have an impartial statement of the subject.

Verse 19. *The people refused to obey*] They would have the king, his manner and all; notwithstanding the solemn warning which they here receive!

Verse 20. *May judge us*] This appears to be a rejection of Samuel.

Go out before us] Be in every respect our head and governor.

And fight our battles.] Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the LORD.*] He went to the altar; and, in his secret devotion, laid the whole business before God.

Verse 22. *Hearken unto their voice*] Let them have what they desire, and let them abide by the consequences.

Go ye every man unto his city.] It seems the elders of the people had tarried all this time with Samuel; and, when he had received his ultimate answer from God, he told them of it, and dismissed them.

On this account we may observe—1. That God did not change the government of Israel; it was the people themselves who changed.—2. That, though God permitted them to have a king, yet he did not approve of him.—3. That, notwithstanding he did not suffer them to choose the man, he ordered his servant Samuel to choose him by lot, he disposing of that lot.—4. That God never gave up the supreme government; he still was KING in Israel; and the king, so called, was only the vicegerent, or deputy, of the Lord.—5. That no king of Judah attempted to be supreme; therefore, they never made new laws, nor altered the old: which was a positive confession that God was the supreme

to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said unto Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

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Mic. 3. 4.—u Jer. 44. 16.—v Ver. 5.—w Ver. 7. Hos. 13. 11.

legislator.—6. That an absolute monarchy is always an evil; and is contrary to all the rights, civil and religious, of mankind; a mode of government that all people should avoid, as pregnant with evils to mankind.—7. That, although it was a sin in the Israelites to desire a king: that is, to change a constitution of which God was the author; yet, kingly government, properly understood, is a good of the first magnitude to the civil happiness of mankind.—8. That, by kingly government, properly understood, I mean such a monarchical government as that of Great Britain; where the king, the nobles, and the people, are duly mixed, each having his proper part in the government; and each preventing the other from running to excess.—9. That the three grand forms of government which have obtained among mankind; viz. monarchy, aristocracy, and democracy, have each certain advantages, without which no state can be well preserved: but they have evils, by which any state may be injured.—10. That from a proper mixture of these, the advantages of the whole may be reaped without any of their attendant evils; and that this is the British constitution; which, not merely the wisdom of our ancestors, but the providence of God, has given unto us, and of which no other state has had common sense enough to avail themselves; though they see that, because of this, the British empire is the most powerful, and the most happy, in the universe; and likely, at last, to give laws to the whole world. The manner of our king is constitutional, widely different from that of Saul, and from that of any other potentate in the four quarters of the globe. He is the father of his people; and the people feel and love him as such. He has all the power necessary to do good; they have all the liberty necessary to their political happiness.

CHAPTER IX.

Saul's lineage, and description; he is sent by his father to seek some lost asses, 1—5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6—14. The Lord informs Samuel that he should anoint Saul king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17—21. Saul dines with Samuel: and afterward he is taken to the house-top, where both commune together, 22—27.

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NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite, a mighty man of power.

2 And he had a son whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: ^dfrom his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^eShalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the

land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold, now, there is in this city ^fa man of God, and he is an honourable man; ^gall that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, ^hwhat shall we bring the man? for the bread ⁱis spent in our vessels, and there is not a present to bring to the man of God: what ^khave we?

8 And the servant answered Saul again, and said, Behold, ^lI have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man

^a Ch. 14. 51. 1 Chron. 8. 33. & 9. 39.—^b Or, the son of a man of Jemini.—^c Or, substance.—^d Ch. 10. 23.—^e 2 Kings 4. 42.—^f Deut. 33. 1. 1 Kings 31. 1.—^g Ch. 3. 19.

^h See Judg. 6. 18. & 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. & 8. 8.—ⁱ Heb. is gone out of, &c.—^k Heb. is with us.—^l Heb. there is found in my hands.

NOTES ON CHAPTER IX.

Verse 1. *A mighty man of power.*] Literally, a strong man: this appears to be the only power he possessed; and the physical strength of the father may account for the extraordinary size of the son. See ver. 2.

Verse 2. *From his shoulders and upward*] It was probably from this very circumstance that he was chosen for king; for, where kings were elective, in all ancient times, great respect was paid to personal appearance.

Verse 3. *The asses of Kish—were lost.*] What a wonderful train of occurrences were connected in order to bring Saul to the throne of Israel! Every thing seems to go on according to the common course of events; and yet all conspired to favour the election of a man to the kingdom, who certainly did not come there by the approbation of God.

Asses grow to great perfection in the East: and at this time, as there were no horses in Judea, they were very useful; and on them kings and princes rode.

Verse 5. *Were come to the land of Zuph*] Calmet supposes that Saul and his servant went from Gibeah to Shalisha, in the tribe of Dan; from thence to Shaalim, near to Jerusalem; and thence, traversing the tribe of Benjamin, they purposed to return to Gibeah; but passing through the land of Zuph, in which Ramatha, the country of Samuel, was situated, they determined to call on this prophet to gain some directions from him: the whole of this circuit, he supposes, to have amounted to no more than about twenty-five leagues, or three days' journey. We do not know where the places were situated which are here mentioned: the Targum translate thus—"And he passed

through the mount of the house of Ephraim, and went into the southern land, but did not meet with them. And he passed through the land of Mathbera, but they were not there; and he passed through the land of the tribe of Benjamin, but did not find them; then they came into the land where the prophet of the Lord dwelt, and Saul said to his servant."

Verse 7. *There is not a present to bring to the man of God*] We are not to suppose from this that the prophets took money to predict future events: Saul only refers to an inviolable custom, that no man approached a superior without a present of some kind or other. We have often seen this before: even God, who needs nothing, would not that his people should approach him with empty hands.

Verse 8. *The fourth part of a shekel of silver*] We find, from the preceding verse, that the bread or provisions which they had brought with them for their journey was expended; else a part of that would have been thought a suitable present: and here the fourth part of a shekel of silver, about ninepence of our money, was deemed sufficient; therefore, the present was intended more as a token of respect than as an emolument.

Verse 9. *Beforetime in Israel*] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a latter author compiled this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Was beforetime called a Seer.] The word seer, רֹאֵה roeh, occurs, for the first time, in this place: it literally signifies a person who sees;

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went to inquire of God,
thus he spake, Come, and
let us go to the seer: for he
that is now called a Prophet,

was beforetime called a Seer.)
10 Then said Saul to his servant,
Well said; come, let us go. So they
went unto the city where the man of
God was.

11 ¶ And as they went up the hill
to the city, they found young maidens
going out to draw water, and said unto
them, Is the seer here?

12 And they answered them, and
said, He is; behold, he is before you:
make haste now, for he came to-day
to the city; for there is a sacrifice
of the people to-day, in the high
place:

13 As soon as ye be come into the
city, ye shall straightway find him, be-
fore he go up to the high place to eat:
for the people will not eat until he
come, because he doth bless the sacri-

^m Gen. 25. 22.—ⁿ 2 Sam. 24. 11. 2 Kings 17. 13. 1 Chron.
26. 28. & 29. 2 Chron. 16. 7, 10. Isai. 30. 10. Amos 7. 12.
^o Heb. Thy word is good.—^p Heb. in the ascent of the city.
^r Gen. 24. 11.—^s Gen. 31. 54. Ch. 16. 2.

particularly *preternatural* sights. A *seer* and a *prophet* were the same in most cases; only with this difference, the *seer* was always a *prophet*, but the *prophet* was not always a *seer*. A *seer* seems to imply one who frequently met with, and saw, some symbolical representation of God. The term *prophet* was used a long time before this; Abraham is called a *prophet*, Gen. xx. 7. and the term frequently occurs in the law. Besides, the word *seer* does not occur before this time; but often occurs *afterward* down through the prophets, for more than *three hundred* years. See Amos vii. 12. Mic. iii. 7.

All prophets, false and true, profess to see God: see the case of *Balaam*, Numb. xxiv. 4, 16. and *Jerem.* xiv. 14. All *diviners*, in their enthusiastic flights, boasted that they had those things *exhibited* to their *sight* which should come to pass. There is a remarkable account in *Virgil*, which may serve as a specimen of the whole: the *Sibyl* professes to be a *seer*:

Bella, horrida-bella,
Et Tyberim multo spumantem sanguine cerno.
Æn. lib. vi. ver. 86.

Wars, horrid wars I view; a field of blood;
And Tyber rolling with a purple flood.

I think the 9th verse comes more naturally in after the 11th.

Verse 11. *Young maidens going out to draw water*. So far is it from being true, that young women were always kept closely shut up at home, that we find them often in the field, drawing and carrying water, as here.

Verse 12. *He came to-day to the city*] Though Samuel lived chiefly in *Ramah*, yet he had a dwelling in the country, at a place called *Naioth*, where it is probable there was a school of the prophets. See chap. xix. 18—24.

A sacrifice of the people]. A great feast.

rice: and afterward they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin; and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel

^t Or, feast.—^u 1 Kings 3. 2.—^v Heb. to-day.—^w Ch. 15. 1. Acts 13. 21.—^x Heb. revealed the ear of Samuel. Ch. 20. 2. ^y Ch. 10. 1.—^z Exod. 2. 25. & 3. 7, 9.—^a Ch. 16. 12. Hos. 13. 11.—^b Heb. restrain in.

The animals used were first sacrificed to the Lord; that is, their blood was poured out before him; and then all the people fed on the flesh. By *high place*, probably Samuel's altar is alone meant; which, no doubt, was raised on an eminence.

Verse 13. *He doth bless the sacrifice*] He alone can perform the religious rites, which are used on this occasion.

Afterward they eat that be bidden.] Among the Arabs, often a large feast is made of sacrificed camels, &c. and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which the allusion is made here.

Verse 14. *Came out against them*] Met them.

Verse 15. *Now the LORD had told Samuel*] How this communication was made we cannot tell.

Verse 16. *Thou shalt anoint him to be captain*] Not to be king, but to be *נָגִיד* *nagid*, or captain of the Lord's host. But in ancient times no king was esteemed who was not an able warrior. *Plutarch* informs us, that Alexander the Great esteemed the following verse the most correct, as to its sentiment, of any in the whole *Iliad* of Homer:—

Οὗτο γ' Ἀτρείδης ευρυκράτων Ἀγαμέμνων
Ἀμφότερον βασιλεὺς τ' ἀγαθός, κρα-
τερός τ' αἰχμητής.

"The king of kings, Atrides, you survey;
Great in the war, and great in acts of sway." Pope.

Verse 17. *Behold the man whom I spake to thee of*] What an intimate communion must Samuel have held with his God! A constant familiarity seems to have existed between them.

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in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for ^c thine asses, that were lost ^d three days ago, set not thy mind on them; for they are found. And on whom ^e is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, 'Am not I a Benjamite, of the ^f smallest of the tribes of Israel? and ^g my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ^h so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook,

^c Ver. 3.—^d Heb. to-day three days.—^e Ch. 8. 5, 19. & 12. 13.—^f Ch. 15. 17.—^g Judg. 20. 46, 47, 48. Psa. 68. 27.—^h See Judg. 6. 15.

Verse 19. *I am the seer*] This declaration would prepare Saul for the communications afterward made.

Verse 20. *As for thine asses*] Thus he shows him that he knew what was in his heart; God having previously revealed these things to Samuel.

And on whom is all the desire of Israel] Saul understood this as implying that he was chosen to be king.

Verse 21. *Am not I a Benjamite*] This speech of Saul is exceedingly modest: he was now becomingly humble: but who can bear elevation and prosperity? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

Verse 22. *Brought them into the parlour*] It might as well be called kitchen; it was the place where they sat down to feast.

Verse 23. *Said unto the cook*] טבח tabach. here rendered cook; the singular of טבחו tabachoth, female cooks, chap. viii. 13. from the root tabach, to slay, or butcher. Probably, the butcher is here meant.

Verse 24. *The shoulder, and that which was upon it*] Probably the shoulder was covered

Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^k the shoulder, and *that* which was upon it, and set it before Saul. And Samuel said, Behold that which is ^l left! set it before thee, and eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon ^m the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ⁿ a while, that I may show thee the word of God.

ⁱ Heb. according to his word.—^k Lev. 7. 32, 33. Ezek. 24. 4.—^l Or, reserved.—^m Dent. 22. 8. 2 Sam. 11. 2. Acts 10. 9. ⁿ Heb. to-day.

with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the shoulder merely, but the fore-leg bone, to the knee: perhaps, the whole fore-quarter. Why was the shoulder set before Saul? Not because it was the best part, but because it was an emblem of the government to which he was now called. See Isaiah, ch. ix. 6. *And the government shall be upon his shoulder.*

Verse 25. *Upon the top of the house*] All the houses in the East were flat-roofed; on these people walked, talked, and frequently slept, for the sake of fresh and cooling air.

Verse 26. *Called Saul to the top of the house*] Saul had no doubt slept there all night; and now, being the break of day, "Samuel called to Saul on the top of the house, saying, Up, that I may send thee away." There was no calling him to the house-to a second time; he was sleeping there, and Samuel called him up.

Verse 27. *As they were going down*] So it appears that Saul arose immediately; and Samuel accompanied him out of the town, and sent the servant on, that he might show Saul the word, the counsel or design, of the Lord. What this was we shall see in the following chapter.

CHAPTER X.

Samuel anoints Saul captain of the Lord's inheritance, 1. Instructs him concerning his return home, whom he should meet, and what he should do, 2—8. Saul meets a company of prophets; the Spirit of the Lord comes upon him, and he prophesies among them, 9—13. He meets his uncle, and converses with him, 14—16. Samuel calls the people together to Mizpeh, and upbraids them for having rejected the Lord as their king, 17—19. Lots are cast to find out the proper person to be appointed king; Saul is chosen, 20—24. Samuel shows the manner of the king, and writes it in a book, 25. Saul goes to Gibeah; and certain persons refuse to acknowledge him as king, 26, 27.

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THEN ^a Samuel took a vial of oil, and poured it upon his head, ^b and kissed him, and said, *Is it not because ^c the LORD hath anointed thee, to be captain over ^d his inheritance?*

2 When thou art departed from me to-day, then thou shalt find two men by ^e Rachel's sepulchre, in the border of Benjamin, ^f at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ^g the care of the asses, and sorroweth for you, saying,

^a Ch. 9. 16. & 16. 13. ² Kings 9. 3, 6. — ^b Psa. 2. 12. — ^c Acts 13. 21. ^d Deut. 32. 9. Psa. 78. 71. — ^e Gen. 35. 19, 20. — ^f Josh. 18. 28.

NOTES ON CHAPTER X.

Verse 1. *Took a vial of oil*] The reasons of this rite the reader will find largely stated in the note on Exod. xxix. 7. The anointing mentioned here took place in the open field. See the preceding chapter, ver. 26, 27. How simple was the ancient ceremony of consecrating a king! A prophet, or priest, poured oil upon his head, and kissed him; and said, *Thus the Lord hath anointed thee to be captain over his inheritance.* This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as king; but simply נָגִיד *nagid*, a captain, one who goes before, and leads the people.

Verse 2. *Rachel's sepulchre*] This was nigh to Beth-lehem. See Gen. xxv. 16.

At Zelzah] If this be the name of a place, nothing is known of it.

The Hebrew נָצַל *bitselsach*, is translated by the Septuagint, ἀλλομενους μεγαλα, *dancing greatly*: now this may refer to the joy they felt and expressed on finding the asses; or, it may refer to those religious exultations, or playing on instruments of music, mentioned in the succeeding verses.

Verse 3. *Three men going up to God to Beth-el*] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, *the house of God*; and to it they were now going to offer sacrifice.

The three kids were for sacrifice; the three loaves of bread to be offered probably as a thank-offering; and the bottle, or skin full of wine, for a libation. When the blood was poured out before the Lord, then they feasted on the flesh, and on the bread; and probably had a sufficiency of the wine left for their own drinking.

Verse 4. *And they will salute thee*] וְשָׁלוֹם לְשָׁלוֹם *ve shaalm leca leshalom*, "And they will inquire of thee concerning peace," i. e. *welfare*. In the East, if this salutation be given; then the person or persons giving it may be reckoned friends; if the others' return it, then there is friendship on both sides. *Salaam alicum*, Peace to you! is the mode of compellation: *Alicum essalaam*, To you be peace; is the return. If you give the former, and receive not the latter, you may expect hostility. The meaning of the prophet is, when you come to the plain of Tabor, ye shall meet three men; you need not

What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^h to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ⁱ salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to ^k the hill of God, ^l where is the garrison of

^g Heb. *the business*. — ^h Gen. 28. 22. & 35. 1, 3, 7. — ⁱ Heb. *ask thee of peace*: as Judges 18. 15. — ^k Ver. 10. — ^l Ch. 13. 3.

be afraid of them, for they are *friends*: and they will show this friendship, not only by bidding you good speed, but by giving you two loaves of bread, a provision which you will need for the remaining part of your journey.

Verse 5. *The hill of God*] The Targum says, "The hill on which the ark of the Lord was." Calmet supposes it to be a height near Gibeah.

The garrison of the Philistines] Probably they kept a watch on the top of this hill; with a company of soldiers to keep the country in check.

A company of prophets] A company of scribes, says the Targum. Probably, the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel: and, at this time, there does not appear to have been any other prophet besides Samuel in this quarter. Probably, the teacher of this school was not an inspired man, but one acting under the direction of Samuel. Mr. Harmer thinks that the following custom among the Mohammedans greatly illustrates this obscure place: "When the children have gone through the Koran, their relations borrow a fine horse, and furniture, and carry them about the town in procession, with the book in their hand, the rest of their companions following, and all sorts of music of the country going before." Dr. Shaw, in page 195, mentions the same custom; adding, the acclamations of their school-fellows, but taking no notice of the music. We have no reason, however, to doubt the fact on account of the doctor's silence; especially, as it relates to another part of Barbary, and is given us by those who resided some years in that country. The doctor makes no use of this circumstance relating to the education of youth in Barbary; but the account of the procession, above given, seems to be a lively comment on that ancient Jewish custom mentioned in these verses. That the word *prophet* often signifies sons, or scholars, of the prophets; and that prophesying often implies singing, has been already remarked: but no author, that I know of, has given any account of the nature of this procession, or its design. We are sometimes told that high places were used for sacrifices; and, in one case, music, it is certain, played before them when they went up to worship, Isa. xxx. 29. But did they not also return from sacrifice with it? We are told that music was used by the pro-

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the Philistines : and it shall
come to pass, when thou art
come thither to the city, that
thou shalt meet a company

of prophets coming down
from the high place, with
a psaltery, and a tabret, and
a pipe, and a harp, before

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phets, to calm and compose them, and to invite the divine influences; which is indeed very true:—but is it to the purpose? Did they go forth in this manner from their college, into the noise and interruptions of the world, to call down the prophetic impulse? But if we consider them as a company of the sons of the prophets, going in procession with songs of praise, and music playing before them, and recollect that it is usual in this day for young scholars to go in procession with acclamations and music, the whole mystery seems to be unravelled. To which may be added, that Saul was to meet them, and find himself turned into another man; into a man, perhaps, who is instantaneously made as knowing in the law of God, as the youth to whom the above honours were doing, or any of his convoy; which acquaintance with the law of God was very necessary for one who was to judge among his brethren as their king. For this reason the Jewish kings were to write out a copy of the law of God, and read it continually, that they might be perfect masters of it, Deut. xvii. 18, 20. which accomplishment some youth had gained whom Saul met with, and who was honoured with the solemnity the sacred historian speaks of, if the custom of South Barbary may be supposed to be explanatory of those of Judea.”

On the word *prophet*, and the general account given here, I shall introduce the following illustrations from another work:

“The word *prophet* generally conveys the idea of a person so far acquainted with futurity as to discern some purpose of the Divine Being, relative to his government of the natural and moral world; but which is not sufficiently matured by the economy of providence to make, as yet, its public appearance among men: and, to *prophecy*, is usually understood to imply the foretelling such an event, the time of its appearance, and the place of its operation; with some preceding and subsequent circumstances. But that this was the original, and only meaning of the word prophet, or prophesy, is very far from being clear. The first place the word occurs in is Gen. xx. 7. where the Lord says of Abraham to Abimelech, He is a prophet, (נביא *nabi hu*.) and will pray (ויתפלל *yith pallel*. will make earnest intercession) for thee. In the common acceptation of the word, it is certain Abraham was no prophet; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in divine things, and especially a man of prayer; one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word נביא *nabi*, is used in several places in the Old Testament.

“It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics, that I have met with, have been so sadly puzzled with that part of the history of Saul, which is related 1 Sam. x. 9–13.

and xix. 20–24. In these passages the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, and *prophesying among them*; to which he was led by the Spirit of the Lord which came upon him.

“That this can mean no more here than prayer and supplication to God, accompanied probably with edifying hymns of praise and thanksgiving, (for they had instruments of music, ch. x. 5.) needs, in my opinion, little proof. If Saul had prophesied in the common acceptation of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions; of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern Israel, designed to teach him that the Most High alone is the fountain of power; and that, by him only, kings could reign so as to execute justice properly, and be his ministers for good to the people. To accomplish this gracious purpose, he gave him another heart, (ver. 9.) a disposition totally different from what he had ever before possessed; and taught him to pray.

“Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and prophesied; i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school thus incorporated with the prophets, pouring out his soul in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul’s acquaintance who probably knew him, in times past, to have been as careless and as ungodly as themselves; (for it was only now he got that other good spirit from God, a sufficient proof that he had it not before.) These companions of his, being unacquainted with that grace which can, in a moment, influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer: Is Saul also among the prophets? That is, in modern language, Can this man pray, or preach? He whose education has been the same as our own; employed in the same secular offices; and formerly companion with us in what he now affects to call folly and sin! Can such a person be among the prophets?—Yes, for God may have given him a new heart: and the Spirit of God, whose inspiration alone can give sound understanding in sacred things, may have come upon him for this very purpose, that he might announce unto you the righteousness of the Lord; and speak unto your ruined souls, to edification, and to exhortation, and to comfort.

“The history of Elijah, and the priests of Baal, mentioned in 1 Kings xviii. throws farther light on this subject. In ver. 26, it is said,

A. M. 2909. them; ^a and they shall prophesy:
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An. Exod. Isr. 396. 6 And ^o the Spirit of the
Anno ante LORD will come upon thee,
1. Olymp. 319. and ^p thou shalt prophesy with them,
and shalt be turned into another man.

7 And ^q let it be, when these ^s signs are come unto thee, ^t that thou do ^{as} occasion serve thee: for ^u God is with thee.

8 And thou shalt go down before me ^v to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: ^w seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was so, that when he had turned his ^x back to go from Samuel, God ^y gave him another heart: and all those signs came to pass that day.

10 And ^z when they came thither to the hill, behold, ^a a company of prophets met him; and ^b the Spirit of God

A. M. 2909. came upon him, and he
B. C. 1095. prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said ^c one to another, What is this that is come unto the son of Kish? ^d Is Saul also among the prophets?

12 And one ^e of the same place answered and said, But ^f who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found.

^a Exod. 15. 20, 21. 2 Kings 3. 15. 1 Cor. 14. 1.—^o Numb. 11. 25. Ch. 16. 13.—^p Ver. 10. Ch. 19. 23, 24.—^q Heb. it shall come to pass, that when these signs, &c.—^r Exod. 4. 8. Luke 2. 12.—^s Heb. do for thee as thine hand shall find. Judg. 9. 33.—^t Judg. 6. 12.

‘They, (the priests of Baal,) took a bullock, and dressed it, and called on the name of Baal from morning to noon, saying, O Baal, hear us! And they leaped upon the altar, and cried aloud, and cut themselves with knives, till the blood gushed out; and they prophesied, (וַיִּנְחָבוּ) *yayithnabew*, and they made supplication,’ until the time of the evening sacrifice.’ From the whole context it is plain that earnest importunate prayer is alone what is meant by prophesying in this text. See also 1 Cor. xiv. 3.

“And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were men of prayer, who were continually interceding with God in behalf of those to whom they ministered, the term נָבִיא *nabi*, became their proper appellation; and thus a part of their office, *intercessors for the people*, might have given rise to that name by which the Spirit of God thought proper, in aftertimes, to distinguish those whom he sent not only to pray for, and instruct the people, but also to predict those future events, which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants.” See a sermon which I have printed on 1 Cor. xvi. 3. entitled, “The Christian Prophet and his Work,” and see the note on Gen. xx. 7.

A psaltery נֶבֶל *nebel*. As the word signifies in other places a bottle, or flagon, it was probably something like the *ultricularius tibia*, or BAG-PIPE. It often occurs both with the Greeks and Romans, and was evidently borrowed from the Hebrews.

A tabret תֹּפֶף *toph*; a sort of drum, or cymbal.

^v Ch. 11. 14, 15. & 13. 4.—^w Ch. 13. 8.—^x Heb. shoulder. ^y Heb. turned.—^z Ver. 5.—^a Ch. 19. 20.—^b Ver. 6.—^c Heb. a man to his neighbour.—^d Ch. 19. 24. Matt. 13. 54, 55. John 7. 15. Acts 4. 13.—^e Heb. from thence.—Isai. 54. 13. John 6. 45. & 7. 16.

A pipe] חָלִיל *chalil*, from חָלַל *chal*, to make a hole, or opening: a sort of pipe, flute, hautboy, clarionet, or the like.

A harp] קִנּוֹר *kinnor*; a stringed instrument, similar to our harp; or that on the model of which the harp was formed. On these different instruments I shall have occasion to speak more at large when I come to the Psalms.

Verse 7. Thou do as occasion serve thee.] After God has shown thee all these signs, that thou art under his especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. Seven days shalt thou tarry.] I will come to thee within seven days, offer sacrifices, receive directions from the Lord, and deliver them to thee. It is likely that these seven days referred to the time in which Samuel came to Saul to Gilgal, offered sacrifices, and confirmed the kingdom to him, after he had defeated the Ammonites: see chap. xi. 14, 15.

Verse 10. Behold, a company of prophets.] See on ver. 5, &c.

Verse 12. But who is their father?] The Septuagint, in its principal editions, adds, *οὐκ ἐστὶν*; is it not Kish? This makes the sense more complete.

Verse 13. He came to the high place.] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shows him to be at home.

Verse 14. Saul's uncle.] The word דּוֹד *dod*, signifies a beloved one, love, a lover, friend,

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But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together ² unto the LORD ¹ to Mizpeh;

18 And said unto the children of Israel, ¹ Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you :

19 ¶ And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had ¹ caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken : and when they sought him, he could not be found.

¶ Judg. 11. 11. & 20. 1. Ch. 11. 15. — Ch. 7. 5. 6. — i Judg. 6. 8, 9. — Ch. 8. 7, 19. & 12. 12. — Josh. 7. 14, 16, 17. Acts 1. 24, 26. — Ch. 23. 2. 4, 10, 11. — Ch. 9. 2. — 2 Sam. 21. 6. r1 Kings 1. 25, 39. 2 Kings 11. 12. — Heb. *Let the king live.*

&c.; and is the same as *David*. It is supposed to mean *uncle* here; but I think it means some *familiar friend*.

Verse 13. *I brought up Israel out of Egypt*] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. *Present yourselves—by your tribes*] It appears that, in order to find out the proper person who should be made their king, they must determine by lot: 1. *The tribes*. 2. *The thousands, or grand divisions, by families*. 3. *The smaller divisions by families*. And, 4. *The individual*. When the lot was cast for the tribe, Benjamin was taken; when for the thousand, the division of Matri was taken; when for the family, the family of Kish was taken; when for the individual, Saul, the son of Kish, was taken.

Verse 21. *When they sought him, he could not be found.*] Through modesty, or fear, he had secreted himself.

Verse 22. *The LORD answered*] What a continual access to God! and what condescension in his attention to all their requests!

The stuff among which he had secreted himself may mean the *carts, baggage, &c.* brought by the people to Mizpeh.

Verse 24. *God save the king!*] There is no such word here; no, nor in the whole Bible: nor is it countenanced by any of the *versions*.

22 Therefore they ^m inquired of the LORD farther, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, ⁿ he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him ^o whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, ^p God ^r save the king!

25 Then Samuel told the people ^s the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home ^t to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 ^u But the ^v children of Belial said, How shall this man save us? And they despised him, ^w and brought him no presents. But ^x he held his peace.

¶ See Deut. 17. 14, &c. Ch. 8. 11. — Judg. 20. 14. Ch. 11. 4. — Ch. 11. 12. — Deut. 13. 13. — 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25. 2 Chron. 17. 5. Psa. 72. 10. Matt. 2. 11. — Or, *he was as though he had been deaf.*

The words which we thus translate here, and elsewhere, are simply יְיָ חַי הַמֶּלֶךְ *yechi ham-melech*, "May the king live;" and so all the *versions*, (the *Targum* excepted,) which says, *May the king prosper!*

Verse 25. *The manner of the kingdom*] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of *compact*, or *covenant*, between *them* and *Saul*; and this was the thing that was *written in a book*, and *laid up before the Lord*, probably near the ark.

Verse 26. *A band of men*] Not a *military band*, as I imagine, but some *select friends*, or *companions*, who were personally attached to him. Others think, that all the men fit to bear arms are intended: but this seems inconsistent with the life that Saul led for some time afterward; for he appears to have gone into his agricultural concerns, and waited for a call from the divine providence. See the next chap. ver. 5.

Verse 27. *Brought him no presents.*] They gave him no proofs that they acknowledged either the divine appointment, or his authority. The Arab chiefs are to this day, when on a march, or excursion of any kind, supplied with every necessary by the *free-will offerings*, or *presents*, of the people, in the villages or places where they encamp. Saul was now a public

character, and had a right to support from the public. These sons of Belial refused to bear their part; they *brought him no presents*. He marked it; but, at present, held his peace: *he was as if he were deaf*; so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that *tribute* is meant by the word *present*. The people, in

general, finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the *manner of the king* which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel. *How, say they, shall this man save us?*

CHAPTER XI.

Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. They apply to their brethren for help, 3, 4. Saul hears of their distress: takes a yoke of oxen, hews them in pieces, and sends them throughout the coasts of Israel, with the threat that all who did not come to his standard, should have his cattle served in like manner; in consequence of which, he is soon at the head of an army of *three hundred and thirty thousand men*, 5-8. He sends to Jabesh-gilead, and promises help, 9, 10. Saul attacks the Ammonites next morning, and gives them a total overthrow, 11. The people are greatly encouraged, and propose to put to death those who were opposed to Saul's government; but this he prevents, 12, 13. Samuel leads the people to Gilgal; they offer sacrifices, and renew the kingdom to Saul, 14, 15.

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THEN ^a Nahash the Ammonite came up, and encamped against ^b Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^c Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay it for ^d a reproach upon all Israel.

3 And the elders of Jabesh said unto him, ^e Give us seven days' respite, that

we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers ^f to Gibeah of Saul, and told the tidings in the ears of the people: and ^g all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

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^a Ch. 12. 12.—^b Judg. 21. 8.—^c Gen. 26. 28. Exod. 23. 32. 1 Kings 20. 34 Job 41. 4.—^d Ezek. 17. 13.

NOTES ON CHAPTER XI.

Verse 1. *Nahash the Ammonite*] In the *Vulgate* this chapter begins thus: *Et factum est quasi post mensem*, "And it came to pass about a month after." This addition appears also in the principal copies of the *Septuagint*; though it is wanting in the Complutensian edition, both in the *Greek* and *Latin*, and is not acknowledged by any of the *Oriental versions*. But it is in *Josephus*; and probably was inserted from him into some copies of the *Septuagint*, and thence into the *Vulgate*. It appears to be of very little authority.

We know little about *Nahash*; there was a king of this name among the Ammonites in the time of David, 2 Sam. x. 2. but probably not the same person. *Nahash* might have been a common name of the Ammonitish kings.

Make a covenant with us] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their *slavery*; and a means of incapacitating them from being effective warriors. *Theodoret* observes, "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye: he, therefore, who plucks out that right eye, makes men useless in war." *Josephus* gives the same reason.

Verse 3. *Give us seven days' respite*] Promises of this kind are frequently made by be-

^d Gen. 34. 14. Ch. 17. 26.—^e Heb. *Forbear us*.—^f Ch. 10. 26. & 15. 34. 2 Sam. 21. 6.—^g Judg. 2. 4. & 21. 2.

sieged places; "We will surrender if not relieved in so many days;" and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-gilead knew any thing of Saul's appointment to the kingdom: for the message is not directed to him, but to the people.

The people lifted up their voices, and wept.] They saw no hope of deliverance; and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an *agricultural* life: and, after his consecration, he returned to it, waiting for a call of divine providence, which he considered he had now received in the message from Jabesh-gilead.

It has often been remarked, that mighty kings, and accomplished generals, have been chosen from among those who were engaged in agricultural concerns. In these observations one fact is lost sight of: *viz.* That in ancient times, *agriculture* was the *only* employment. *Trade* and *commerce* were scarcely known: therefore, all descriptions of official dignities must be chosen out of this class; there was none other to choose them from. We need not wonder at these words of the poet:—

*Jura dabat populis, posito modo consul aratro;
Pascabatque suas ipse senator, oves.*

The consul, having now laid aside his plough, gives laws to the people;

And the senator himself feeds his own sheep.

Ovid, Fast. lib. i. v. 204, 207.

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6 ^h And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ^k Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out ^l with one consent.

8 And when he numbered them in ^m Bezek, the children ⁿ of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ^o help. And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow ^p we will come out unto you, and ye shall do with us all

^h Judg. 3. 10, & 6. 34. & 11. 29. & 13. 25. & 14. 6. Ch. 10. 10. & 16. 13. — ⁱ Judg. 19. 29. — ^k Judg. 21. 5, 8, 10. — ^l Heb. as one man. Judg. 20. 1. — ^m Judg. 1. 5. — ⁿ 2 Sam. 24. 9.

Verse 6. *The Spirit of God came upon Saul*] He felt himself strongly excited to attempt the relief of his brethren.

And his anger was kindled greatly.] I believe this means no more than that his courage was greatly excited: he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the *pieces* of the oxen was an act similar to that of the Levite, Judg. xix. 29. where see the note. And both customs are similar to the sending about of the bloody cross, to call the clans to battle, practised by the ancient Highlanders of Scotland. See end of this chapter.

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army; but the Septuagint make it even more—"All the men of Israel were εξακοσιαι χιλιαδες, six hundred thousand; and the men of Judah, εβδομηκοντα χιλιαδες, seventy thousand. Josephus goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be εβδομηκοντα μυριαδες, SEVEN hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did come out unto them; but it was in a different manner to what the Ammonites expected.

that seemeth good unto you.

11 And it was *so* on the morrow, that ^r Saul put the people ^s in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, ^t Who is he that said, Shall Saul reign over us? ^u bring the men, that we may put them to death.

13 And Saul said, ^v There shall not a man be put to death this day: for to-day ^w the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go ^x to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king ^y before the LORD in Gilgal; and ^z there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul, and all the men of Israel, rejoiced greatly.

^o Or, deliverance. — ^p Ver. 3. — ^r See Ch. 31. 11. — ^s Judg. 7. 16. ^t Ch. 10. 27. — ^u See Luke 19. 25. — ^v 2 Sam. 19. 37. — ^w Exod. 14. 13, 30. Ch. 19. 5. — ^x Ch. 10. 8. — ^y Ch. 10. 17. — ^z Ch. 10. 8.

Verse 11. *Put the people in three companies*] Intending to attack the Ammonites in three different points; and to give his own men more room to act.

In the morning watch] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by day break.

That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign*] Now, flushed with victory, and proud of their leader, they wish to give him a proof of their attachment, by slaying, even in cool blood, the persons who were at first averse from his being intrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of magnanimity; he has shed blood, he wishes to shed more!

Verse 13. *There shall not a man be put to death*] This was as much to Saul's credit, as the lately proposed measure was to the discredit of his soldiers.

Verse 14. *Renew the kingdom*] The unction of Saul, in the first instance, was a very private act; and, his being appointed to be king, was not known to the people in general. He had now shown himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour. Josephus says, that Saul was anointed a second time at this convocation.

Verse 15. *There they made Saul king*] It is likely, from these words, that Saul was anointed a second time: he was now publicly acknow-

ledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon, through imprudence, he lost it.

ON the custom referred to in ver. 7. I am favoured with the following observations by a learned correspondent:

"It is considered that the authenticity of records respecting a peculiar people cannot be better illustrated, or the fidelity of the historian more clearly ascertained, than by proving that the manners and customs recorded are in unison with, or bear a resemblance to, the manners and customs of ancient nations of the same antiquity; or, what may be more correct, in a similar state of improvement; and the records of such rites and customs may possibly acquire an additional mark of authenticity, when the similarity is not so exact as to admit a presumption, that the customs of one nation were merely copied from the other.

"Mr. Walter Scott, in the third canto of the *Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and, in the first note of this canto, he alludes to this ancient custom, which, in comparatively modern times, has been practised in Scotland; and proves that a similar punishment of death or destruction of the houses for disobeying the summons, was inflicted by the ancient Scandinavians, as recorded by

Olaus Magnus, in his *History of the Goths*. A custom, still more in point than the one cited, may be found to have existed in a more ancient nation; whose history is supposed the most, if not the only, authentic narrative of deeds of ancient times; and which also records the sanguinary manners of uncultivated nations. See the preceding chapter; eight first verses. The similarity of the custom is to be found in the seventh verse: with the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties; and burning of their dwellings in the other; the punishment more simple, and more allusive to the sacrificed emblem, the forfeiture or destruction of their oxen. It is not difficult to judge whether the comparison be correct.

"The first verses record the sanguinary practice of ancient times; which, to many, appear merely as the gratification of revenge, or as proofs of victory; yet, when it is considered that the right eye must chiefly aid the warrior in aiming at his adversary, whether the weapon be of ancient or modern warfare; here arises a military reason corroborative of the truth of history for the deprivation, and in some degree lessening the cruelty of the mutilation, which would be increased if it were caused by revenge or wantonness; though Nahash declares it to be a reproach upon all Israel."

CHAPTER XII.

Samuel, grown old, testifies his integrity before the people; which they confirm, 1—5. He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers, 6—12. He exhorts them to future obedience; and calls for a sign from heaven to confirm his authority, and to show them their disobedience: God sends an extraordinary thunder and rain, 13—16. He warns them against idolatry; and exhorts to obedience, and promises to intercede for them, 20—23. Sums up their duty, and concludes with a solemn warning, 24, 25.

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AND Samuel said unto all Israel, Behold, I have hearkened unto ^a your voice in all that ye said unto me, and ^b have made a king over you.

2 And now, behold, the king ^c walketh before you: ^d and I am old and gray-headed; and, behold, my sons are

with you: and I have walked before you from my childhood unto this day.

3 Behold, ^e here I am: witness against me before the LORD, and before ^f his anointed; ^g whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom

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^a Ch. 8. 5, 19, 20.—^b Ch. 10. 24. & 11. 14, 15.—^c Numb. 27. 17. Ch. 8. 20.—^d Ch. 8. 1, 5.—^e Eccles. 46. 19.

^f Ver. 5. Ch. 10. 1. & 24. 6. ^g Sam. 1. 14, 16.—^h Numb. 16. 15. Acts 20. 33. 1 Thess. 2. 5.

NOTES ON CHAPTER XII.

Verse 1. *And Samuel said*] It is very likely that it was at this public meeting that Samuel delivered the following address: no other time seems to be given for it; and this is the most proper that could be chosen.

Verse 2. *My sons are with you*] It is generally agreed that these words intimate that Samuel had deprived them of their public employ; and reduced them to a level with the common people.

Have walked before you from my childhood] He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me*] Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal

approbation of the public? No man was oppressed under his government; no man defrauded! He had accumulated no riches for himself; he had procured none for his friends: nor had one needy dependant been provided for out of the public purse. He might have pardoned his own sons, who had acted improperly, before he quitted the government; but, though he was the most tender of parents, he would not; but abandoned them to national justice, with only a tacit solicitation of mercy: *Behold, my sons are with you!* They have acted improperly; I deprived them of their authority; they are amenable to you for their past conduct: I have walked uprightly and disinterestedly among you; they have not followed my steps,—but can you forgive them for their father's sake? As a minister of justice, he

Samuel informs the people of CHAP. XII. *God's dealings with their fathers.*

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have I oppressed? or of
whose hand have I received
any^h bribeⁱ to^k blind mine
eyes therewith? and I will
restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, ^lthat ye have not found aught ^min my hand. And they answered, *He is witness.*

6 ¶ And Samuel said unto the people, ⁿ*It is the LORD that* ^oadvanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may ^preason with you before the LORD of all the ^rrighteous acts of the LORD, which he did ^sto you and to your fathers.

8 ^tWhen Jacob was come into Egypt, and your fathers ^ucried unto the LORD, then the LORD ^vsent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they ^wforgot the LORD their God, ^xhe sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of ^ythe Philistines,

^h Heb. ransom.—ⁱ Or, that I should hide mine eyes at him.
^k Deut. 16. 19.—^l John 18. 38. Acts 23. 9. & 24. 16, 20.
^m Exod. 22. 4.—ⁿ Mic. 6. 4.—^o Or, made.—^p Isai. 1. 18. & 5.
^{3. 4.} Mic. 6. 2, 3.—^r Heb. righteousness, or, benefits. Judg. 5.
^{11.} & Heb. with.—^s Gen. 46. 3, 6.—^t Exod. 2. 23.—^v Exod. 3.
^{10.} & 4. 16.—^w Judg. 3. 7.—^x Judg. 4. 2.—^y Judg. 10. 7. & 13. 1.

abandons them to their fate; as a *tender father*, he indirectly and modestly pleads for them, on the ground of his own services. Had he not acted thus, in both these relations, he would have been unworthy of that character which he so deservedly bears.

Verse 4. *They said, Thou hast not defrauded*] Of what minister or governor can any nation under heaven say such things!

Verse 7. *Now therefore stand still*] I have arraigned myself before God and you: I now arraign you before God.

Verse 8. *The LORD sent Moses and Aaron*] He shows them that, through all their history, God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera*] See these transactions in the Book of Judges, as marked in the margin: and see the notes on those passages.

Verse 11. *Jerubbaal*] i. e. Gideon, and *Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the *Septuagint* have *Barak*; the same reading is found in the *Syriac* and *Arabic*. The Tar-

and into the hand of the king ^zof Moab, and they fought against them.

10 And they cried unto the LORD, and said, ^aWe have sinned, because we have forsaken the LORD, ^band have served Baalim and Ashtaroth: but now ^cdeliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^dJerubbaal, and Bedan, and ^eJephthah, and ^fSamuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that ^gNahash, the king of the children of Ammon, came against you, ^hye said unto me, Nay; but a king shall reign over us; when ⁱthe LORD your God *was* your king.

13 Now therefore ^kbehold the king ^lwhom ye have chosen, *and* whom ye have desired! and, behold, ^mthe LORD hath set a king over you.

14 If ye will ⁿfear the LORD, and serve him, and obey his voice, and not rebel against the ^ocommandment of the LORD, then shall both ye, and also the king that reigneth over ^pyou, continue following the LORD your God:

15 But if ye will ^rnot obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, ^sas *it was* against your fathers.

^z Judg. 3. 12.—^a Judg. 10. 10.—^b Judg. 2. 13.—^c Judg. 10. 15, 16.—^d Judg. 6. 14, 32.—^e Judg. 11. 1.—^f Ch. 7. 13.—^g Ch. 11. 1.—^h Ch. 8. 3, 19.—ⁱ Judg. 8. 23. Ch. 8. 7. & 10. 19.—^k Ch. 10. 24.—^l Ch. 8. 5. & 9. 20.—^m Hos. 13. 11.—ⁿ Josh. 24. 14. Ps. 81. 13, 14.—^o Heb. mouth.—^p Heb. be after.—^q Lev. 25. 14, 15, & c. Deut. 28. 15, & c. Josh. 24. 20.—^r Ver. 9.

gum has *Samson*. Many commentators are of this opinion: but *Calmet* thinks that *Jair* is intended, who judged Israel twenty-three years, Judg. x. 3.

Instead of *Samuel*, the *Syriac* and *Arabic* have *Samson*: and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *the time would fail me*, said he, *to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.*

Verse 12. *When ye saw that Nahash*] This was not the first time they had demanded a king; see chap. viii. 5. But at the crisis mentioned here, they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was elected at *Mizpeh*; he was confirmed at *Gilgal*.

Verse 14. *If ye will fear the LORD, &c.*] On condition that ye rebel no more, God will take you and your king under his merciful protection; and he and his kingdom shall be confirmed and continued.

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16 Now, therefore, ^tstand and see this great thing which the LORD will do before your eyes.

17 *Is it not* ^uwheat-harvest to-day? ^vI will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that ^wyour wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 [¶] So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and ^xall the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, ^yPray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

^t Exod. 14. 13. 31.—^u Prov. 26. 1.—^v Josh. 10. 12. Ch. 7. 9. 10. 10. 16. 17. 18.—^w Ch. 8. 7.—^x Exod. 14. 31. See Ezra 10. 9.—^y Exod. 9. 28. & 10. 17. Jam. 5. 15. 1 John 5. 16.—^z Deut. 11. 16.—^a Jer. 16. 19. Hab. 2. 18. 1 Cor. 6. 4. ^b 1 Kings 6. 13. Ps. 94. 14.

Verse 16. *This great thing*] This unusual occurrence.

Verse 17. *Is it not wheat-harvest to-day?*] That is, this is the time of wheat-harvest. According to St. Jerom, who spent several years in the promised land, this harvest commenced about the end of June, or beginning of July; in which he says he never saw rain in Judea. *Nunquam enim in fine mensis Junii, sive in mense Julio, in his provinciis, maximeque in Judea, pluvias vidimus.* HIER. in Amos iv. 7. where he refers to this very history. What occurred now, hardly ever occurs there but in the winter months.

Verse 18. *The LORD sent thunder and rain that day*] This was totally unusual; and, as it came at the call of Samuel, was a most evident miracle.

Greatly feared the LORD] They dreaded his terrible majesty: and they feared Samuel, perceiving that he had so much power with God.

Verse 19. *Pray for thy servants—that we die not*] As they knew they had rebelled against God, they saw that they had every thing to fear from his justice and power.

We have added unto all our sins this evil] It is no sin to have a king; a good king is one of the greatest blessings of God's providence: but it is a sin to put a man in the place of God. Is it not strange that they did not now attempt to repair their fault! They might have done it, but they did not: they acknowledged their sin, but did not put it away. This is the general way of mankind. "God help us, we are all sinners!" is the general language of all people: but, though to be a sinner is to be in the most solemn and awful circumstances; yet they are contented to bear the character, heedless of the consequences!

Verse 20. *Ye have done all this wickedness*] That is, although ye have done all this wicked-

20 [¶] And Samuel said unto the people, Fear not: ye have done all this wickedness; yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And ^zturn ye not aside: ^afor *then* should ye go after vain things, which cannot profit nor deliver; for they are vain:

22 For ^bthe LORD will not forsake his people ^cfor his great name's sake: because ^dit hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD ^ein ^fceasing to pray for you: but ^gI will teach you the ^hgood and the right way:

24 ⁱOnly fear the LORD, and serve

^o Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9. 14. ^p Deut. 7. 7. 8. & 14. 2. Mal. 1. 2.—^q Heb. from ceasing ^r Acts 12. 5. Rom. 1. 9. Col. 1. 9. ^s Tim. 1. 3.—^t Ps. 34. 11. Prov. 4. 11.—^u 1 Kings 8. 36. 2 Chron. 6. 27. Jer. 6. 16. ^v Eccles. 12. 13.

ness: what was past God would pass by, provided they would be obedient in future.

Verse 21. *After vain things*] That is, idols; which he calls here *הוהו ha-tohu*, the same expression found Gen. i. 2. *The earth was tohu tohu*; it was waste, empty, and formless: so idols; they are confusion, and things of nought; for an idol is nothing in the world.

Verse 22. *The LORD will not forsake his people*] He will not, as yet, cast you off, though you have deserved it. His purpose, in preserving them in their land and religion, was not yet accomplished. It was not, however, for their sake that he would not cast them off, but for his own great name's sake. He drew his reasons from himself.

Verse 23. *God forbid that I should sin*] They had earnestly begged him, ver. 19. to pray to God for them, that they might not die; and he tells them that he should consider himself a sinner, should he cease to be their intercessor.

But I will teach you the good and the right way] I will show you, as long as I am with you, what true religion is: it is the way to happiness and heaven. It is right, there is no crookedness in it: it is good, there is no evil in it.

Verse 24. *Only fear the LORD*] Know, respect, and reverence him.

Serve him] Consider him your Lord and Master; consider yourselves his servants.

In truth] Be ever honest, ever sincere:—with all your heart: have every affection engaged in the work of obedience; act not merely from a principle of duty, but also from a pious, affectionate sense of obligation. Act toward your God as an affectionate child should act toward a tender and loving parent.

Consider how great things] Review the history of your fathers; review your own life; see what interpositions of power, mercy, goodness, and truth, in your behalf! Has he not daily loaded you with his benefits?

A. M. 2909. him in truth with all your
B. C. 1095. heart: for ^k consider ^l how
An. Exod. Isr. ^m great things he hath done
396. for you.
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^k Isai. 5. 12.—^l Or, what a great thing, &c.—^m Deut.

Verse 25. *Ye shall be consumed*] If ye do wickedly, you shall be destroyed; your kingdom destroyed, and your king destroyed. Here they had set before them life and death, good and evil. Never was a people more fully

25 But if ye shall still do wickedly, ⁿ ye shall be consumed, ^o both ye and your king.

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10. 21. Psa. 136. 2, 3.—ⁿ Josh. 24. 20.—^o Deut. 28. 36.

warned; and never did a people profit less by the warning: and they continue to this day monuments of God's justice and forbearance. Reader, What art thou? Perhaps a similar monument.

CHAPTER XIII.

Saul chooses a body of troops, 1, 2. Jonathan smites a garrison of the Philistines, 3, 4. The Philistines gather together an immense host against Israel, 5. The Israelites are afraid; and some hide themselves in caves, and others flee over Jordan, 6, 7. Samuel delaying his coming, Saul offers sacrifice, 8, 9. Samuel comes and reproves him, and Saul excuses himself, 10—12. Samuel shows him that God has rejected him from being captain over his people, 13, 14. Samuel departs; and Saul and Jonathan, with six hundred men, abide in Gibeah, 15, 16. The Philistines send out foraging companies, and waste the land, 17, 18. Desolate state of the Israelitish army, having no weapons of defence against their enemies, 19—23.

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S SAUL ^a reigned one year; and when he had reigned two years over Israel, 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ^b Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote ^c the garrison of the Philistines that was in ^d Geba; and the Philistines heard of it.

^a Hebrew, the son of one year in his reigning.—^b Chap. 10. 26.

NOTES ON CHAPTER XIII.

Verse 1. *Saul reigned one year*] A great deal of learned labour has been employed and lost on this verse, to reconcile it to propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter; either as a part of the whole, or a chronological note added afterward. As if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the second year; the two most remarkable years of Saul's reign. In the first, he is appointed, anointed, and twice confirmed—viz. at Mizpeh, and at Gilgal. In the second, Israel is brought into the lowest state of degradation by the Philistines; Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note.

And when he had reigned] This should begin the chapter, and be read thus: "And when Saul had reigned two years over Israel, he chose him three thousand," &c. The Septuagint has left the clause out of the text entirely, and begins the chapter thus: "And Saul chose to himself three thousand men out of the men of Israel."

Verse 2. *Two thousand were with Saul*] Saul, no doubt, meditated the redemption of his

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And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also ^e was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude;

^e Ch. 10. 5.—^f Or, the hill.—^g Heb. did stink. Gen. 34. 30. Exod. 5. 21.

country from the Philistines; and, having chosen three thousand men, he thought best to divide them into companies, and send one against the Philistine garrison at Michmash; another, against that at Beth-el; and the third, against that at Gibeah: he perhaps hoped, by surprising these garrisons, to get swords and spears for his men; of which we find, (ver. 22.) they were entirely destitute.

Verse 3. *Jonathan smote*] He appears to have taken this garrison by surprise; for his men had no arms for a regular battle, or taking the place by storm. This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Bible.

Let the Hebrews hear.] Probably this means the people who dwell beyond Jordan; who might very naturally be termed here העבריים *ha-abarim*, from עבר *abar*, "he passed over," those who are beyond the river Jordan: as Abraham was called עברי *Abery*, because he dwelt beyond the river Euphrates.

Verse 4. *The people were called together*] The smiting of this garrison was the commencement of a war; and, in effect, the shaking off of the Philistinian yoke; and now the people found that they must stand together, and fight for their lives.

Verse 5. *Thirty thousand chariots, and six*

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and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon

¶ Judg. 6. 2.—g Heb. trembled after him.—h Ch. 10. 8.—i Heb. bless him.

thousand horsemen] There is no proportion here between the chariots and the cavalry. The largest armies ever brought into the field, even by mighty emperors, never were furnished with thirty thousand chariots.

I believe שלשים shaloshim, "THIRTY," to be a false reading for שלוש shalosh, "THREE." The Syriac has ܬܠܬܬܐ telotho alpheyn; and the Arabic, ثلاثه thalathato alf; both signifying THREE thousand: and this was a fair proportion to the horsemen. This is most likely to be the true reading.

Verse 6. The people did hide themselves] They, being few in number, and totally unarmed as to swords and spears, were terrified at the very numerous and well appointed army of the Philistines. Judea was full of rocks, caves, thickets, &c. where people might shelter themselves from their enemies. While some hid themselves, others fled beyond Jordan; and those who did cleave to Saul followed him trembling.

Verse 8. He tarried seven days, according to the set time] Samuel, in the beginning, had told Saul to wait seven days; and he would come to him, and show him what to do, chap. x. 8. What is here said cannot be understood of that appointment, but of a different one. Samuel had at this time promised to come to him within seven days; and he kept his word, for we find him there before the day was ended: but, as Saul found he did not come at the beginning of the seventh day, he became impatient, took the whole business into his own hand, and acted the parts of prophet, priest, and king; and thus he attempted a most essential change in the Israelitish constitution. In it the king, the prophet, and the priest, are, in their nature, perfectly distinct. What such a rash person might have done, if he had not been deprived of his authority, who can tell? But his

as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself; therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

* Hebrew, entreated the face.—2 Chron. 16. 9.—m Chap. 15. 11.

conduct on this occasion sufficiently justifies that deprivation. That he was a rash and headstrong man, is also proved by his senseless adoration of the people about food, chap. xiv. 24; and his unfeeling resolution to put the brave Jonathan, his own son, to death, because he had unwittingly acted contrary to this adoration, ver. 44. Saul appears to have been a brave and honest man; but he had few of those qualities which are proper for a king, or the governor of a people.

Verse 9. And he offered the burnt-offering.] This was most perfectly unconstitutional: he had no authority to offer, or cause to be offered, any of the Lord's sacrifices.

Verse 10. Behold, Samuel came] Samuel was punctual to his appointment; one hour longer of delay would have prevented every evil, and by it no good would have been lost. How often are the effects of precipitation fatal!

Verse 11. And Saul said] Here he offers three excuses for his conduct:—1. The people were fast leaving his standard.—Samuel did not come at the time, למדא lemad. At the very commencement of the time he did not come, but within that time he did come.—3. The Philistines were coming fast upon him. Saul should have waited out the time; and, at all events, he should not have gone contrary to the counsel of the Lord.

Verse 12. I forced myself] It was with great reluctance that I did what I did. In all this Saul was sincere: but he was rash, and regardless of the precept of the Lord; which precept or command he most evidently had received, ver. 13. And one part of this precept was, that the Lord should tell him what he should do. Without this information, in an affair under the immediate cognizance of God, he should have taken no step.

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14 ^a But now thy kingdom shall not continue: ° the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were ^p present with him, ^r about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in ^s Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to ^t Ophrah, unto the land of Shual:

18 And another company turned the way to ^u Beth-horon: and another

ⁿ Ch. 15. 28.—^p Psal. 80. 20. Acts 13. 22.—^q Heb. found.
^r Ch. 14. 2.—^s Heb. Gēbah, ver. 3.—^t Josh. 18. 23.—^u Josh. 16. 3. & 18. 13, 14.

Verse 14. *The LORD hath sought him a man after his own heart*] That this man was David, is sufficiently clear from the sequel. But, in what sense was he a man after God's own heart? Answer.—In his strict attention to the law and worship of God; in his admitting, in the whole of his conduct, that God was King in Israel, and that he himself was but his vicegerent; in never attempting to alter any of those laws, or in the least change the Israelitish constitution. In all his public official conduct he acted according to the divine mind, and fulfilled the will of his Maker: thus was he a man after God's own heart. In reference to his private, or personal moral conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair and wicked to put another meaning on it, in order to ridicule the revelation of God, as certain infidels have done.

Verse 15. *And Samuel arose*] Though David, in the divine purpose, is appointed to be captain over the people, yet Saul is not to be removed from the government during his life; Samuel, therefore, accompanies him to Gibeah, to give him the requisite help in this conjuncture.

About six hundred men.] The whole of the Israelitish army at this time; and not one sword or spear among them!

Verse 17. *The spoilers came out*] The Philistines, finding that the Israelites durst not hazard a battle, divided their army into three bands; and sent them in three different directions, to pillage and destroy the country. Jonathan profited by this circumstance, and attacked the remains of the army at Michmash; as we shall see in the succeeding chapter.

Verse 19. *Now there was no smith found*]

company turned to the way of the border that looketh to the valley of ^v Zeboim, toward the wilderness.

19 ¶ Now ^w there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had ^x a file for the mattocks, and for the coulters, and for the forks, and for the axes, and ^y to sharpen the goads.

22 So it came to pass, in the day of battle, that ^z there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^a And the ^b garrison of the Philistines went out to the passage of Michmash.

^v Neh. 11. 34.—^w See 2 Kings 24. 14. Jer. 24. 1.—^x Heb. a file with mouths.—^y Heb. to set.—^z So Judg. 5. 8.—^a Ch. 14. 1, 4.—^b Or, standing camp.

It is very likely that, in the former wars, the Philistines carried away all the smiths from Israel, as Porsenna did in the peace which he granted to the Romans; not permitting any iron to be forged except for the purposes of agriculture: *Ne ferro, nisi in agriculturâ uterentur*. The Chaldeans did the same to the Jews, in the time of Nebuchadnezzar: they carried away all the artificers, 2 Kings xxiv. 14. Jer. xxiv. lxxix. 2. And in the same manner did Cyrus treat the Lydians. *Herod. lib. i. c. 145*. See several examples in *Calmet*.

Verse 20. *But all the Israelites went down to the Philistines*] We find from this that they did not grant them as much as Porsenna did to the Romans; he permitted the people to manufacture the implements of husbandry.

Verse 21. *Yet they had a file*] The Hebrew *פֶּסֶל* *petsirah*, from *פָּסַר* *patsar*, to rub hard, is translated very differently by the versions, and by critics. Our translation may be as likely as any: they permitted them the use of files, (I believe the word means grindstone,) to restore the blunted edges of their tridents, axes, and goads.

Verse 22. *In the day of battle—there was neither sword nor spear*] But if the Israelites enjoyed such profound peace, and undisturbed dominion under Samuel, how is it that they were totally destitute of arms, a state which argues the lowest circumstances of oppression and vassalage? In answer to this we may observe, that the bow and the sling were the principal arms of the Israelites; for these they needed no smith: the most barbarous nations, who have never seen iron, have nevertheless bows and arrows; the arrow heads generally made of flint. Arrows of this kind are found among the inhabitants of the South-sea Islands;

Jonathan purposes to attack I. SAMUEL. *a garrison of the Philistines.*

and even axes, and different implements of war, all made of stone, cut and polished by stone, are frequent among them. The arms of the aboriginal Irish have been of this kind: I have frequently seen heads of *axes* and *arrows* of stone, which have been dug up out of the ground; and formed with considerable taste and elegance. The former, the common people term *thunderbolts*; the latter, *elf-stones*.

Now, it is possible that the Israelites had still *bows* and *arrows*; these they could have without the *smith*: and it is as likely that they had *slings*; and for these they needed none. But

then these were *missiles*; if they came into close fight, they would avail them nothing: for attacks of this kind they would require *swords* and *spears*; of these none were found but with Saul and Jonathan.

We see, in this chapter, Israel brought to as low a state as they were under Eli; when they were totally discomfited, their priests slain, their ark taken, and the judge dead. After that they rose by the strong hand of God; and in this way they are now to rise, principally by means of David, whose history will soon commence.

CHAPTER XIV.

Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, 1. Saul and his army, with Ahiah the priest, tarry in Gibeah, 2, 3. Jonathan plans his attack of the Philistine garrison, 4—10. He and his armour-bearer climb over a rock; attack and rout the garrison, 11—15. Saul and his company, seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16—23. Saul lays every man under a curse who shall eat food until the evening; in consequence of which the people are sorely distressed, 24—26. Jonathan, not hearing the adjuration, eats a little honey, which he found on the ground, 27—30. The Philistines being defeated, the people seize on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent, 31—34. He builds an altar there, 35. Inquires of the Lord if he may pursue the Philistines by night, but receives no answer, 36, 37. Attributes this to some sin committed by some unknown person; makes inquiry by lot; and finds that Jonathan had tasted the honey, on which he purposes to put him to death, 38—44. The people interpose, and rescue Jonathan, 45. Saul fights against the Moabites, Ammonites, and Amalekites, 46—48. An account of the family of Saul, 49—52.

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NOW ^a it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree which is in Migron: and the people that were with him were ^b about six hundred men;

3 And ^c Ahiah, the son of Ahitub, ^d I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^e wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by

^a Or, there was a day.—b Ch. 13. 15.—c Chap. 22. 9, 11, 20. called Ahimelech.—d Ch. 4. 21.—e Ch. 2. 28.

NOTES ON CHAPTER XIV.

Verse 1. *Come, and let us go over*] This action of Jonathan was totally contrary to the laws of war; no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a divine influence.

The *armour-bearer* is the origin of what we call *esquire*, from *escu*, old French, a *shield*: *armiger* is the Latin, from *arma*, weapons, and *gero*, I bear. In the times of chivalry, the *armiger*, or *esquire*, was the *servant* of the knight, who went after him, and carried his lance, shield, &c. It is now, strange to tell, a title of honour!

Verse 2. *Under a pomegranate tree*] Under *Rimmon*, which not only signifies a *pomegranate tree*, but also a strong rock, in which six hundred Benjamites took shelter, Judg. xx. 45. Probably it was in this very rock that Saul and his six hundred men now lay hidden.

which Jonathan sought to go over ^f unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The ^g fore-front of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD, ^h to save by many or by few.

7 And his armour-bearer said unto

^f Ch. 13. 23.—g Heb. *tooth*.—h Judg. 7. 4, 7. 2 Chron. 14. 11. 1 Mac. 3. 18.

Verse 3. *Ahiah, the son of Ahitub*] Phinehas, son of Eli the high priest, had two sons, Ahitub and Ichabod; the latter was born when the ark was taken, and his mother died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

Wearing an ephod] That is, performing the functions of the high priest. This man does not appear to have been with Saul, when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. *The name of the one was Bozez*] Slippery; and the name of the other Seneh, treading down. Targum.

Verse 6. *Let us go over*] Moved, doubtless, by a divine impulse.

There is no restraint to the LORD] This is a fine sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. *Behold, I am with thee*] I shall

A. M. 2917. him, Do all that *is* in thine
B. C. 1087. heart: turn thee; behold, I
An. Exod. Isr. am with thee according to
404. thy heart.
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8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, ¹Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for ^kthe LORD hath delivered them into our hand: and ^lthis *shall* be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his ar-

mour-bearer after him; and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ^ma half-acre of land, *which* a yoke of oxen might plough.

15 ¶ And ⁿthere was trembling in the host, in the field, and among all the people: the garrison, and ^othe spoilers, they also trembled, and the earth quaked: so it was ^pa ^rvery great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they ^swent on beating down *one another*.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul

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Heb. *be still*.—^k1 Mac. 4. 30.—^lSee Gen. 24. 14. Judg. 7. 11.
^mOr, *half a furrow of an acre of land*. Judg. 7. 21.

ⁿ2 Kings 7. 7. Job 18. 11.—^oCh. 13. 17.—^pHeb. *a trembling of God*.—^rGen. 35. 5.—^sVer. 20.

accompany thee whithersoever thou goest; and share all thy dangers.

Verse 9. *If they say thus unto us*] Jonathan had no doubt asked this as a sign from God; exactly as Eliezer, the servant of Abraham, did, Gen. xxiv. 12.

Verse 12. *Come up to us, and we will show you a thing*] This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will show you how well fortified we are; and how able to quell all the attacks of your countrymen.

Verse 13. *Jonathan climbed up*] It seems he had a part of the rock still to get over. When he got over he began to slay the guards, which were about twenty in number: these were a sort of outpost, or advanced guard to the garrison.

Slew after him] Jonathan knocked them down, and the armour-bearer despatched them. This seems to be the meaning.

Verse 14. *A half-acre of land*] The ancients measured land by the quantum which a yoke of oxen could plough in a day. The original is obscure, and is variously understood. It is probably a proverbial expression for a *very small space*.

Verse 15. *There was trembling in the host*] They were terrified and panic-struck; the people in general round about; those in the garrison, the spoilers, and the whole country, were struck with terror; the commotion was universal, and most extraordinary. The trem-

bling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country; though God might have interposed in an extraordinary manner, and produced a real earthquake; but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. *The watchmen of Saul*] Those who were sent out as scouts to observe the motions of the army.

Melted away] There was no order in the Philistinian camp; and the people were dispersing in all directions. The Vulgate has, *Ei ecce multitudo prostrata*, "And behold the multitude were prostrate;" many lay dead upon the field, partly by the sword of Jonathan and his armour-bearer, and partly by the swords of each other, ver. 20.

Verse 17. *Number now*] Saul perceived that the Philistines were routed, but could not tell by what means; supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. *Bring hither the ark of God*] He wished to inquire what use he should make of the present favourable circumstances; and to proceed in the business as God should direct.

Verse 19. *While Saul talked unto the priest*] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention: and, finding there was no time to lose, he immediately collected his men and fell on them.

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' talked unto the priest, that the "noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him ^v assembled themselves, and they came to the battle; and, behold, ^w every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which ^x had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in battle.

23 ^y So the LORD saved Israel that day: and the battle passed over ^z unto Beth-aven.

24 [†] And the men of Israel were distressed that day; for Saul had ^a adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 ^b And all *they* of the land came

to a wood; and there was ^c honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ^d faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 [†] And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* ^e with the blood.

^t Numb. 27. 21.—^u Or, tumult.—^v Heb. *were cried together*.
^w Judg. 7. 22. 2 Chron. 20. 23.—^x Ch. 13. 6.—^y Exod. 14. 30.
^z Psa. 44. 6, 7. Hos. 1. 7.—^a Ch. 13. 5.

^a Josh. 6. 26.—^b Deut. 9. 28. Matt. 3. 5.—^c Exod. 3. 8.
Numb. 13. 27. Matt. 3. 4.—^d Or, *weary*.—^e Lev. 3. 17. & 7.
26. & 17. 10. & 19. 26. Deut. 12. 16, 23, 24.

Verse 21. *The Hebrews that were with the Philistines*] We may understand such as they held in bondage, or who were their servants. Instead of Hebrews, the Septuagint read *ἐν δούλοις*, the slaves; from which it is evident that, instead of עֲבָדִים *Abarim*, Hebrews, they found in their text עֲבָדִים *abadim*, servants. But this reading is not countenanced by any other version, nor by any MS. yet discovered.

Verse 22. *The men—which had hid themselves*] See chap. xiii. 6.

The Vulgate and the Septuagint add here, *And there were with Saul about ten thousand men*: but this is supported by no other authority.

Verse 24. *Saul had adjured the people*] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands; and, therefore, he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention; for, as the people were exhausted for want of food, they could not continue the pursuit of their enemies:

had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver. 30.

Verse 25. *There was honey upon the ground*] There were many wild bees in that country; and Judea is expressly said to be a land flowing with milk and honey.

Verse 26. *The honey dropped*] It seems to have dropped from the trees on the ground. *Honey dew*s, as they are called, are not uncommon in most countries. And this appears to have been something of this kind.

Verse 27. *His eyes were enlightened*] Hunger and fatigue affect and dim the sight: on taking food, this affection is immediately removed. This most people know to be a fact.

Verse 31. *They smote the Philistines—from Michmash to Ajalon*] The distance, Calmet states, to be three or four leagues.

Verse 32. *The people did eat them with the blood.*] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

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33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

35 ¶ And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines?

^a Or, dealt treacherously.—^b Heb. in his hand.—^c Ch. 7. 17.—^d Heb. that altar he began to build unto the LORD. ^e Ch. 23. 26.—^f Josh. 7. 14. Ch. 10. 19.

Verse 33. Roll a great stone unto me] Probably this means that they should set up an altar to the Lord, on which the animals might be properly slain; and the blood poured out upon the earth: and a large stone was erected for an altar.

Verse 35. Saul built an altar] And this, we are informed, was the first he had built: Samuel, as prophet, had hitherto erected the altars; and Saul thought he had sufficient authority to erect one himself, without the prophet, as he had once offered sacrifice without him.

Verse 36. Then said the priest] It is evident that Ahiah doubted the propriety of pursuing the Philistines that night; and, as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the Lord.

Verse 37. He answered him not that day.] Why was this answer delayed? Surely Jonathan's eating the honey was no sin. This could not have excited God's displeasure. And yet the lot found out Jonathan! But did this argue that he had incurred guilt in the sight of God? I answer, it did not; for Jonathan was delivered, by the authority of the people, from his father's rash curse: no propitiation is offered for his supposed transgression, to induce God to pardon it; nor do we find any displeasure of God manifested on the occasion. See below.

Verse 41. LORD God of Israel, Give a perfect lot.] Both the Vulgate and Septuagint add much to this verse:—And Saul said to the Lord God of Israel, Lord God of Israel, give judg-

wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the chief of the people; and know and see wherein this sin hath been this day:

39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jona-

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^m Heb. corners. Judg. 20. 2.—ⁿ 2 Sam. 12. 5.—^o Or, show the innocent.—^p Prov. 16. 33. Acts 1. 24.—^q Josh. 7. 16. Ch. 10. 20. 21.—^r Heb. went forth.—^s Josh. 7. 19.

ment. Why is it that thou hast not answered thy servant to-day? If the iniquity be in me, or Jonathan my son, make it manifest. Or, if this iniquity be in thy people, give sanctification?

Verse 42. And Jonathan was taken.] The object of the inquiry most evidently was, "Who has gone contrary to the king's adjuration to-day?" The answer to that must be, JONATHAN. But was this a proof of the divine displeasure against the man? By no means: the holy oracle told the truth; but neither that oracle, nor the God who gave it, fixed any blame upon Jonathan; and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people, by night, in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive: Let us go down after the Philistines by night, and spoil them unto the morning light, and let us not leave a man of them; that is, Let us burn, waste, destroy, and slay all before us! Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites, who resided among the Philistines? Besides, was there not a most manifest reason in the people why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the flesh with the blood: and, however sacrifices might be offered to atone for this transgression of the law, they must continue

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than told him, and said, "I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die."

44 And Saul answered, "God do so, and more also: " for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: "as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of " Ammon, and against Edom, and against the kings of "Zobah, and against the Philistines:

^c Ver. 27.—^v Ruth 1. 17.—^w Ver. 39.—^x 2 Sam. 14. 11. 1 Kings 1. 52. Luke 21. 18.—^y Ch. 11. 11.—^z 2 Sam. 10. 6.

unclean till the evening. Here were reasons enough, why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die, Jonathan.*] To save thy rash oath! So must John Baptist's head be taken off at the desire of an impure woman; because a Herod had sworn to give her whatever she might request! Unfeeling brute! However, the king was JUDGE. But what said the people, who were the JURY?

Verse 45. *And the people said*] "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground." Here was a righteous and impartial jury, who brought in a verdict according to the evidence. No man should die but for a breach of the law of God: but Jonathan hath not broken any law of God; therefore, Jonathan should not die. And because he should not, therefore he shall not.

He hath wrought with God this day.] God has been commander in chief; Jonathan has acted under his directions.

So the people rescued Jonathan] And God testified no displeasure; and perhaps he permitted all this that he might correct Saul's propensity to rashness and precipitancy. To help to correct this propensity in any of my readers, I will subjoin to the end of this chapter a very instructive fable from the Persian.

Verse 47. *So Saul took the kingdom*] The Targum appears to give the meaning of this expression: "Saul prospered in his government over Israel." And the proofs of this prosperity are immediately subjoined.

Fought against all his enemies] Of the wars

and whithersoever he turned himself, he vexed them.

48 And he ^agathered a host, and ^bsmote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now ^cthe sons of Saul were Jonathan, and Ishui, and Melchishua; and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was ^dAbner, the son of Ner, Saul's uncle.

51 ^eAnd Kish was the father of Saul; and Ner, the father of Abner, was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, ^fhe took him unto him.

^a Or, wrought mightily.—^b Ch. 15. 3, 7.—^c Ch. 31. 2
¹ Chron. 8. 33.—^d Heb. Abner.—^e Ch. 9. 1.—^f Ch. 8. 11.

which are mentioned here we have no particulars: they must have endured a long time; and have been, at least in general, successful.

Verse 48. *Smote the Amalekites*] This war is mentioned in the following chapter.

Verse 49. *Now the sons of Saul*] We do not find Ishbosheth here. Calmet says, it was "because he was too young, and did not go with him to the war; for he mentions only those who were with him." Why then mention his daughters and his wife? Did they go with him to the war?

Verse 52. *When Saul saw any strong man*] This was very politic. He thus continued to recruit his army with strong and effective men.

On verse 45, I have referred to an instructive fable, entitled, "*The Fatal Effects of precipitation*," from the Ayar Danush of Abul Fuzl. It is as follows:

"A hermit, after long experience of the uncomfortableness of a solitary life, had a mind to become a husband, and consulted on the occasion a person well acquainted with that state.

"His friend told him the resolution was judicious, there being many advantages resulting from matrimony. That it subdued unlawful desires, which are continually obtruding themselves upon the imagination in a state of celibacy; moreover, that justice requires us to perpetuate in our posterity those blessings which we have received from our ancestors; besides, that a virtuous woman is the ornament of a man's house, and the comfort of his life. But, says he, be careful in making your choice.

"The hermit asked him of what condition she should be? He replied, 'Take the daughter of a religious, friendly man, whom you may make your confidant upon all occasions. But

have nothing to say with three kinds of women: a widow, if she is always extolling her deceased husband; neither a woman whose relations have conferred favours upon you; nor one who, whenever she sees you, speaks in a faint tone, and affects a delicate, languid air.*

"He thanked his friend for imparting so much of his experience in the ways of women; and begged he would farther instruct him in regard to what age was most eligible. His friend answering, said, 'Make choice of a young girl; for the company of an old woman sickens and debilitates a man. The sages say, there are the fairest prospects of happiness and safety with women from fourteen to twenty years of age; from twenty to thirty, they are peaceable and quick; from thirty to forty they covet children and wealth; from forty to fifty they are ambitious of fame, and are full of tricks and hypocrisy; but a wife turned off fifty is the plague of a man's life, and the destruction of his reputation and fortune.' The hermit then made inquiry as to her person. Says the friend, 'The most valuable properties in a wife are virtue and good nature; so that she who possesses not these qualities, (though beautiful as an angel,) will prove a curse for life. But a woman of a good disposition, be she ever so ugly, is an inestimable treasure.'

"To shorten the story—the hermit, after a long search, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

"He was then impatient to have children; but, seeing no appearance of his hopes being fulfilled, he incessantly prayed God to bestow upon him a son. At length his wife became pregnant; the hermit, filled with delight, was always talking about his son. One day, says he to his wife, 'I now hope we shall soon have a sweet, beautiful boy, and I will give him a suitable name. I shall take great pleasure in labouring to furnish means for his education; and I will teach him so to tread in the paths of righteousness, that he shall become a guide to the faithful.

"At length his wife was delivered of a fine boy; he returned thanks to God, and made grateful offerings. Day and night was he about the cradle; so that his whole time was spent in nursing.

"One day the mother, upon going to the bath, committed the infant to the father's care, entreating him not to stir from the cradle till she came back.

"The wife was hardly departed before the king who then reigned sent for the husband. Since it was impossible to delay obeying the royal summons, he went to court, after having entrusted the child to the care of a favourite mongoose,* which had been bred up in the family. No sooner was he out of sight than a large snake made its appearance, and was

crawling toward the cradle: when the mongoose saw the child's life in danger, he instantly seized the snake by the back of the neck, and destroyed it. Soon after, when the hermit returned from court, the mongoose, who had been wallowing in the snake's blood, conscious of the good he had done, ran out to meet his master. The master, seeing the mongoose stained with blood, imagined he had killed the child: and, without making any farther reflection or inquiry, struck the poor little faithful animal such a blow with his stick, that he instantly expired. When he came into the house, and saw the child safe, and the snake dead by the side of the cradle, he smote his breast for grief, accusing himself of rashness and ingratitude toward the mongoose. While he was uttering these woful lamentations, in comes his wife; who, having learned the cause of his distress, blames him for his want of reflection. He confesses his indiscretion; but begs her not to add reproaches to his distress, as reproof could now avail nothing. 'True,' says she, 'advice can be of no service in the present instance; but I want to rouse your mind to reflection, that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitation and want of reflection; which is well exemplified in the story of the king and the hawk.'

"I have heard that a king of Persia had a favourite hawk. Being one day on a hunting party, with his hawk upon his hand, a deer started up before him; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chace. The king, being thirsty, rode about in quest of water, till, having reached the foot of a mountain, he discovered some water trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and overset the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock: when the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings and threw it down; at which the king was so enraged that he flung the bird with such force against the ground that he killed it.

"At this time the table-decker came up: he took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock: but, not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain, and fill the cup at the fountain head.

"The table-decker having reached the top of the mountain, saw a large dragon lying dead at the spring; and his poisonous foam, mixing with the water, fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

"When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk; made many reflections upon the destructive consequences of precipitancy and thoughtlessness: and, during the remainder of his life,

* The *mongoose* of the Oriental writers, is the *viverra ichneumon* of Linnaeus: it is a very beautiful animal, about the size of a small cat, of a gray or ash colour, longish stiff hair, with a fine down underneath; a sharp pointed nose, exceedingly bright eyes, and long sharp teeth. It is the inveterate foe of serpents of all kinds: is domesticated in India, and kills rats, mice, and snakes of every sort. It is very faithful, and very affectionate. I had one of these beautiful animals that used to attend me in my study; leap on my knee while engaged at my table; and sleep there for two hours at a time. This faithful and affectionate creature died of a regular consumption, not being able to bear the winter's cold of our climate.—A. C.

the arrow of regret was continually ranking in his breast."

Thus ends the fable on the *fatal effects of precipitancy*: but, were we to go to *real life*, we might find numerous *effects* of this same vice; and still *much more fatal*. He who acts under the immediate impulse of every passion, without *reason* or *reflection*, must act *rashly* and *precipitately*. Not only the lower orders of animals, but wives, husbands, children, parents, and friends, have fallen victims to this vice, which brought Saul almost to the point of

slaying the greatest man in Israel, and imbruing his hands in his son's blood.

The advice of an ancient philosopher to a Roman emperor, is a good one: "Cæsar, whenever thou art angry, take heed that thou neither say nor do any thing till thou have distinctly repeated to thyself the twenty-four letters of the alphabet." Reader, if thou have no higher a corrective, use this. Do nothing *rashly*; remember the eye of God is ever upon thee: a man, in an unguarded moment, may do what may bring himself to an untimely end.

CHAPTER XV.

Samuel sends Saul to destroy the Amalekites, and all their substance, 1—3. Saul collects an immense army, and comes against their city, 4, 5. He desires the Kenites to remove from among the Amalekites, 6. He smites the Amalekites, and takes their king Agag prisoner, and saves the best of the spoil, 7—9. The Lord is displeased, and sends Samuel to reprove him, 10, 11. The conversation between Samuel and Saul in which the latter endeavours to justify his conduct, 12—23. He is convinced that he has done wrong, and asks pardon, 24—31. Samuel causes Agag to be slain; for which he assigns the reasons, 32—35.

A. M. 2925.
B. C. 1079.
An. Exod. Isr.
412.

Anno ante
I. Olymp. 303.

SAMUEL also said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD."

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people to-

a Ch. 9. 16.—b Exod. 17. 8, 14. Numb. 24. 20. Deut. 25. 17, 18, 19.—c Lev. 27. 28, 29. Josh. 6. 17, 21.—d Or, fought.
e Numb. 24. 21. Judg. 1. 16. & 4. 11.

NOTES ON CHAPTER XV.

Verse 1. *The LORD sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember that which Amalek did*] The Amalekites were a people of Arabia Petraea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty toward the Israelites on their coming out of Egypt. See Numb. xvii. 8, &c. and the notes there.

They came upon them when they were faint and weary, and smote the hindmost of the people—those who were too weak to keep up with the rest. See Deut. xxv. 18. And God then purposed that Amalek, as a nation, should be blotted out from under heaven: which purpose was now fulfilled by Saul upward of four hundred years afterward!

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given; all the reasons of it we do not know: but this we know well, the Judge of all the earth doth right. This war was not for plunder; for God commanded that all the property, as well as all the people, should be destroyed.

Verse 4. *Two hundred thousand—and ten*

gether, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

A. M. 2925.
B. C. 1079.
An. Exod. Isr.
412.
Anno ante
I. Olymp. 303.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites."

7 ¶ And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

f Gen. 18. 25. & 19. 12, 14. Rev. 18. 4.—g Exod. 18. 10, 19. Numb. 10. 29, 32.—h Chap. 14. 48.—i Gen. 2. 11. & 25. 18
k Gen. 16. 7.

thousand] The Septuagint, in the London Polyglott, have FOUR HUNDRED thousand companies of Israel, and THIRTY thousand companies of Judah. The Codex Alexandrinus has TEN thousand of each. The Complutensian Polyglott has TWO HUNDRED thousand companies of Israel, and TEN thousand of Judah. And Josephus has FOUR HUNDRED thousand of Israel, and THIRTY thousand of Judah. All the other versions are the same with the Hebrew text; and there is no difference in the MSS.

Verse 5. *Saul came to a city of Amalek*] I believe the original should be translated, *And Saul came to the city Amalek*: their capital being called by the name of their tribe.

Verse 6. *Said unto the Kenites*] The Kenites were an ancient people: Jethro, the father-in-law of Moses, was a Kenite. Jobab his son, (if the same person be not meant,) was guide to the Hebrews through the wilderness. They had a portion of the promised land, near to the city Arad. See Judg. i. 16. And for more particulars concerning them and the Amalekites, see the notes on Numb. xxiv. 20, 21.

Verse 7. *From Havilah—to Shur*] From Pelusium in Egypt, unto the Red sea. Josephus. But Havilah lay eastward from the Red sea: the Amalekites lay between this and the way to Egypt toward Shur.

A. M. 2925.
B. C. 1079.
An. Exod. Isr.
412.
Anno ante
X. Olymp. 303.

8 And ¹he took Agag the king of the Amalekites alive, and ^mutterly destroyed all the people with the edge of the sword.

9 But Saul and the people ⁿspared Agag, and the best of the sheep, and of the oxen, and ^oof the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 ^pIt repenteth me that I have set up Saul to be king: for he is ^rturned back from following me, ^sand hath not performed my commandments. And it ^tgrieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^uCarmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, ^vBlessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: ^wfor the people spared the best of the sheep and of the oxen, to sacrifice unto the

¹ See 1 Kings 20. 34, 35, &c.—^m See Ch. 30. 1.—ⁿ Ver. 3, 15.—^o Or, of the second sort.—^p Ver. 35. Gen. 6. 6, 7. 2 Sam. 24. 16.—^r Josh. 22. 16. 1 Kings 9. 6.—^s Ch. 13. 13. Ver. 3. 9. ^t Ver. 35. Ch. 16. 1.—^u Josh. 15. 55.—^v Gen. 14. 19. Judg. 17. 2. Ruth 3. 10.

Verse 11. *It repenteth me that I have set up Saul*] That is, I placed him on the throne; I intended, if he had been obedient, to have established his kingdom. He has been disobedient: I change my purpose, and the kingdom shall not be established in his family. This is what is meant by God's *repenting*: changing a purpose according to conditions already laid down, or mentally purposed.

Verse 12. *He set him up a place*] Literally, a hand, ^y yad. Some say it was a monument; others, a triumphal arch: probably it was no more than a hand, pointing out the place where Saul had gained the victory. *Absalom's pillar* is called the hand of Absalom, 2 Sam. xviii. 18.

Verse 15. *The people spared the best of the sheep*] It is very likely that the people did spare the best of the prey: and it is as likely that Saul might have restrained them if he would.

LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, ^xWhen thou wast little in thine own sight, *wast* thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until ^ythey be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, ^zI have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 ^aBut the people took of the spoil, sheep, and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, ^bHath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, ^cto obey is better than sacrifice, and to hearken than the fat of rams.

^w Ver. 9, 21. Gen. 3. 12. Prov. 28. 13.—^x Ch. 9. 21.—^y Heb. they consume.—^z Ver. 13.—^a Ver. 15.—^b Psa. 50. 8, 9. Prov. 21. 3. Isai. 1. 11, 12, 13, 16, 17. Jer. 7. 22, 23. Mic. 6. 6, 7, 8. Heb. 10. 6-9.—^c Eccles. 5. 1. Hos. 6. 6. Matt. 5. 24. & 9. 13 & 12. 7. Mark 12. 33.

That they might not love war, God had interdicted spoil and plunder; so the war was undertaken merely from a sense of duty, without any hope of enriching themselves by it.

Verse 17. *Little in thine own sight*] Who can bear prosperity? Is it not of the Lord's great goodness that the majority of the inhabitants of the earth are in comparative poverty?

Verse 21. *To sacrifice unto the LORD*] Thus he endeavours to excuse the people. They did not take the spoil in order to enrich themselves by it, but to sacrifice unto the Lord; and did not this motive justify their conduct?

Verse 22. *Hath the LORD as great delight, &c.*] This was a very proper answer to, and refutation of, Saul's excuse. Is not obedience to the will of God the end of all religion: of its rites, ceremonies, and sacrifices?

A. M. 2925.
B. C. 1079.
An. Exod. Isr.
412.
Anno ante
I. Olymp. 303.

23 For rebellion is as the sin of ^d witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, ^e he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I ¹ feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: ^a for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, ⁱ he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, ^k The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou.*

29 And also the ^l Strength of Israel

^d Heb. *divination*. Deut. 18. 10.—^e Chap. 13. 14.—^f See 2 Sam. 12. 13.—^g Exod. 23. 2. Prov. 29. 25. Isai. 51. 12, 13. ^h See Ch. 2. 30.—ⁱ See 1 Kings 11. 30.—^k Ch. 28. 17, 18. 1 Kings 11. 31.

Verse 23. *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.* This is no translation of those difficult words, הכחש והתקבצות קסם מרי וזרפם *ki chat-tath kesem meri ve-aven ve-teraphim ha-petsar*. It appears to me that the three nouns which occur first in the text, refer each to the three last in order. Thus, חטאת *chattath*, TRANSGRESSION, refers to און *aven*, INIQUITY; which is the principle whence transgression springs. קסם *kesem*, DIVINATION, refers to זרפם *teraphim*, consecrated images, or *telesms*, vulgarly *talismans*, used in incantations. And מרי *meri*, REBELLION, refers evidently to הכחש *ha-petsar*, STUBBORNNESS; whence rebellion springs. The meaning, therefore, of this difficult place, may be the following: As transgression comes from iniquity, divination from teraphim, and rebellion from stubbornness; so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the versions are different.

Verse 24. *I have sinned—because I feared the people* This was the best excuse he could make for himself: but had he feared God more, he need have feared the PEOPLE less.

Verse 25. *Pardon my sin* Literally, *bear my sin*; take it away: forgive what I have done against thee, and be my intercessor with God, that he may forgive my offence against him: *turn again with me, that I may worship the Lord.*

Verse 26. *I will not return with thee* I can-

not will not lie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet ^o honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, ^o As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to ^p Gibeah of Saul.

35 And ^r Samuel came no more to see Saul until the day of his death: nevertheless Samuel ^s mourned for Saul: and the LORD ^t repented that he had made Saul king over Israel.

¹ Or, *eternity*, or, *victory*.—^m Numb. 23. 19. Ezek. 24. 14. 2 Tim. 2. 13. Tit. 1. 2.—ⁿ John 5. 44. & 12. 43.—^o Exod. 17. 11. Numb. 14. 45. See Judg. 1. 7.—^p Ch. 11. 4.—^q See Ch. 19. 24.—^r Ver. 11. Ch. 16. 1.—^s Ver. 11.

not acknowledge thee as king, seeing the Lord hath rejected thee.

Verse 29. *The Strength of Israel will not lie* What God has purposed, he will bring to pass; for he has all power in the heavens and in the earth: and he will not *repent*, change his purpose, concerning thee.

We may say it was some extenuation of Saul's fault, that the people insisted on preserving the best of the prey; for who could resist the demands of a victorious mob? But his crime was in *consenting*: had he not, the crime would have been theirs alone.

Verse 32. *Agag came unto him delicately.* The Septuagint have τρεμαρ, *trembling*; the original, מאדאנח קטין *maadanoch katin*, delicacies: probably איש *ish*, man, understood; a man of delights, a pleasure-taker: the Vulgate, *pinguissimus et tremens*, "very fat and trembling."

Surely the bitterness of death is past. Almost all the versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Verse 33. *As thy sword hath made women childless* It appears that Agag had forfeited his life by his own personal transgressions; and that his death now was the retribution of his cruelties.

And Samuel hewed Agag in pieces 1. What Samuel did here he did in his magisterial capacity: and, 2. It is not likely he did it by his own sword, but by that of an executioner. What

kings, magistrates, and generals, do in an official way by their subjects, servants, or soldiers, they are said to do themselves: *qui facit per alterum, facit per se.*

Verse 35. *And Samuel came no more to see Saul*] But we read, chap. xix. 22-24. that *Saul went to see Samuel* at Naioth; but this does

not affect what is said here. From this time Samuel had no connexion with Saul; he never more acknowledged him as king: he mourned and prayed for him; and continued to perform his prophetic functions at Ramah, and at Naioth, superintending the school of the prophets in that place.

CHAPTER XVI.

Samuel is sent from Ramah to Beth-lehem, to anoint David, 1-13. The Spirit of the Lord departs from Saul, and an evil spirit comes upon him, 14. His servants exhort him to get a skilful harper to play before him, 16. He is pleased with the counsel, and desires them to find such a person, 17. They recommend David, 18. He is sent for, comes, plays before Saul, and finds favour in his sight, 19-23.

A. M. 2941.
B. C. 1063.
An. Exod. Isr.
428.
Anno ante
I. Olymp. 287.

AND THE LORD said unto Samuel, ^a How long wilt thou mourn for Saul, seeing ^b I have rejected him from reigning over Israel? ^c Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for ^d I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take a heifer ^e with thee, and say, ^f I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and ^g I will show thee what thou shalt do: and ^h thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ⁱ trembled at his ^k coming, and said, ^l Comest thou peaceably?

^a Ch. 15. 35. ^b Ch. 15. 23. ^c Ch. 9. 16. 2 Kings 9. 1. ^d Psa. 78. 70. & 89. 19, 20. Acts 13. 22. ^e Heb. *in thine hand*. ^f Ch. 9. 12. & 20. 29. ^g Exod. 4. 15. ^h Ch. 9. 16. ⁱ Ch. 21. 1. ^k Heb. *meeting*. ^l 1 Kings 2. 13. 2 Kings 9. 22. ^m Exod. 19.

NOTES ON CHAPTER XVI.

Verse 1. *Fill thine horn with oil*] *Horns* appear to have been the *ancient* drinking vessels of all nations; and we may suppose that most persons, who had to travel much, always carried one with them, for the purpose of taking up water from the fountains to quench their thirst. Such a *horn* had Samuel; and, on this occasion, he was commanded to fill it with *oil*, for the purpose of consecrating a king over Israel, from among the sons of Jesse.

Verse 2. *Take a heifer with thee, and say, I am come to sacrifice*] This was strictly true; Samuel *did* offer a sacrifice: and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But he did not tell the principal design of his coming; had he done so, it would have produced *evil* and *no good*: and, though no man, in any circumstances, should ever tell a lie; yet, in all circumstances, he is not obliged to tell the *whole* truth; though in every circumstance he must tell *nothing but the truth*; and, in every case, so tell that truth that the hearer shall not believe a lie by it.

Verse 3. *Call Jesse to the sacrifice*] The

5 And he said, Peaceably: ^{A. M. 2941.} I am come to sacrifice unto ^{B. C. 1063.} the LORD: ^{An. Exod. Isr.} sanctify your- ^{428.} selves, and come with me to ^{Anno ante} the sacrifice. And he sanctified Jesse ^{I. Olymp. 287.} and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on ⁿ Eliab, and ^o said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on ^p his countenance, or on the height of his stature; because I have refused him: ^r for the LORD *seeth* not as man *seeth*; for man ^s looketh on the ^t outward appearance, but the LORD looketh on the ^u heart.

8 Then Jesse called ^v Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

10, 14. ⁿ Ch. 17. 13, called *Elihu*. 1 Chron. 27. 18. ^o 1 Kings 12. 26. ^p Psa. 147. 10, 11. ^r Isai. 55. 8. ^s 2 Cor. 10. 7. ^t Heb. *eyes*. ^u 1 Kings 8. 39. 1 Chron. 28. 9. Psa. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24. ^v Ch. 17. 13.

common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the *whole burnt-offering*; this was entirely consumed.

Verse 4. *The elders of the town trembled at his coming*] They knew he was a prophet of the Lord; and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. *Sanctify yourselves*] Change your clothes, and wash your bodies in pure water; and prepare your minds, by meditation, reflection, and prayer; that, being in the spirit of sacrifice, ye may offer acceptably to the Lord.

Verse 7. *Man looketh on the outward appearance*] And it is well he should, and confine his looks to *that*; for when he pretends to sound the heart, he usurps the prerogative of God.

In what way were these communications made from God to Samuel? It must have been by direct inspirations into his heart. But what a state of holy familiarity does this argue between God and the prophet! I believe Moses himself was not more highly favoured than Samuel.

A. M. 2941. B. C. 1063. An. Exod. Isr. 428. Anno ante I. Olymp. 287.

9 Then Jesse made ^wSham-mah ^xto pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, ^yThere remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, ^zSend and fetch him: for we will not sit ^adown till he come hither.

12 And he sent, and brought him in. Now he *was* ^bruddy, and withal ^cof a beautiful countenance, and goodly to look to. ^dAnd the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and ^eanointed him in the midst of his

brethren: and ^fthe Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ ^gBut the Spirit of the LORD departed from Saul, and ^han evil spirit from the LORD ⁱtroubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* ^kbefore thee, to seek out a man *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^lplay with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants,

^w Ch. 17. 13.—^x *Shimeah*, 2 Sam. 13. 3. *Shimma*, 1 Chron. 2. 13.—^y Ch. 17. 12.—^z 2 Sam. 7. 8. Psa. 78. 70.—^a Heb. round.—^b Ch. 17. 42. Cant. 5. 10.—^c Heb. *fair of eyes*.—^d So Ch. 9. 17.—^e Ch. 10. 1. Psa. 89. 20.

Verse 10. *Seven of his sons*] This certainly was not done *publicly*; Samuel, Jesse, and his children, must have been in a *private* apartment, previously to the public feast on the sacrifice: for Samuel says, ver. 11. *We will not sit down till he (David) is come.*

Verse 12. *He was ruddy*] I believe the word here means *red-haired*; he had *golden locks*. Hair of this kind is ever associated with a delicate skin, and florid complexion.

Verse 13. *The Spirit of the LORD came upon David*] God qualified him to be governor of his people; by infusing such graces as wisdom, prudence, counsel, courage, liberality, and magnanimity.

Verse 14. *The Spirit of the LORD departed from Saul*] He was thrown into such a state of mind by the judgments of God, as to be deprived of any regal qualities which he before possessed. God seems to have taken what gifts he had, and given them to David; and then the evil spirit came upon Saul: for what God fills not, the devil will fill.

An evil spirit from the LORD] The evil spirit was either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed: it seems to have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt: that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages.

The theory of Dr. Scheuchzer, in his *Physica Sacra*, on the malady of Saul, is allowed to be very ingenious. It is in substance as follows: Health consists in a moderate tension of the *fibres*, which permits all the *fluids* to have an entire

^f See Numb. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. Ch. 10. 6. 10.—^g Ch. 11. 6. & 18. 12. & 28. 15. Judg. 16. 20. Psa. 51. 11. ^h Judg. 9. 23. Ch. 18. 10. & 19. 9.—ⁱ Or, *terrified*.—^j Gen. 41. 46. Ver. 21, 22. 1 Kings 10. 8.—^k Ver. 23. 2 Kings 3. 15.

freedom of circulation; and to the *spirits*, that of diffusing themselves through all the limbs: on the contrary, *disease* consists in tensions of the fibres morbidly weak, or morbidly strong. This latter seems to have been the case of Saul: and as the undulations of the air, which convey *sound*, communicate themselves to and through the most solid bodies; it is easy to suppose that, by the modulations of music, all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits; and thus induce calmness and tranquillity of mind. I believe this theory to be correct; and I should find no difficulty to amplify and to illustrate the subject. Even a skilful playing upon the harp was one means to bring a disordered state of the nervous and fibrous system into a capacity of affording such uninterrupted tranquillity to the mind as to render it capable of receiving the prophetic influence: see the case of Elisha, 2 Kings iii. 14, 15. It has been said—

"Musie has charms to sooth the savage breast."

This has been literally proved:—A musician was brought to play on his instrument while they were feeding a *savage lion* in the tower of London; the beast immediately left his food, came toward the grating of his den, and began to *move* in such a way as to show himself affected by the music. The musician ceased, and the lion returned to his food; he recommenced, and the lion left off his prey, and was so affected as to seem, by his motions, to dance with delight. This was repeatedly tried, and the effects were still the same.

Verse 18. *I have seen a son of Jesse*] Dr.

A. M. 2941. and said, Behold, I have
B. C. 1063. seen a son of Jesse the
An. Exod. Isr. 428. Beth-lehemite, that is cunning
Anno ante in playing, and ^ma
I. Olymp. 287. mighty valiant man, and a man of
war, and prudent in ⁿmatters, and a
comely person, and ^othe LORD is with
him.

19 Wherefore Saul sent messengers
unto Jesse, and said, Send me David
thy son; ^pwhich is with the sheep.

20 And Jesse ^rtook an ass laden with
bread, and a bottle of wine, and a kid,
and sent *them* by David his son unto
Saul.

^m Ch. 17. 32, 34, 35, 36.—ⁿ Or, speech.—^o Ch. 3. 19. & 18. 12,
14.—^p Ver. 11. Ch. 17. 15, 34.

Warburton supposes the story is anticipated
from ver. 14 to 23; and that the true chrono-
logy of this part of David's life is the following :
—1. David is anointed by Samuel.—2. Carries
provisions to his brethren in the army.—3. Fights
with and kills Goliath.—4. Is received into
the king's court.—5. Contracts a friendship with
Jonathan.—6. Incurs Saul's jealousy.—7. Re-
tires to his father's house.—8. Is, after some
time, sent for by Saul, to sooth his melancholy
with his harp.—9. Again excites Saul's jea-
lousy; who endeavours to smite him with his
javelin. This anticipation between the 14th
and 23d verse, comes in, in the order of time,
between verses 9 and 10 of chap. xviii. where
the breach is apparent.

Verse 20. Took an ass laden with bread] He
must send a present to Saul to introduce his
son; and this was probably the best he had.
Dr. Warburton pleads still farther on the pro-
priety of his rectification of the chronology in
this place. David had at this time vanquished
the Philistine; was become a favourite with
the people; had excited Saul's jealousy; and
retired to shun its bad effects. In the interim,
Saul was seized with the disorder in question;
and is recommended by his servants to try the
effects of music. They were acquainted with
David's skill on the harp, and likewise with
Saul's bad disposition toward him: the point
was delicate, it required to be managed with
address; and therefore they recommended Da-
vid in this artful manner. "As you must have
one constantly in attendance, both in court
and on your military expeditions, to be always
at hand on occasion, the son of Jesse will be-
come both stations well: he will strengthen
your camp, and adorn your court; for he is a
tried soldier, and of a graceful presence. You
have nothing to fear from his ambition; for
you saw with what prudence he went into vo-
luntary banishment, when his popularity had
incurred your displeasure?" Accordingly,
Saul is prevailed on; David is sent for, and

21 And David came to Saul, and ^sstood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when ^tthe evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

^r See Ch. 10. 27. & 17. 18. Gen. 43. 11. Prov. 18. 16.—^s Gen. 41. 46. 1 Kings 10. 8. Prov. 22. 29.—^t Ver. 14, 16.

succeeds with his music: This dissipates all former umbrage; and, as one who is ever to be in attendance, he is made Saul's armour-bearer. This sunshine still continued, till his great successes awakened Saul's jealousy afresh; and then the lifted javelin was to strike off all obligations. Thus we see what light is thrown upon the whole history, by the supposition of an anticipation in the latter part of this chapter; an anticipation the most natural, proper, and necessary, for the purpose of the historian. Thus reasons Bishop Warburton; and with very considerable plausibility, though the intelligent reader may still have his doubts.

Verse 23. The evil spirit from God] The word *evil* is not in the common Hebrew text; but it is in the *Vulgate*, *Septuagint*, *Targum*, *Syriac*, and *Arabic*; and in eight of Kennicott's and De Rossi's MSS., which present the text thus, ורוח אלהים רע ruach Elohim ra'ah, Spiritus Domini malus, the evil spirit of God. The *Septuagint* leave out θεος, of God, and have πνευμα πονηρον, the evil spirit. The *Targum* says, The evil spirit from before the Lord; and the *Arabic* has it, The evil spirit by the permission of God: this is at least the sense.

And the evil spirit departed from him.] The *Targum* says, And the evil spirit ascended up from off him. This considers the malady of Saul to be more than a natural disease.

There are several difficulties in this chapter: those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton; but there is still something more to be done, to make this point entirely satisfactory. Saul's evil spirit, and the influence of music upon it, are not easily accounted for. I have considered his malady to be of a mixed kind, natural and diabolical: there is too much of apparent nature in it to permit us to believe it was all spiritual; and there is too much of apparent supernatural influence, to suffer us to believe that it was all natural.

CHAPTER XVII.

The Philistines gather together against Israel, at Ephes-dammim; and Saul and his men pitch their camp near the valley of Elah, 1—3. Goliath of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, and proposes to end all contests by single combat; his armour is described, 4—11. Saul and his host are greatly dismayed, 12. David, having been sent by his father with provisions to his brethren in the army, hears the challenge; inquires into all the circumstances; thinks it a reproach to Israel that no man can be found to accept the challenge; is brought before Saul; and proposes to undertake the combat, 13—32. Saul objects to his youth and inexperience, 33. David shows the grounds on which he undertakes it, 34—37. Saul arms him with his own armour; but David, finding them an encumbrance, puts them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath, 38—40. The Philistine draws near; despises, defies, and curses him, 41—44. David retorts his defiance, 45—47. They draw near to each other; and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword, 48—51. The Philistines flee, and are pursued by the Israelites, 52, 53. David brings the head of the Philistine to Jerusalem, 54. Conversation between Saul and Abner concerning David: who is, in consequence, brought before Saul, 55—58.

A. M. 2941.
B. C. 1063.
An. Exod. Isr.
428.
Anno ante
I. Olymp. 287.

NOW the Philistines gathered together their armies to battle, and were gathered together at ^bShochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ^cEphes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ^eset the battle in array against the Philistines.

3 And the Philistines stood on a

^a Ch. 13. 5.—^b Josh. 15. 35. 2 Chron. 28. 18.—^c Or, the coast of Dammim, called Pasdammim, 1 Chron. 11. 13.

NOTES ON CHAPTER XVII.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened eight years after the anointing of David; and ten or twelve years after the war with the Amalekites. We have already seen that there was war between Saul and the Philistines all his days. See chap. xiv. 52.

Shochoh and Azekah] Places which lay to the south of Jerusalem, and to the west of Bethlehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity; but it is not known where. See Calmet.

Verse 2. *The valley of Elah*] Some translate this the turpentine valley, or the valley of the terebinth trees; and others, the valley of oaks. The situation of this valley is well known.

Verse 3. *The Philistines stood on a mountain*] These were two eminences, or hills, from which they could see and talk with each other.

Verse 4. *There went out a champion*] Our word champion comes from campus, the field; Campio est enim ille qui pugnât in campo, hoc est, in castris; Champion is he, properly, who fights in the field; i. e. in camps. A man well skilled in arms, strong, brave, and patriotic.

But is this the meaning of the original *ישׁוּב הַבְּנִים ish ha-benim*; a middle man, the man between two: that is, as here, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties, by what was termed camp-fight: hence the campio, or champion. The versions know not well what to make of this man. The Vulgate calls him *vir spurius*, a bastard; the Septuagint, *ἀνὴρ δυνατός*, a strong or powerful man; the Targum, *גבר מביינהו gabra mibbeynehon*, "a man from between them;" the Arabic, *رجل حيار rujil jibar*, "a great or gigantic man;" the Syriac is the same; and Josephus terms him *ἀνὴρ ταυμνησίστατος*, an immensely great man. The Vulgate has given him the notation of *spurius*, or *bastard*, because it considered the original

mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named ^eGoliath, of ^fGath, whose height was six cubits and a span.

5 And he had a helmet of brass upon his head, and he was ^garmed with a coat of mail; and the weight of the

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^d Heb. ranged the battle.—^e 2 Sam. 21. 19.—^f Josh. 11. 22.
^g Heb. clothed.

as expressing a son of two: i. e. a man whose parents were unknown. Among all these, I consider our word champion, as explained above, the best and most appropriate to the original terms.

Whose height was six cubits and a span.] The word cubit signifies the length from cubitus, the elbow, to the top of the middle finger, which is generally rated at one foot six inches. The span is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain; this is ordinarily nine inches. Were we sure that these were the measures, and their extent, which are intended in the original words, we could easily ascertain the height of this Philistine: it would then be nine feet nine inches; which is a tremendous height for a man.

But the versions are not all agreed in his height. The Septuagint read τεσσαράρατον καὶ στίβας, four cubits and a span; and Josephus reads the same. It is necessary, however, to observe, that the Septuagint, in the Codex Alexandrinus, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; eighteen inches, twenty inches and a half, and twenty-one inches. If we take the first measurement, he was nine feet nine; if the second, and read palm instead of span, with the Vulgate and others, he was ten feet seven inches and a half; if we take the last, which is the estimate of Grævius, with the span, he was eleven feet three inches; or, if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21·388 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the palm instead of the span, then the height will be 11 feet 3·012 inches. But I still think that the nine feet nine inches is the most reasonable.

Verse 5. *He was armed with a coat of mail*]

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B. C. 1063.
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287.
Anno ante
I. Olymp. 428.

coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and

h Or, forget.—i 2 Sam. 21. 19.—k Ch. 8. 17.

The words in the original שריון קששון *shirion kaskassim*, means a coat of mail, formed of plates of brass, overlapping each other like the scales of a fish, or tiles of a house. This is the true notion of the original terms.

With thin plates of brass or iron, overlapping each other, were the ancient coats of mail formed in different countries: many formed in this way may be now seen in the Tower of London.

The weight—five thousand shekels] Following Bishop Cumberland's tables, and rating the shekel at two hundred and nineteen grains, and the Roman ounce at four hundred and thirty-eight grains, we find that Goliath's coat of mail, weighing five thousand shekels, was exactly one hundred and fifty six pounds four ounces, avoirdupois. A vast weight for a coat of mail; but not at all out of proportion to the man.

Verse 6. Greaves of brass upon his legs] This species of armour may be seen on many ancient monuments. It was a plate of brass, (though perhaps sometimes formed of lamina, or plates like the mail,) which covered the shin, or forepart of the leg, from the knee down to the instep; and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg. VEGETIUS, de Re Militari, says, "Pedites Scutati etiam ferreas ocreas in dextris cruribus cohebantur accipere." The foot soldiers, called Scutati, from their particular species of shield, were obliged to use iron greaves on their right legs. One of these may be seen in the monument of the gladiator Buto, in Montfaucon; and another in the Mosaic pavement at Bognor, in Surrey.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their back; so that they appeared to rest or hang between the shoulders.

There are different opinions concerning this piece of armour; called here קרן *kiddon*. Some think it was a covering for the shoulders; others, that it was a javelin, or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41. and is translated a spear, Josh. viii. 18.

Verse 7. The staff of his spear was like a weaver's beam] Either like that on which the warp is rolled, or that on which the cloth is rolled. We know not how thick this was, because there were several sorts of looms; and the sizes of the beams very dissimilar. Our woollen, linen, cotton, and silk looms, are all

ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

l Ch. 11. 1.—m Ver. 26. 2 Sam. 21. 21.

different in the size of their beams. And I have seen several that I should not suppose too thick, though they might be too short, for Goliath's spear.

His spear's head weighed six hundred shekels of iron] That is, his spear's head was of iron, and it weighed six hundred shekels: this, according to the former computation, would amount to eighteen pounds twelve ounces.

And one bearing a shield] הונח *ha-tsinnah*, from *tsan*, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the *umbo*, a sharp protuberance in the middle; with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre. Taking the proportions of things unknown to those known, the armour of Goliath is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces! Plutarch informs us, that the ordinary weight of a soldier's panoply, or complete armour, was one talent, or sixty pounds; and that one Alcimus, in the army of Demetrius, was considered as a prodigy, because his panoply weighed two talents, or one hundred and twenty pounds.

Verse 8. I a Philistine] The Targum adds much to this speech. This is the substance: "I am Goliath the Philistine, of Gath, who killed the two sons of Eli, Hophni and Phinehas, the priests; and led into captivity the ark of the covenant of Jehovah, and placed it in the temple of Dagon, my god; and it remained in the cities of the Philistines seven months. Also, in all our battles I have gone at the head of the army; and we conquered and cut down men, and laid them as low as the dust of the earth; and to this day the Philistines have not granted me the honour of being chief of a thousand men. And ye, men of Israel, what noble exploit has Saul the son of Kish, of Gibeath, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me."

Verse 9. Then will we be your servants] Of this stipulation we hear nothing farther.

Verse 10. I defy] אני חרפתי *ani cherephati*, "I strip and make bare" the armies of Israel; for none dared to fight him.

Verse 11. Saul and all Israel were

A. M. 2941.
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12 ¶ Now David was ^a the son of that ^o Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had ^r eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the ^r names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul ^s to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched ^r corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten ^t cheeses unto the ^u captain of their thousand, and ^v look how thy brethren fare, and take their pledge:

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse

had commanded him; and he came to the ^w trench, as the host was going forth to the ^x fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left ^y his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ^z saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ^a according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled ^b from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and ^c will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away ^d the reproach from Israel? for who is this ^e uncircumcised Philistine, that he should ^f defy the armies of ^g the living God?

^a Ver. 58. Ruth 4. 22. Ch. 16. 1, 18.—^b Gen. 35. 19.—^c Ch. 16. 10, 11. See 1 Chron. 2. 13, 14, 15.—^d Ch. 16. 6, 8, 9. 1 Chron. 2. 13.—^e Ch. 16. 19.—^f Heb. cheeses of milk.—^g Heb. captain of a thousand.—^h Gen. 37. 14.—ⁱ Or, place of the carriage. Ch. 26. 5.

^x Or, battle array, or, place of fight.—^y Heb. the vessels from upon him.—^z Heb. asked his brethren of peace, as Judg. 18. 15.—^a Ver. 8.—^b Heb. from his face.—^c Josh. 15. 16.—^d Chap. 11. 2.—^e Chap. 14. 6.—^f Ver. 10.—^g Deut. 5. 26.

mayed] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 31st inclusive, are wanting in the *Septuagint*; as also the 41st verse; and from the 54th to the end; with the five first verses of chap. xviii. and the 9th, 10th, 11th, 17th, 18th, and 19th, of the same.

All these parts are found in the *Codex Alexandrinus*: but it appears that the MS. from which the *Codex Alexandrinus* was copied had them not. See observations at the end of this chapter. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connexion with the *thirty-second*, (leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii. and he will be perfectly convinced that

there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written for and against the genuineness of this part of the common Hebrew text. At the end of the chapter I shall introduce some extracts from Kennicott and Pilkington; and leave the whole with the unprejudiced and discerning reader.

Verse 18. Carry these ten cheeses] Cheeses of milk, says the margin. In the East they do not make what we call cheese: they press the milk but slightly; and carry it in rush baskets. It is highly salted, and little different from curds.

Verse 19. Fighting with the Philistines.] See at the end of the chapter.

A. M. 2941. 27 And the people answered him after this manner, saying, ^{287.} So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's ¹ anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? ^{287.} Is there not a cause?

30 ¶ And he turned from him toward another, and ¹ spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul; and he ² sent for him.

32 ¶ And David said to Saul, ^{287.} Let no man's heart fail because of him; ^{287.} thy servant will go and fight with this Philistine.

33 And Saul said to David, ^{287.} Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

A. M. 2941. 34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ^{287.} lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, ^{287.} The LORD, that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^{287.} the LORD be with thee.

38 ¶ And Saul ^{287.} armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

^h Ver. 25.—¹ Gen. 37. 4, 8, 11. Matt. 10. 36.—^k Ver. 17. ¹ Ver. 26, 27.—^m Heb. word.—ⁿ Heb. took him.—^o Deut. 20. 1, 3.—^p Ch. 16. 18.—^q See Num. 13. 31. Deut. 9. 2.

Verse 29. Is there not a cause? הלא דבר הוא *halo daber hu*. I believe the meaning is what several of the versions express: *I have spoken but a word*; and should a man be made an offender for a word?

Verse 32. And David said] This properly connects with verse the *eleventh*:—*Thou art but a youth*; supposed to be about *twenty-two* or *twenty-three* years of age.

Verse 34. Thy servant kept his father's sheep] He found it necessary to give Saul the reasons why he undertook this combat; and why he expected to be victorious. 1. I have courage to undertake it, and strength to perform it. 2. Both have been tried in a very signal manner. 1. A lion came upon my flock, and seized a lamb; I ran after him, he attacked me, I seized hold of him by his shaggy locks, smote and slew him, and delivered the lamb. 2. A bear came in the same way, and I attacked and slew him. 3. This, with whom I am to fight, is a Philistine, an uncircumcised man; one who is an enemy to God: God, therefore, will not be on his side. On that ground I have nothing to fear. 4. He has defied the armies of the Lord; and has, in effect, defied Jehovah himself: therefore, the battle is the Lord's; and he will stand by me. 5. I have perfect confidence in his protection and defence; for they

^{287.} Or, *hid*.—^{287.} Psn. 18. 16, 17, & 63. 7, & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.—^{287.} Ch. 20. 13. 1 Chron. 22. 11, 16.—^{287.} Heb. clothed David with his clothes.

that trust in him shall never be confounded. 6. I conclude, therefore, that the Lord, who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine.

Verse 35.—The slaying of the lion and the bear, mentioned here, must have taken place at two different times: perhaps the verse should be read thus—*I went out after him, (the lion,) and smote him, &c. And when he, (the bear) rose up against me, I caught him by the beard, and slew him.*

Verse 37. Go, and the LORD be with thee.] Saul saw that these were reasonable grounds of confidence; and, therefore, wished him success.

Verse 38. Saul armed David] He knew that, although the battle was the Lord's, yet prudent means should be used to secure success.

Verse 39. I cannot go with these] In ancient times, it required considerable exercise and training to make a man expert in the use of such heavy armour: armour which, in the present day, scarcely a man is to be found who is able to carry: and so it must have been then, until that practice, which arises from frequent use, had made the proprietor perfect. *I have not proved them*, says David: I am wholly unaccustomed to such armour, and it would be an encumbrance to me.

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40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he ^zdisdained him: for he was *but* a youth, and ^zruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am I a dog*, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine ^bsaid to David,

^w Or, valley.—^x Heb. vessel.—^y Psa. 123. 4, 5. 1 Cor. 1. 27, 28.—^z Ch. 16. 12.—^a Ch. 24. 14. 2 Sam. 3. 8. & 9. 8. & 16. 9. 2 Kings 8. 13.—^b 1 Kings 20. 10, 11.—^c 2 Sam. 22. 33,

Verse 40. *He took his staff*] What we would call his crook.

Five smooth stones] Had they been rough, or angular—1. They would not have passed easily through the air; and their asperities would, in the course of their passage, have given them a false direction. 2. Had they not been smooth, they could not have been readily despatched from the sling.

A shepherd's bag] That in which he generally carried his provisions, while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a most powerful offensive weapon. See what has been said on Judg. xx. 16. It is composed of two strings, and a leathern strap: the strap is in the middle, and is the place where the stone or bullet lies. The string, on the right end of the strap, is firmly fastened to the hand: that on the left, is held between the thumb and middle joint of the forefinger. It is then whirled two or three times round the head; and, when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where the bullet lies, from the shoulder joint. Hence the ancient *Balleares*, or inhabitants of *Majorca* and *Minorca*, are said to have had three slings of different lengths: the longest they used when the enemy was at the greatest distance; the middle one, on their nearer approach; and the shortest, when they came into the ordinary fighting distance in the field. The shortest is the most certain, though not the most powerful. The *Ballearians* are said to have had one of their slings constantly bound about their head; to have used the second as a girdle; and to have carried the third always in their hand. See Dion. Sic. lib. v. chap. 18. page 286. Edit. Bipont.

In the use of the sling, it requires much practice to hit the mark: but, when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow. See on ver. 49. David

Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: ^cbut I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^ddefied.

46 This day will the LORD ^edeliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ^fthe carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^gthat all the earth may know that there is a God in Israel.

47 And all this assembly shall know

35. Psa. 124. 8. & 125. 1. 2 Cor. 10. 4. Heb. 11. 33, 34. d Ver. 10.—^e Heb. show thee up.—^f Deut. 28. 26.—^g Josh. 4. 24. 1 Kings 8. 43. & 18. 35. 2 Kings 19. 19. Isai. 52. 10.

was evidently an expert marksman: and his sling gave him greatly the advantage over Goliath; an advantage of which the giant does not seem to have been aware. He could hit him within any speaking distance: if he missed once, he had as many chances as he had stones; and, after all, being unencumbered with armour, young and athletic, he could have saved his life by flight. Against him the Philistine could do but little, except in close fight: it is true he appears to have had a javelin, or missile spear; see on ver. 6: but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 41. *The man that bare the shield*] See on ver. 7.

Verse 42. *He disdained him*] He held him in contempt: he saw that he was young; and, from his ruddy complexion, supposed him to be effeminate.

Verse 43. *Am I a dog, that thou comest to me with staves?*] It is very likely that Goliath did not perceive the sling, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parley between David and Goliath is quite in the style of those times. Homer's heroes have generally an altercation before they engage; and sometimes enter into geographical and genealogical discussions; and vaunt and scold most contemptibly.

Verse 44. *Come to me, and I will give thy flesh*] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. *Thou comest to me with a sword*] I come to thee with the name (שם be shem) of Jehovah of hosts; the God of the armies of Israel. What Goliath expected from his arms, David expected from the ineffable name.

Verse 46. *This day will the LORD deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the LORD's*] It is the LORD's war: you are fighting against him; and his religion, as the champion of your party.

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that the LORD ^hsaveth not
with sword and spear: for
ⁱthe battle is the LORD's,
and he will give you into

our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ^kDavid prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was no sword in the hand of David.*

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines

h Psa. 44. 6, 7. Hos. 1. 7. Zech. 4. 6.—2 Chron. 20. 15.
Ch. 21. 9. Eccles. 47. 4. 1 Mac. 4. 30. See Judg. 3. 31.

I am fighting for God, as the champion of his cause.

Verse 48. *The Philistine arose*] This was an end of the parley: the Philistine came forward to meet David: and David, on his part, ran forward to meet the Philistine.

Verse 49. *Smote the Philistine in his forehead*] Except his face, Goliath was every where covered over with strong armour. Either he had no *beaver* to his helmet; or it was lifted up, so as to expose his forehead: but it does not appear that the ancient helmets had any covering for the face. The *Septuagint*, however, suppose that the stone passed through the helmet, and sunk into his forehead—*Και διεδν ὁ λιθος δια της περικεφαλίας εις το μετωπον αυτου*, "and the stone passed through his helmet, and sunk in his skull." To some this has appeared perfectly improbable: but we are assured, by ancient writers, that scarcely any thing could resist the force of the *sling*.

Diodorus Siculus, lib. v. c. 13. p. 287. Edit. Bipont, says, "The Balleares, in time of war, sling greater stones than any other people; and, with such force, that they seem as if projected from a catapult." Διό και κατα τας τευχωμαχίας εν ταις προσβολαίς τητοντί τους προ των επαλειων εριστάτας, κατατραυματιζουσιν εν δε ταις παρατάξεσι τους τε θυρούους και τα κρηνη, και παν σκεπασμεριον ὅπλων συντριβουσι. Κατα δε την ευστοχίαν ούτως ακριβείς εισιν, ὥστε κατα το πλείον μη αμαρτανειν του προκειμένου σκοπου. "Therefore, in assaults made on fortified towns, they grievously wound the besieged: and in battle they break in pieces the shields, helmets, and every species of armour by which

saw their champion was dead, ⁱthey fled.

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52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to ^mSha-araim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ⁿwhose son is this youth? And Abner said, *As thy soul liveth, O king, I cannot tell.*

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the

& 15. 15. Ch. 23. 21.—1 Heb. 11. 34.—m Josh. 15. 36.—a See Ch. 16. 21, 22.

the body is defended. And they are such exact marksmen, that they scarcely ever miss that at which they aim."

The historian accounts for their great accuracy and power in the use of the *sling*, from this circumstance: Αιτιαι δε τούτων, &c. τ. λ. "They attain to this perfection by frequent exercise, from their childhood; for, while they are young, and under their mothers' care, they are obliged to learn to sling; for they fasten bread for a mark, at the top of a pole; and, till the child hit the bread, he must remain fasting; and when he has hit it, the mother gives it to him to eat." Ibid.

I have given these passages at large, because they contain several curious facts; and sufficiently account for the force and accuracy with which David slung his stone at Goliath. We find also, in the *μη αμαρτανειν*, not miss the mark, of the historian, the true notion of *αμαρτανειν*, to sin, which I have contended for elsewhere. He who sins, though he aims thereby at his gratification and profit, misses the mark of present and eternal felicity.

Verse 51. *When the Philistines saw their champion was dead, they fled.*] They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 54. *David took the head of the Philistine*] It has been already remarked that this, with the following verses, and the five first verses of the xviiiith chapter, are omitted by the Septuagint. See the observations at the end.

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slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

o Ver. 54.

Verse 58. *Whose son art thou, thou young man?* That Saul should not know David, with whom he had treated a little before, and even armed him for the combat; and, that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him, chap. xvi. 22. is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology, by assumed *anticipations*, will not account for this. I must honestly confess they do not satisfy me; and I must refer the reader to what immediately follows, on the authenticity of the verses which concern this subject.

On the subject of that large omission in the Septuagint, of which I have spoken on ver. 12. I here subjoin the reasons of Mr. Pilkington and Dr. Kennicott, for supposing it to be an interpolation of some rabbinical writer; added at a very early period to the Hebrew text.

"Had every version of the Hebrew text," says Mr. Pilkington, "agreed to give a translation of this passage, as we now find, the attempts of clearing it from its embarrassments would have been attended with very great difficulties; but, as in several other cases before-mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now, happily, in possession of an ancient version of these two chapters, which appears to have been made from a Hebrew copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places, which are here supposed to have been altered. This version is found in the Vatican copy of the *Seventy*; which, whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the Hebrew text; in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation; which ought not to be laid merely upon the authority of any single version.

"The first passage, which is not translated in the Vatican copy of the Greek version, is from the 11th to the 32d verse of the xviii chapter, wherein we have an account—1. Of David's being sent to the camp to visit his brethren.—2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious.—3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry.—And, 4. Of Saul's being made acquainted with what David had said upon this occasion.

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58 And Saul said to him, Whose son art thou, thou young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

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"It is obvious to remark upon this passage: 1. That after David had been of so much service to the king, in causing the evil spirit to depart from him; after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse, to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter: the account of his keeping his father's sheep afterward, and being sent to his brethren upon this occasion, must appear to be somewhat improbable.—2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine is not well consistent with the accounts afterward given; of which we shall have occasion to take particular notice.—3. That Eliab's behaviour, as here represented, is not only remarkable, but unaccountable and absurd.—And, 4. That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now, if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

"Verse 11. 'When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid.'

"Verse 32. 'Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.'

"No connexion can be more proper; and in this view David is represented as being at that time an attendant upon the king: and, when we had been told just before, chap. xvi. 21. that Saul had made him his armour-bearer, we might justly expect to find him with him when the battle was set in array, chap. xvii. 2. In this connexion David is also represented as fully answering the character before given of him; 'A mighty valiant man, and a man of war,' chap. xvi. 18. and ready to fight with the giant upon the first proposal; (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated, chap. xvii. 16.) I shall leave it to the critical Hebrew reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let Jesse go for an old man among men in the days of Saul, &c." PILKINGTON'S Remarks upon several passages of Scripture, p. 62.

"The authorities," says Dr. Kennicott "here brought to prove this great interpolation, are the internal evidence arising from the context, and the external arising from the Vatican copy of the Greek version. But how then reads the Alexandrian MS.? The remarks acknowledge that this MS. agrees here with the corrupted Hebrew; and, therefore, was probably translated, (in this part,) from some late Hebrew copy, which had been thus interpolated: see

pages 72, 75. Now that these two MSS. do contain different readings, in some places, I observed in pages 398—404. and 414. And in this xviiith chapter of *Samuel*, ver. 4. the *Alexandrian* MS. says, (agreeably to the present *Hebrew*.) that the height of Goliath was *six cubits and a span*; i. e. above eleven feet: but the *Vatican* MS. (agreeably to *Josephus*.) that it was *four cubits and a span*; i. e. near eight feet.

“And, in ver. 43, what the *Vatican* renders *he cursed David by his gods*, the *Alexandrian* renders *by his idols*. But though the *Hebrew* text might be consulted, and a few words differently rendered by the transcriber of one of these MSS. or by the transcribers of the MSS. from which these MSS. were taken; yet, as these MSS. do contain in this chapter, as is almost universally the same (in verb, noun, and participle,) I presume, that they contain here the same translation with the designed alteration of a few words, and with the difference of the interpolated verses found in the *Alexandrian* MS.

“But, after all, what if the *Alexandrian* MS. which now has these verses, should itself prove them interpolated? What if the *very words* of this *very MS.* demonstrate that these verses were not in some former *Greek MS.*? Certainly, if the *Alexandrian* MS. should be thus found, at last, not to contradict, but to confirm the *Vatican* in its omission of these twenty verses, the concurrence of these authorities will render the argument much more forcible and convincing.

“Let us then state the present question; which is, Whether the twenty verses, between ver. 11. and 32. which are now in the *Hebrew* text, are interpolated? The *Vatican* MS. goes on immediately from the end of the 11th verse, (*καὶ ἐφοβήσαν οὐδρα*.) to ver. 32, which begins *καὶ εἶπε Δαυὶδ*: whereas the 12th verse in the *Hebrew* begins *not with a speech*, but with David's birth and parentage. If, then, the *Alexandrian* MS. begins its present 12th verse as the 32^d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, whether the transcriber was not certainly copying from a MS. in which the 32^d verse succeeded the 11th verse; and, if so, then from a MS. which had not these intermediate verses? Now, that this is the fact, the case will at once appear upon examining the *Alexandrian* copy, where the 12th verse begins with *ΚΑΙ ΕΙΠΕ ΔΑΥΙΔ*; exactly as the 32^d verse begins, and as the 12th verse could not begin properly.

“The case seems clearly to be, that the transcriber, having wrote what is now in the 11th verse, was beginning what is now the 32^d verse; when, after writing *καὶ εἶπε Δαυὶδ*, he perceived that either the *Hebrew*, or some other *Greek* copy, or the margin of his own copy, had several intermediate verses; upon which, without blotting out the significant word *ΕΙΠΕ*, he goes on to write the addition; thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the *Alexandrian* was transcribed, it might be inserted by that transcriber; but, if it was inserted either from the *Hebrew*, or from any other *Greek* copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that former MS. then the

interpolation may be a hundred, or a hundred and fifty years older than the *Alexandrian* MS. Perhaps the earliest Christian writer who enlarges upon the strong circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul: so that it had then been long in some copies of the *Greek* version. The truth seems to be, that the addition of these twenty verses took its first rise from what *Josephus* had inserted in his variation and embellishment of this history; but that many circumstances were afterward added to his additions.

“For, (and it is extremely remarkable,) though *Josephus* has some, he has not half the improbabilities which are found at present in the Sacred History: as, for instance, nothing of the *armies being fighting in the valley*, or *fighting at all*; when David was sent by his father, as in ver. 19. Nothing of the *host going forth*, and *shouting for the battle*, at the time of David's arrival, as in ver. 20. Nothing of *all the men of Israel fleeing from Goliath*, as in ver. 24: on the contrary, *the two armies*, (it should seem,) continued upon their two mountains. Nothing of *David's long conversation with the soldiers*, ver. 25—27; in seasons so very improper, as, while they were *shouting for the battle*, or while they were *fleeing from Goliath*; and *fleeing* from a man after they had seen him, and heard him twice in every day for *forty days together*, ver. 16: the two armies, all this long while, leaning upon their arms, and looking very peaceably at one another. Nothing of Goliath's repeating his challenge *every morning and every evening*, as in ver. 16. David, (it is said, ver. 23.) happened to hear one of these challenges; but, if he heard the *evening challenge*, it would have been then too late for the several transactions before, and the long pursuit after, Goliath's death; and David could not well hear the morning challenge, because he could scarce have arrived so early, after travelling from *Beth-lehem* to the army, (about fifteen miles,) and bringing with him an *ephah of parched corn*, and *ten loaves*, and *ten cheeses*; as in ver. 17, 18. Nothing of encouraging any man to fight Goliath, by an *offer of the king's daughter*, ver. 25; which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army. Nothing of Eliab's reprimanding David for *coming to see the battle*, as in ver. 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel, see chap. xvi. 1—13. Nothing of a *second conversation* between David and the soldiers, as in ver. 30, 31. Nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine, as in ver. 55. Nothing of *David's being introduced to the king by Abner*, in form, after killing the Philistine, ver. 57; at a time when the king and the captain of the host had no leisure for complimentary ceremony; but were set out, ver. 57. in *immediate and full pursuit of the Philistines*.—Nor, lastly, is any notice taken here by *Josephus*, of what now begins the xviiith chapter, *Jonathan's friendship for David*, which is related elsewhere, and in a different manner: on

the contrary, as soon as *Josephus* has mentioned Goliath's death, and told us that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried by David into his own tent, (and he could have then no tent of his own, if he had not been then an officer in the army;) I say, as soon as *Josephus* has recorded these circumstances, he goes on to Saul's envy and hatred of David, arising from the women's songs of congratulation; exactly as these capital parts of the history are connected in the VATICAN MS. And with this circumstance I shall conclude these remarks; earnestly recommending the whole to the learned reader's attentive examination.

"It must not, however, be forgot, that the learned F. Houbigant has, in his Bible, placed these twenty verses, (from the 11th to the 32d,) between books; as containing a passage which comes in very improperly.

"If it be inquired as to this interpolation in *Samuel*, when it could possibly be introduced into the text? It may be observed that, about the time of *Josephus*, the Jews seem to have been fond of enlarging, and, (as they vainly thought,) embellishing the Sacred History, by inventing speeches, and prayers, and hymns, and also new articles of history; and these of considerable length: witness the several additions to the Book of Esther; witness the long story concerning wine, women, and truth, inserted amidst parts of the genuine history of *Ezra* and *Nehemiah*, and worked up into what is now called the *First Book of Esdras*; witness the hymn of the three children in the fiery furnace, added to *Daniel*; and witness also, the many additions in *Josephus*. Certainly, then, some few remarks might be noted by the Jews, and some few of their historical additions might be inserted in the margin of their Hebrew copies; which might afterward be taken into the text itself by injudicious transcribers.

"The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the God of battle, against a blaspheming enemy. It is not, therefore, very strange that some fanciful rabbin should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel; and David's cutting off the giant's head with the giant's own sword. And then, finding that *Josephus* had said that David came from the sheep to the camp, and happened to hear the challenge, the rabbin might think it very natural that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David; and then, (to be sure,) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly when, (according to these additions,) Jonathan had seen Abner leading David in triumph to the king's presence; every one admiring the young hero, as he proudly advanced with the grim head of the Philistine in his hand. So that this multiform addition, and fanciful embellishment of the rabbin, reminds one of the motley absurdity described by the poet in the famous lines—

*Humano capiti cervicem pictor equinam
Injungere si velit, et varias inducere plumas, &c.*

"The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion, and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies as the Jews then declared to be genuine, and which they delivered afterward to Origen as such. And that Origen did refer to the Jews for such copies as they held genuine, he allows in his Epistle to Africanus: for there he speaks of soothing the Jews, in order to get pure copies from them." KENNICOTT'S *Second Dissertation on the Hebrew Text*, p. 419.

In the general dissertation which Dr. KenNICOTT has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the royal library at Paris either omit these verses, or have them with asterisks, or notes of dubiousness. And the collation by Dr. Holmes, and his continuators, have brought farther proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and, if they were not in the MSS. used by Origen, it is very probable they were not in that version at first; and, if they were not in the Septuagint at first, it is very probable that they were not in the Hebrew text one hundred and fifty years before Christ; and, if not then in the Hebrew text, it is very probable they were not in that text originally. See *Dissertation on Gen.* p. 9; and *Remarks on Select Passages*, p. 104.

I have only to remark here, that the historical books of the Old Testament have suffered more by the carelessness, or infidelity, of transcribers, than any other parts of the sacred volume: and of this the two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*, give the most decided and unequivocal proofs. Of this, also, the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the divine inspiration of those books as they had of those of the law and the prophets; and have, therefore, made no scruple to insert some of their own traditions, or the glosses of their doctors, in different parts: for, as the whole must evidently appear to them as a compilation from their public records, they thought it no harm to make different alterations and additions, from popular statements of the same facts, which they found in general circulation. This is notoriously the case in *Josephus*: this will account, and it does to me very satisfactorily, for many of the various readings now found in the Hebrew text of the Historical Books. They were held in less reverence, and they were copied with less care, and emended with less critical skill, than the Pentateuch and the Prophets; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of zeal, yet, with all the sincere and truly enlight-

ened friends of divine revelation, they will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a blot on the divine records, let them who, in the providence of God, are qualified for the task, wipe it off: and, while they have the thanks of all honest men, God will have the glory.

There have been many who have affected to deny the existence of *giants*. There is no doubt that the accounts given of several, are either fabulous, or greatly exaggerated. But men of an extraordinary size are not uncommon even in our own day: I knew two brothers, of the name of *Knight*, who were born in the same township with myself, who were *seven feet six inches high*; and another, in the same place, *Charles Burns*, who was *eight feet six*! These men were well and proportionably made. I have known others of this height, whose

limbs were out of all proportion; their knees bent in, and joints rickety.

Ireland, properly speaking, is the only nation on the earth that produces *GIANTS*: and let me tell the *poor*, that this is the only nation in the world that may be said to live on *potatoes*; with little *bread*, and less *flesh-meat*.

I have seen, and entertained in my house, the famous Polish dwarf, the *Count Boruwolski*, who was about *thirty-six inches* high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of *Charles Burns*, and the astonishing diminutiveness of *Count Boruwolski*, could not be properly estimated but by comparing both together. Each was a perfect man; and yet, in quantum, how disproportionate! *Man* is the only creature in whom the extremes of minuteness and magnitude are so apparent; and yet the proportion of the parts in each strictly correlative.

CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts prudently with respect to Saul, 1—5. Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, endeavours to destroy him, 6—12. David is made captain over a thousand; and the people love and respect him, 13—16. Saul, in order to ensnare him, offers him his daughter in marriage, 17—24. And requires a hundred foreskins of the Philistines for a dowry; hoping that, in endeavouring to procure them, David might fall by the hand of the Philistines, 25. David agrees to the conditions, fulfils them, and has Michal to wife, 26—30.

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AND it came to pass, **A** when he had made an end of speaking unto Saul, that ^a the soul of Jonathan was knit with the soul of David, ^b and Jonathan loved him as his own soul.

2 And Saul took him that day, ^c and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to

his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and ^d behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the ^e Philistine, that ^f the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and

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* Gen. 44. 30. — Ch. 19. 2. & 20. 17. 2 Sam. 1. 26. Deut. 13. 6. — Ch. 17. 15.

NOTES ON CHAPTER XVIII.

Verse 1. *When he had made an end of speaking*] These five first verses are omitted by the *Septuagint*. See the notes on the preceding chapter.

Jonathan loved him as his own soul.] The most intimate friendship subsisted between them; and they loved each other with pure hearts fervently. No love was lost between them: each was worthy of the other. They had a friendship which could not be affected with changes or chances; and which exemplified all that the ancients have said on the subject: *ἡ φιλικὴ ἰσοτιμία ἐστίν, καὶ μίαν ψυχὴν, τὸν φίλον ἑταίρον αὐτοῦ*.—Friendship produces an entire sameness; it is one soul in two bodies: a friend is another self."

Verse 4. *Jonathan stripped himself*] Presents of clothes, or rich robes, as tokens of respect and friendship, are frequent in the East. And how frequently arms and clothing were pre-

sented by warriors to each other, in token of friendship, may be seen in Homer, and other ancient writers.

Verse 5. *Set him over the men of war*] Made him *generalissimo*; or what we would call *field-marshal*.

Verse 6. *When David was returned*] This verse connects well with the 54th verse of the preceding chapter; and carries on the narration without any break or interruption. See the notes there.

The women came out] It was the principal business of certain women to celebrate *victories*, sing at *funerals*, &c.

With instruments of music.] The original word *שָׁלָשִׁים* *shalashim*, signifies instruments with *three strings*: and is, I think, properly translated by the Vulgate, *cum sistris*, with *sistrums*. This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three*, (sometimes

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with instruments of music.
7 And the women answered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

¶ Heb. three-stringed instruments.—Exod. 15. 21.—Ch. 21. 11. & 29. 5. Ecclus. 47. 6.—¶ Heb. was evil in his eyes. 1 Eccles. 4. 4.—Ch. 15. 28.—Ch. 16. 14.—Ch. 19. 24. 1 Kings 18. 29. Acts 16. 16.—p Ch. 19. 9.—Ch. 19. 10. & 20. 33. Prov. 27. 4.—Ver. 15, 29.

more,) brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. *Saul hath slain his thousands*] As it cannot literally be true that Saul had slain thousands, and David ten thousands, it would be well to translate the passage thus: *Saul hath smitten, or fought, against thousands; David against tens of thousands.* "Though Saul has been victorious in all his battles; yet he has not had such great odds against him as David has had: Saul, indeed, has been opposed by thousands; David by ten thousands." We may here remark, that the Philistines had drawn out their whole forces at this time; and, when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Verse 10. *The evil spirit from God*] See chap. xvi. 14, &c.

He prophesied in the midst of the house] He was beside himself; made prayers, supplications, and incoherent imprecations: "God preserve my life," "Destroy my enemies;" or such like prayers which frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit; and that, through it, he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he prayed in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *וַיִּתְּנָהוּ* *vayethnabe*, is the third person singular of the future, *hithpaal*; the sign of which is not

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12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

¶ Ch. 16. 13, 18.—Ch. 16. 14. & 28. 15.—Ver. 16. Numb. 27. 17. 2 Sam. 5. 2.—¶ Or, prospered. Ver. 5.—Gen. 39. 2, 3, 33. Josh. 6. 27.—Ver. 5.—Ch. 17. 25.—¶ Heb. a son of valour.—Numb. 32. 20, 27, 29. Ch. 25. 28.—Ver. 21, 25. 2 Sam. 12. 9.

only to do an action on or for one's self, but also to feign or pretend to do it. The meaning seems to be: Saul pretended to be praying in his family, the better to conceal his murderous intentions, and render David unsuspecting; who was, probably, at this time, performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Verse 11. *Saul cast the javelin*] The javelin, or spear, was the emblem of regal authority: kings always had it at hand; and, in ancient monuments, they are always represented with it.

In ancient times, says Justin, kings used a spear instead of a diadem: *Per ea tempora reges hastas pro diademate habebant.* Hist. lib. xliii. And, as spears were the emblems of supreme power, hence they were reputed as attributes of the divinity, and were worshipped as representatives of the gods. *Ab origine rerum, pro diis immortalibus veteres hastas coluerunt, ob cujus religionis memoriam, adhuc deorum simulachris hastæ adduntur.* Ibid.

Verse 13. *Made him his captain*] This was under pretence of doing him honour: when it was, in effect, only to rid himself of the object of his envy.

Verse 15. *He was afraid of him*] He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 17. *Fight the LORD's battles.*] Mr. Calmet properly remarks, that the wars of the Hebrews, while conducted by the express orders of God, were truly the wars of the Lord: but, when the spirit of worldly ambition and domination became mingled with them, they

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18 And David said unto Saul, ^aWho am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto ^eAdriel the ^fMeholathite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing ^bpleased him.

21 And Saul said, I will give him her, that she may be ^aa snare to him, and that ^kthe hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ⁱthis day be my son-in-law in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now, therefore, be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you ^alight thing to be a king's son-in-law, seeing that I ^{am} a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, ^mOn this manner spake David.

^d See Ver. 23. Ch. 9. 21. 2 Sam. 7. 18.—^e 2 Sam. 21. 8. ^f Judg. 7. 22.—^g Ver. 28.—^h Heb. was right in his eyes. ⁱ Exod. 16. 7.—^k Ver. 17.—^l See Ver. 26.—^m Heb. according to these words.

were no longer the wars of the Lord, but wars of lust and profanity.

Verse 21. *That she may be a snare to him*] Saul had already determined the condition on which he would give his daughter to David: viz. that he should slay one hundred Philistines: this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt; and thus Michal would become a snare to him.

Verse 25. *But a hundred foreskins*] That is, Thou shalt slay one hundred Philistines; and thou shalt produce their foreskins, as a proof not only that thou hast killed one hundred men; but that these are of the uncircumcised.

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25 And Saul said, Thus shall ye say to David, The king desireth not any ^adowry, but a hundred foreskins of the Philistines, to be ^eavenged of the king's enemies. But Saul ^pthought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and ^rthe days were not ^sexpired.

27 Wherefore David arose and went, he and ^this men, and slew of the Philistines two hundred men; and ^uDavid brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines ^vwent forth; and it came to pass, after they went forth, that David ^wbehaved himself more wisely than all the servants of Saul; so that his name was much ^xset by.

ⁿ Gen. 34. 12. Exod. 22. 17.—^o Ch. 14. 24.—^p Ver. 17. ^r See Ver. 21.—^s Heb. fulfilled.—^t Ver. 13.—^u 2 Sam. 3. 14. ^v 2 Sam. 11. 1.—^w Ver. 5.—^x Heb. precious. Ch. 26. 21. 2 Kings 1. 13. Psa. 116. 15.

Verse 27. *Slew two hundred men*] The Septuagint has only one hundred men. Saul covenanted with David for a hundred; and David himself says, 2 Sam. iii. 14. that he espoused Michal for a hundred; hence it is likely that one hundred is the true reading.

Verse 30. *Then the princes of the Philistines went forth*] Probably to avenge themselves on David and the Israelites; but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage; hence it is said, he behaved himself more wisely than all the servants of Saul.

CHAPTER XIX.

Jonathan pleads for David before Saul; who is, for the present, reconciled, 1—7. David defeats the Philistines; and Saul becomes again envious, and endeavours to slay him, but he escapes, 8—10. Saul sends men to David's house, to lie in wait for him; but Michal saves him by a stratagem, 11—17. David flees to Samuel, at Ramah, 18. Saul, hearing of it, sends messengers three several times to take him; but the Spirit of God coming upon them they prophesy, 19—21. Saul, hearing of this, goes after David himself, and falls under the same influence, 22—24.

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AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the

LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter: and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window; and he went, and fled, and escaped.

* Ch. 18. 1.—b Ver. 18.—c Prov. 31. 8, 9.—d Gen. 42. 22. Psa. 35. 12. & 109. 5. Prov. 17. 13. Jer. 18. 20.—e Judg. 9. 37. & 12. 3. Ch. 28. 21. Psa. 119. 109.—f Ch. 17. 49, 50. g 1 Sam. 11. 13. 1 Chron. 11. 14.

h Ch. 20. 32.—i Matt. 27. 4.—k Ch. 16. 21. & 18. 2, 13. l Heb. yesterday, third day.—m Heb. his face.—n Ch. 16. 14. & 18. 10, 11.—o Psa. 59. title.—p So Josh. 2. 15. Acts 9. 24, 25.

NOTES ON CHAPTER XIX.

Verse 1. *That they should kill David.*] Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.

Verse 2. *Take heed to thyself until the morning.*] Perhaps the order was given to slay him the next day; and therefore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. *Jonathan spake good of David.*] It is evident that Jonathan was satisfied that David was an innocent man; and that his father was most unjustly incensed against him.

Verse 5. *For he did put his life in his hand.*] The pleadings in this verse, though short, are exceedingly cogent; and the argument is such as could not be resisted.

Verse 6. *He shall not be slain.*] In consequence of this oath, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. *He was in his presence, as in times past.*] By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated: the king having sworn that

he should not be slain, David resumes his place in the palace of Saul.

Verse 9. *And the evil spirit from the LORD.*] His envy and jealousy again returned; producing distraction of mind, which was exacerbated by diabolic influence. See on chap. xvi. 14.

Verse 10. *But he slipped away.*] He found he could not trust Saul; and, therefore, was continually on his watch. His agility of body was the means of his preservation at this time.

Verse 11. *And to slay him in the morning.*] When they might be able to distinguish between him and Michal his wife; for, had they attempted his life in the night season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a traitor; and, consequently, an attack upon him was justifiable at any time, even in the fullest daylight.

Verse 12. *Let David down through a window.*] As Saul's messengers were sent to David's house to watch him, they would naturally guard the gate, or lie in wait in that place by which David would come out; Michal, seeing this, let him down to the ground through a window, probably on the back part of the house; and,

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13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take

† Heb. *teraphim*. Gen. 31. 19. Judg. 17. 5.—2 Sam. 2. 22.—† See John 7. 32, 45, &c.—1 Cor. 14. 3, 24, 25. Ch. 10. 5, 6.

there being neither entrance nor issue that way, the liars in wait were easily eluded.

Verse 13. *Michal took an image*] *אֶת הַתְּרָפִים* *et ha teraphim, the teraphim*. The Hebrew word appears to mean any kind of image, in any kind of form, as a representative of some reality. Here, it must have been something in the human form; because it was intended to represent a man lying in bed indisposed.

A pillow of goats' hair] Perhaps she formed the appearance of a sick man's head, muffled up by this pillow, or bag of goats' hair. So, I think, the original might be understood. The goats' hair was merely accidental; unless we could suppose that it was designed to represent the hair of David's head, which is not improbable.

Verse 17. *Let me go; why should I kill thee?*] That is, If thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a wife she could do no less than favour the escape of her husband; being perfectly satisfied that there was no guilt in him. It is supposed that it was on this occasion that David wrote the sixth Psalm, *Deliver me from mine enemies, &c.*

Verse 18. *David fled and escaped—to Samuel*] He, no doubt, came to this holy man to ask advice; and Samuel thought it best to retain him,

David: "and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 *And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

† Numb. 11. 25. Joel 2. 28.—w Ch. 10. 10.—x Isai. 20. 2. y Heb. *fell*. Numb. 24. 4.—z Mic. 1. 8. See 2 Sam. 6. 14, 20. Ch. 10. 11.

for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. *The company of the prophets prophesying*] Employed in religious exercises.

Samuel—appointed over them] Being head or president of the school at this place.

The Spirit of God was upon] They partook of the same influence, and joined in the same exercise: and thus were prevented from seizing David.

Verse 23. *He went on and prophesied*] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that, prophesying, praying, singing praises, &c. till he came to Naioth.

Verse 24. *He stripped off his clothes*] Threw off his royal robes, or military dress, retaining only his tunic; and continued so all that day and all that night; uniting with the sons of the prophets in prayers, singing praises, and other religious exercises; which were unusual to kings and warriors; and this gave rise to the saying, *Is Saul also among the prophets?* By bringing both him and his men thus under a divine influence, he prevented them from injuring the person of David. See the notes on ch. x. 6, &c.; and see a Sermon on *The Christian Prophet and his Work*.

CHAPTER XX.

David complains to Jonathan of Saul's enmity against him; Jonathan comforts him, 1-10. They walk out into the field, and renew their covenant, 11-17. David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father toward him, 18-23. David hides himself; is missed by Saul; Jonathan is questioned concerning his absence; makes an excuse for David; Saul is enraged, and endeavours to kill Jonathan, 24-33. Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life, 34-39. He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting, 40-42.

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AND David fled from Naiothin Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ^a show it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, ^b Whatsoever thy soul ^c desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the ^d new moon, and I should not fail to sit with the king at

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meat: but let me go, that I may ^e hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run ^f to Bethlehem his city: for there is a yearly ^g sacrifice there for all the family.

7 ^h If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that ⁱ evil is determined by him.

8 Therefore thou shalt ^k deal kindly with thy servant; for ^l thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^m if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what ⁿ if thy father answer thee roughly?

11 ¶ And Jonathan said unto David,

^a Heb. uncover mine ear. Ver. 12. Ch. 9. 15.—^b Or, Say what is thy mind, and I will do, &c.—^c Heb. speaketh, or, thinketh.—^d Numb. 10. 10. & 28. 11.—^e Ch. 19. 2.

^f Ch. 16. 4.—^g Or, feast. Ch. 9. 12.—^h See Dent. 1. 23. 2 Sam. 17. 4.—ⁱ Ch. 25. 17. Esth. 7. 7.—^k Josh. 2. 14.—^l Ver. 16. Ch. 18. 3. & 23. 18.—^m 2 Sam. 14. 32.

NOTES ON CHAPTER XX.

Verse 1. *David fled from Naiothin*] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. *My father will do nothing*] Jonathan thought that his father would have no evil design against David, because of the oath which he had sworn to himself, ch. xix. 6; and, at any rate, that he would do nothing against David, without informing him.

Verse 3. *There is but a step between me and death.*] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

The same figure used here, *there is but a step between me and death*, may be found in Juvenal, who, satirizing those who risk their lives for the sake of gain, in perilous voyages, speaks thus:

*In nunc et ventis animam committe, dolato
Confusus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima teda.*

Sat. xii. v. 57.

“Go now, and commit thy life to the winds, trusting to a hewn plank, four or seven fingers thick, if the beam out of which it has been cut, have been large enough.”

Verse 5. *To-morrow is the new moon*] The months of the Hebrews were lunar months, and they reckoned from new moon to new moon. And, as their other feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast, as we learn from Numb. x. 10. xxviii. 11. And we may suppose that the families, on such occasions, sacrificed and feasted together: To this David seems to refer: but the gathering together all the families of a whole tribe seems to have taken place only once in the year. *There is a yearly sacrifice there for all the family.* ver. 6.

Verse 8. *If there be in me iniquity*] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. *Who shall tell me?*] Who shall give me the necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. *Come, and let us go out into the field.*] In answer to David's question, he now shows him how he shall convey this intelligence to him.

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Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and ° show it thee;

13 ¶ The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not;

15 But also ° thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, ° Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, ° because he loved him: ° for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, ° To-morrow is the new moon: and thou shalt be missed, because thy seat will be ° empty.

19 And, when thou hast staid three

° Heb. searched.—° Heb. uncover thine ear. Verse 2. p Ruth 1. 17.—° Josh. 1. 5. Ch. 17. 37. 1 Chron. 22. 11, 16. s 2 Sam. 9. 1, 3, 7. & 21. 7.—° Heb. cut.—° Ch. 25. 22. See Ch. 31. 2. 2 Sam. 4. 7. & 21. 8.—° Or, by his love toward him.

Verse 12. Jonathan said—O LORD God of Israel] There is, most evidently, something wanting in this verse. The Septuagint has, The Lord God of Israel doth know. The Syriac and Arabic, The Lord God of Israel is witness. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word in *chai*, "liveth;" and the text reads thus, As the Lord God of Israel LIVETH, when I have sounded my father,—if there be good, and I then send not unto thee; and show it thee, the Lord do so and much more to Jonathan. This makes a still better sense.

Verse 13. The LORD be with thee, as he hath been with my father.] From this, and other passages here, it is very evident that Jonathan knew that the Lord had appointed David to the kingdom.

Verse 14. Show me the kindness of the LORD] When thou comest to the kingdom, if I am alive, thou shalt show kindness to me; and

days, then thou shalt go down quickly, and come to the place where thou didst hide thyself ° when the business was in hand, and shalt remain by the stone ° Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and ° no hurt, ° as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching ° the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is ° not clean; surely he is not clean.

° Ch. 18. 1.—° Ver. 5.—° Heb. missed.—° Or, diligently. b Heb. greatly.—° Ch. 19. 2.—° Heb. in the day of the business.—° Or, that sheweth the way.—° Heb. not any thing. f Jer. 4. 2.—° Ver. 14, 15. See Ver. 42.—° Lev. 7. 21. & 15. 5, &c.

thou shalt continue that kindness to my family after me.

Verse 20. I will shoot three arrows] Jonathan intended that David should stay at the stone Ezel, where probably there was some kind of cave, or hiding-place; that, to prevent all suspicion, he would not go to him himself, but take his servant into the fields, and pretend to be exercising himself in archery; that he would shoot three arrows, the better to cover his design; and, that if he should say to his servant, who went to bring back the arrows, "The arrows are on this side of thee," this should be a sign to David that he might safely return to court, no evil being designed to him. But if he should say, "The arrows are beyond thee;" then David should escape for his life, Saul having determined his destruction.

Verse 25. The king sat upon his seat] It seems that there was one table for Saul, Jonathan, David, and Abner; Saul having the chief

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27 And it came to pass on the morrow, *which was the second day of the month*, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him; ^kThou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ^mshall surely die.

32 And Jonathan answered Saul his father, and said unto him. ⁿWherefore shall he be slain? What hath he done?

ⁱ Ver. 6.—^k Or, thou perverse rebel.—^l Heb. Son of perverse rebellion.—^m Heb. is the son of death.—ⁿ Ch. 19. 5.

seat, that next to the wall. As only four sat at this table, the absence of any one would soon be noticed.

Verse 29. *Our family hath a sacrifice*] Such sacrifices were undoubtedly *festal* ones; the beasts slain for the occasion were first offered to God, and their blood poured out before him: afterward, all that were bidden to the feast, ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Verse 30. *Thou son of the perverse rebellious woman*] This clause is variously translated, and understood. The Hebrew might be translated, *Son of an unjust rebellion*: that is, "Thou art a rebel against thy own father." The VULGATE, *Fili mulieris virum ultro rapientis*: "Son of the woman, who, of her own accord, forces the man." The SEPTUAGINT is equally curious, *Τὸς κορασιῶν αυτομολούτων*: "Son of the damsels who came of their own accord." Were these the meaning of the Hebrew, then the bitter reflection must refer to some secret transaction between Saul and Jonathan's mother; which certainly reflects more

33 And Saul ^ocast a javelin at him to smite him: ^pwhereby Jonathan knew that it was determined of his father to slay David.

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34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ^rbeyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his ^sartillery unto his lad, and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground,

Matt. 27. 23. Luke 23. 22.—^o Ch. 18. 11.—^p Ver. 7.—^r Heb. to pass over him.—^s Heb. instruments.—^t Heb. that was his.

dishonour on himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Verse 34. *Jonathan arose—in fierce anger*] We should probably understand this rather of Jonathan's grief than of his anger, the latter clause explaining the former; for he was grieved for David. He was grieved for his father; he was grieved for his friend.

Verse 38. *Make speed, haste, stay not*] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

Verse 40. *Jonathan gave his artillery*] I believe this to be the only place in our language where the word artillery is not applied to cannon or ordnance. The original *כלי* *keley*, signifies simply instruments; and here means the bow, quiver, and arrows.

Verse 41. *Until David exceeded*] David's distress must, in the nature of things, be the greatest. Besides his friend Jonathan, whom

A. M. 2942. and bowed himself three
B. C. 1062. times; and they kissed one
An. Exod. Isr. another, and wept one with
429. another, until David ex-
Anno ante ceeded.
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42 And Jonathan said to David, "Go in peace, " forasmuch as we have sworn

^a Ch. 1. 17.—^v Or, the LORD be

he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own maleadministration. He did not humble himself before God; and, therefore, became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had every thing to fear; and, therefore, he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means

both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

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witness of that which, &c. See Ver. 23.

which were so much in his power. But, as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in, by such means, in such a way, and at such a time, as was most suited to his godly wisdom. He that believeth shall not make haste: God's way and time are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom: though he encompass himself with his own sparks, yet this hath he at the Lord's hand; he shall lie down in sorrow.

CHAPTER XXI.

David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1—9. He leaves Nob, and goes to Achish, king of Gath, 10. But on being recognised as the vanquisher of Goliath, by the servants of Achish, he feigns himself deranged, and Achish sends him away, 11—15.

A. M. 2942. **T**HEN came David to
B. C. 1062. Nob to ^a Ahimelech
An. Exod. Isr. the priest: and Ahimelech
429. was ^b afraid at the meeting
Anno ante of David, and said unto him, Why art
I. Olymp. 286. thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is ^c present.

^a Ch. 14. 3, called *Ahiab*, called also, *Abiathar*, Mark 2. 26.—^b Ch. 16. 4.—^c Heb. found.—^d Exod. 25. 30. Lev. 24. 5. Matt. 12. 4.—^e Exod. 19. 15. Zech. 7. 3.

NOTES ON CHAPTER XXI.

Verse 1. *Then came David to Nob*] There were two places of this name: one on this side, the second on the other side, of Jordan: but it is generally supposed that Nob, near Gibeath of Benjamin, is the place here intended: it was about twelve miles from Jerusalem.

Why art thou alone] Ahimelech probably knew nothing of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. *The king hath commanded me a business*] All said here is an untruth, and could not be dictated by the spirit of the Lord: but there is no reason to believe that David

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is ^d hallowed bread*; ^e if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the ^f vessels of the young men are holy, and the bread is in a manner common, ^g yea, though it were sanctified this day ^h in the vessel.

6 So the priest ⁱ gave him hallowed bread: for there was no bread there but the show-bread, ^k that was taken

^f 1 Thess. 4. 4.—^g Or, especially when this day there is other sanctified in the vessel.—^h Lev. 8. 26.—ⁱ Matt. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.—^k Lev. 24. 8, 9.

was under the influence of divine inspiration at this time. It is well known that, from all antiquity, it was held no crime to tell a lie in order to save life. Thus *Diphilus*:

Πολεμῶν το φεύδον ἐπὶ σάτρηι
ἀγομενον, οὐδὲν περιποιεῖσθαι δυσχερὲς.

"I hold it right to tell a lie, in order to procure my personal safety: nothing should be avoided in order to save life.

A heathen may say or sing thus: but no Christian can act thus, and save his soul; though he, by doing so, may save his life.

Verse 6. *So the priest gave him hallowed bread*] To this history our Lord alludes, Mark ii. 25. in order to show that, in cases of

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from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD: and his name *was* ¹Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^mthe valley of Elah, ⁿbehold, it is *here*, wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that

¹ Ch. 22. 9. Psa. 52, title.—^m Ch. 17. 2, 50.—ⁿ See Ch. 31. 10.
^o Or, *Ahimelech*, Psa. 34, title.—^p Psa. 56, title.

absolute necessity, a breach of the ritual law was no sin. It was lawful for the priests only to eat the show-bread: but David and his companions were starving; no other bread could be had at the time; and, therefore, he and his companions ate of it without sin.

Verse 7. *Detained before the Lord*] Probably fulfilling some vow to the Lord; and, therefore, for a time was resident at the tabernacle.

And his name was Doeg] From chap. xxii. 9. we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests. We learn from its title, that the fifty-second Psalm was made on this occasion: but these titles are not to be implicitly trusted.

Verse 9. *The sword of Goliath*] It has already been conjectured, (see ch. xvii.) that the sword of Goliath was laid up as a trophy in the tabernacle.

Verse 10. *Went to Achish the king of Gath.*] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place.

Verse 13. *And he changed his behaviour*] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of phrensy, accompanied with epileptic fits. This opinion is countenanced by the *Septuagint*, who render the passage thus: Ἰδοὺ, ἰδὲς ἀνδρὰ ἐπιληπτικόν, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη ἐλαττωμαί ἐπιληπ-

day for fear of Saul, and went to ^oAchish the king of Gath.

11 And ^pthe servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, 'Saul hath slain his thousands, and David his ten thousands?'

12 And David ^slaid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And ^the changed his behaviour before them, and feigned himself mad in their hands, and ^uscrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man ^vis mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

¹ Ch. 18. 7. & 29. 5. Eccclus. 47. 6.—^s Luke 2. 19.—^t Psa. 34, title.—^u Or, *made marks*.—^v Or, *playeth the madman*.

ταρῶσα; "Have I any need of epileptics, that ye have brought him to have his fits before me?" (ἐπιληπτικεῖσθαι πρὸς με.) It is worthy of remark, that the spittle falling upon the beard, i. e. slavering or frothing at the mouth, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct; and that he acted the part of a lunatic or madman, in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David: but if *mocking be catching*, according to the proverb, he who *feigns* himself to be mad, may, through the just judgment of God, become so. I dare not be the apologist of *insincerity*, or *lying*. Those who wish to look farther into this subject, may consult Dr. Chandler, Mr. Saurin, and Ortlieb, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Verse 15. *Shall this fellow come into my house?*] I will not take into my service a man who is liable to so grievous a disease. Chandler, who vindicates David's *feigning himself mad*, concludes thus—"To deceive the deceiver is, in many instances, meritorious; in none criminal. And what so likely to deceive as the very reverse of that character, which they had so misconstrued? He was undone as a wise man; he had a chance to escape as a madman: he tried, and the experiment succeeded." I confess I can neither feel the force, nor the morality of this. Deceit and hypocrisy can never be pleasing in the sight of God.

CHAPTER XXII.

David flees to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1, 2. He goes afterward to Moab; and, by the advice of the prophet Gad, to the forest of Haroth, 3-5. Saul, suspecting his servants of infidelity, upbraids them, 6-8. Doeg informs him of David's coming to Nob; of his being entertained by Ahimelech; on which Saul slays Ahimelech and all the priests, to the number of *eighty-five*, and destroys the city of Nob, 9-19. Abiathar, the son of Ahimelech, only escapes; he joins with David, by whom he is assured of protection, 20-23.

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DAVID therefore departed thence, and ^aescaped ^bto the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 ^c And every one *that was* in distress, and every one that ^d*was* in debt, and every one *that was* ^ediscontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet ^fGad said unto David, Abide not in the hold; depart, and get thee into the land of Judah.

^a Psa. 57, title, and 142, title.—^b 2 Sam. 23. 13.—^c Judg. 11. 3.—^d Heb. *had a creditor*.—^e Heb. *bitter of soul*.—^f 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.

NOTES ON CHAPTER XXII.

Verse 1. *The cave Adullam*] This was in the tribe of Judah; and, according to Eusebius and Jerom, ten miles eastward of what they call *Eleutheropolis*.

Verse 2. *And every one that was in distress—debt—discontented*] It is very possible that these several disaffected and exceptionable characters might, at first, have supposed that David, unjustly persecuted, would be glad to avail himself of their assistance, that he might revenge himself upon Saul; and so they, in the mean time, might profit by plunder, &c. But if this were their design, they were greatly disappointed; for David never made any improper use of them. They are never found plundering or murdering; on the contrary, they always appear under good discipline; and are only employed in services of a beneficent nature, and in defence of their country. Whatever they were before they came to David, we find that he succeeded in civilizing them, and making profitable to the state those who were before unprofitable. It is not necessary to strain the words of the original, in order to prove that these were *oppressed* people, and not exceptionable characters, as some have done.

Verse 3. *He said unto the king of Moab*] David could not trust his parents within the reach of Saul; and he found it very inconvenient to them to be obliged to go through all the fatigues of a military life; and, therefore,

Then David departed, and came into the forest of Har-
reth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ^gtree in Ramah, having his spear in his hand, and all his servants *were* standing about him,)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse ^hgive every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that ⁱshoweth me that ^kmy son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered ^lDoeg the Edomite

^g Or, *grove in a high place*.—^h Ch. 8. 14.—ⁱ Heb. *uncovereth mine ear*. Ch. 20. 2.—^k Ch. 18. 3. & 20. 30.—^l Ch. 21. 7. Psa. 32, title; and ver. 1, 2, 3.

begs the king of Moab to give them shelter. The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect *friendship*, if not considerable *services*.

Verse 5. *Get thee into the land of Judah*] God saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeah*] Saul and his men were in pursuit of David; and had here, as is the general custom in the East, encamped on a *height*, for so *Ramah* should be translated, as in the margin. His *spear*, the ensign of power, (see on ch. xviii. 11.) was at his hand; that is, stuck in the ground where he rested, which was the *mark* to the soldiers that *there* was their general's tent.

And all his servants were standing about him] That is, they were encamped around him; or perhaps here there is a reference to a sort of council of war, called by Saul, for the purpose of delivering the speech recorded in the following verses.

Verse 8. *There is none that showeth me*] He conjectured that Jonathan had made a league with David, to dethrone him; and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now, it was impossible for any of them to show what did not exist; no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was* &c.

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which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^m Ahimelech the son of ⁿ Ahitub.

10 ^o And he inquired of the LORD for him, and ^p gave him victuals, and gave him the sword of Goliath the Philistine.

11 [†] Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house; the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [†] Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, nor to all the house of my father; for

^m Ch. 21. 1.—ⁿ Ch. 14. 3.—^o Numb. 27. 21.—^p Ch. 21. 6, 9.
[†] Heb. Behold me.—[†] Heb. title or great.—[†] Or, guard.

over the servants of Saul.] In ch. xxi. 7. he is said to be the chiefest of the herdmen that belonged to Saul; and the Septuagint intimate that he was over the mules of Saul. Probably he was what we call the king's equerry, or groom.

Verse 10. And he inquired of the Lord for him.] This circumstance is not related in the history: but it is probably true; as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. And who is so faithful.] The word נֶעְמָן *Neeman*, which we here translate faithful, is probably the name of an officer. See the note on Numb. xii. 7.

Verse 15. Did I then begin to inquire of God?] He probably means, that his inquiring now for David was no new thing, having often done so before; and without ever being informed it was either wrong in itself, or displeasing to the king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David. He knew him to be the king's son-in-law, and he treated him as such.

Verse 17. But the servants of the king would not.] They dared to disobey the commands of the king, in a case of such injustice, inhumanity, and irreligion.

thy servant knew nothing of all this, ^s less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 [†] And the king said unto the ^t footmen ^u that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king ^v would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ^w slew on that day fourscore and five persons that did wear a linen ephod.

19 ^x And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 [†] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, ^z escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the

A. M. 3942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante
I. Olymp. 286.

^u Heb. runners.—^v See Exod. 1. 17.—^w See Ch. 2. 31.
^x Ver. 9, 11.—^y Ch. 23. 6.—^z Ch. 2. 33.

Verse 18. And Doeg—fell upon the priests.] A ruthless Edomite, capable of any species of iniquity.

Fourscore and five persons.] The Septuagint read τριακούς καὶ πέντε ἄνδρας, three hundred and five men; and Josephus has three hundred and eighty-five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

That did wear a linen ephod.] That is, persons who did actually administer, or had a right to administer, in sacred things. The linen ephod was the ordinary clothing of the priests.

Verse 19. And Nob—smote he with the edge of the sword.] This is one of the worst acts in the life of Saul: his malice was implacable: and his wrath was cruel; and there is no motive of justice or policy by which such a barbarous act can be justified.

Verse 20. Abiathar, escaped.] This man carried with him his sacerdotal garments, as we find from chap. xxiv. 6, 9.

Verse 22. I knew it that day.] When I saw Doeg there, I suspected he would make the matter known to Saul.

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante
1. Olymp. 286.

Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

a 1 Kings

I have occasioned the death of all the persons] I have been the innocent cause of their destruction.

Verse 23. *He that seeketh my life seeketh thy life]* The enmity of Saul is directed against

23 Abide thou with me, fear not; ^a for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante
1. Olymp. 286.

2. 26.

thee, as well as against me; and thou canst have no safety but in being closely attached to me; and I will defend thee, even at the risk of my own life. This he was bound in duty and conscience to do.

CHAPTER XXIII.

David succours Keilah, besieged by the Philistines; defeats them; and delivers the city, 1—6. Saul hearing that David was at Keilah, determines to come and seize him, 7, 8. David inquires of the Lord concerning the fidelity of the men of Keilah toward him, is informed that if he stays in the city, the men of Keilah will betray him to Saul, 9—12. David and his men escape from the city, and come to the wilderness of Ziph, 13—15. Jonathan meets him in the wood of Ziph; strengthens his hand in God, and they renew their covenant, 16—18. The Ziphites endeavour to betray David to Saul, but he and his men escape to Maon, 19—24. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they must inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines, 25—27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to Engedi, 28, 29.

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante
1. Olymp. 286.

THEN they told David, saying, Behold, the Philistines fight against ^a Keilah, and they rob the thrashing-floors.

2 Therefore David ^b inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answer-

a Josh. 15. 44.—b Ver. 4, 6, 9. Ch. 30. 8.

NOTES ON CHAPTER XXIII.

Verse 1. *The Philistines fight against Keilah]* Keilah was a fortified town in the tribe of Judah, near to Eleutheropolis, on the road to Hebron.

Rob the thrashing-floors.] This was an ancient custom of the Philistines, Midianites, and others. See Judges v. 4. When the corn was ripe, and fit to be thrashed, and they had collected it at the thrashing-floors, which were always in the open field; then their enemies came upon them, and spoiled them of the fruits of their harvest.

Verse 2. *Therefore David inquired of the LORD]* In what way David made this inquiry we are not told; but it was probably by means of Abiathar; and, therefore, I think, with Houbigant, that the sixth verse should be read immediately after the first. The adventure mentioned here was truly noble. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour,

ed him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech ^c fled to David to Keilah, that he came down with an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine

A. M. 2942.
B. C. 1062.
An. Exod. Isr.
429.
Anno ante
1. Olymp. 286.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante
1. Olymp. 285.

2 Sam. 5. 19, 23.—c Ch. 22. 20.

and embroiling his inveterate enemy. In most cases, a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

The Lord said.—Go and smite] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. *David inquired of the LORD yet again]* This was to satisfy his men; who made the strong objections mentioned in the preceding verse.

Verse 5. *Brought away their cattle]* The forage and spoil which the Philistines had taken; driving the country before them round about Keilah.

Verse 6. *Came down with an ephod]* I think this verse should come immediately after verse the first. See the note there.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
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Anno ante
I. Olymp. 285.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante
I. Olymp. 285.

hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him: and ^ahe said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ^eto destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah ^fdeliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 ¶ Then David and his men, ^gwhich were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from

Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong-holds, and remained in ^ha mountain in the wilderness of ⁱZiph. And Saul ^ksought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^lthat also Saul my father knoweth.

18 And they two ^mmade a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then ⁿcame up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is ^oon the south of ^pJeshimon?

^d Numb. 27. 21. Ch. 30. 7.—^e Ch. 22. 19.—^f Heb. shut up. ^g Ch. 22. 2. & 25. 13.—^h Psa. 11. 1.—ⁱ Josh. 15. 55.—^k Psa. 54. 3, 4.

^l Ch. 24. 20.—^m Ch. 18. 3. & 20. 16, 42. ⁿ Sam. 21. 7. ^o See Ch. 26. 1. Psa. 54, title.—^p Heb. on the right hand. ^q Or, the wilderness.

[Verse 8. *Saul called all the people together*] That is, all the people of that region or district; that they might scour the country, and hunt out David from all his haunts.

[Verse 9. *Bring hither the ephod*.] It seems as if David himself, clothed with the ephod, had consulted the Lord: and the 10th, 11th, and 12th verses contain the words of the consultation, and the Lord's answer. But see on verse 2.

Verses 11, 12. In these verses we find the following questions and answers: David said, *Will Saul come down to Keilah?* And the Lord said, *He will come down.* *Will the men of Keilah deliver me and my men into the hand of Saul?* And the Lord said, *They will deliver thee up.* In this short history we find an ample proof that there is such a thing as contingency in human affairs: that is, God has poised many things between a possibility of being and not being; leaving it to the will of the creature to turn the scale. In the above answers of the Lord, the following conditions were evidently implied: If thou continue in Keilah, Saul will certainly come down; and, if Saul come down, the men of Keilah will deliver thee into his hands. Now, though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah;—but

had he staid, Saul would have come down, and the men of Keilah would have betrayed David. We may observe from this, that, however positive a declaration of God may appear, that refers to any thing in which man is to be employed, the prediction is not intended to suspend or destroy free-agency, but always comprehends in it some particular condition.

[Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

[Verse 16. *And Jonathan—strengthened his hand in God*.] It is probable that there was always a secret intercourse between David and Jonathan; and that, by this most trusty friend, he was apprised of the various designs of Saul to take away his life. As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High; and to assure him that the hand of Saul should not prevail against him: and at this interview they renewed their covenant of friendship. Now, all this Jonathan could do, consistently with his duty to his father and his king. He knew that David had delivered the kingdom: he saw that his father was ruling unconstitutionally; and he knew that God had appointed David to succeed Saul. This he knew would come about in the order of providence; and neither he nor David took one step to hasten the time. Jonathan, by his several interferences, prevented his father

A. M. 2943. 20 Now, therefore, O king,
B. C. 1061. come down according to all
An. Exod. Iſr. the desire of thy soul to come
430. down; and ^{our} part shall
Anno ante be to deliver him into the king's hand.
I. Olymp. 285.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his ^{haunt} is, and who hath seen him there: for it is told me that he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness ^{of} Maon, in the plain on the south of Jeshimon.

* Psa 54. 3.—* Heb foot shall be.—† Josh. 15. 55. Ch. 25. 2.
u Or, from the rock.—v Psa. 31. 22.—v Psa. 17. 9.

from imbruing his hands in innocent blood: a more filial, and a more loyal part, he could not have acted; and, therefore, in his attachment to David, he is wholly free of blame.

Verse 25. *The wilderness of Maon.*] Maon was a mountainous district, in the most southern parts of Judah. Calmet supposes it to be the city of *Menois*, which Eusebius places in the vicinity of Gaza; and the *Menemi Castrum*, which the Theodosian code places near to Beer-sheba.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! David and his men are almost surrounded by Saul and his army, and on the point of being taken, when a messenger arrives, and informs Saul that the Philistines had invaded the land! But behold the workings of providence! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power: but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just in the nick of time to prevent it! Here David was delivered by God; and, in such a manner too, as rendered the divine interposition visible.

Verse 28. *They called that place Sela-hammah-lekoth.*] That is, the rock of divisions; because, says the Targum, the heart of the king was divided to go hither and thither. Here Saul was obliged to separate himself from David, in order to go and oppose the invading Philistines.

Verse 29. *Strong-holds at En-gedi.*] En-gedi was situated near to the western coast of

25 Saul also and his men went to seek him. And they told David: wherefore he came down ^{into} a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^{and} David made haste to get away for fear of Saul; for Saul and his men ^w compassed David and his men round about to take them.

27 ¶ ^{* But} there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ^v invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ^z Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong-holds at ^a En-gedi.

* See 2 Kings 19. 9.—y Heb. spread themselves upon, &c.
z That is, the rock of divisions.—a 2 Chron. 26. 2.

the Dead sea, not far from Jeshimon: it literally signifies the *kid's well*; and was celebrated for its vineyards, Cant. i. 14. It was also celebrated for its *balm*. It is reported to be a mountainous territory, filled with caverns; and, consequently, proper for David in his present circumstances.

How *thrashing-floors* were made among the ancients, we learn from CATO, *De Re Rusticâ*, chap. xci. and cxxix. And, as I believe it would be an excellent method to make the most durable and efficient *barn-floors*, I will set it down.

Area sic facito. Locum ubi facies confodilo; postea amurca conspergito bene, sinitoque combibat. Postea comminuito glebas bene. Deinde coequato, et paviculis verberato. Postea denuo amurca conspergito, sinitoque arescat. Si ita feceris neque formicæ nocebunt, neque herbe nascentur: et cum pluerit, lutum non erit. "Make a thrashing-floor thus: dig the place thoroughly; afterward sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine; make it level, and beat it well down with a paviour's rammer. When this is done, sprinkle it afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface to raise mud."

The directions of COLUMELLA are nearly the same; but, as there are some differences of importance, I will subjoin his account.

Area quoque si terrena erit, ut sit ad tritumram satis habilis, primum radatur, deinde confodiatur, permixtis paleis cum amurcâ, quæ salem non accipit, extergatur: nam ea res a populatione murium formicarumque frumentum defendit. Tum æquata paviculis, vel molari

lapide condensetur, et rursus subjectis paleis inculcetur, atque ita solibus siccanda relinquatur. *De Re Rusticâ*, lib. ii. c. 20. "If you would have a thrashing-floor made on the open ground, that it may be proper for the purpose, first pare off the surface, then let it be well digged, and mixed with lees of oil, unsalted, with which chaff has been mingled; for this prevents the mice and ants from burrowing and

injuring the corn. Then level it with a paver's rammer, or press it down with a millstone. Afterward, scatter chaff over it, tread it down, and leave it to be dried by the sun."

This may be profitably used within doors, as well as in the field: and a durable and solid floor is a matter of very great consequence to the husbandman, as it prevents the flour from being injured by sand or dust.

CHAPTER XXIV.

Saul is informed that David is at En-gedi; and goes to seek him with *three thousand men*, 1, 2. He goes into a cave to repose, where David and his men lay hid; who, observing this, exhort David to take away his life: David refuses, and contents himself with privily cutting off Saul's skirt, 3-7. When Saul departed, not knowing what was done, David called after him; showed him that his life had been in his power; expostulates strongly with him; and appeals to God, the judge of his innocence, 8-15. Saul confesses David's uprightness; acknowledges his obligation to him for sparing his life; and causes him to swear that, when he should come to the kingdom, he would not destroy his seed, 17-21. Saul returns home and David and his men stay in the hold, 22.

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante
I. Olymp. 235.

AND it came to pass, ^a when Saul was returned from ^b following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and ^c went to seek David and his men upon the rocks of the wild goats.

^a Ch. 23. 28.—^b Heb. after.—^c Psa. 38. 12.—^d Psa. 141. 6.

NOTES ON CHAPTER XXIV.

Verse 1. *Saul was returned*] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders; and this invasion was soon suppressed.

Verse 2. *Rocks of the wild goats.*] The original צורי היקלים *tsurey ha-yelim*, is variously understood. The *VULGATE* makes a *paraphrase*; *Super abruptissimas petras quæ solis ibicibus pervie sunt*: "On the most precipitous rocks, over which the ibexes alone can travel." The *TARGUM*, *the caverns of the rocks*; the *SEPTUAGINT* make the original a proper name; for, out of צורי היקלים *tsurey ha-yelim*, they make Σαδδαια, *Saddaiem*; and in some copies Αιαιαμιν, *Aiamein*; which are evidently corruptions of the Hebrew.

Verse 3. *The sheep-cotes*] Caves in the rocks; in which it is common, even to the present time, for shepherds and their flocks to lodge. According to *Strabo*, there are caverns in Syria, one of which is capable of containing *four thousand men*: Ων ἐν καὶ τετρακισχιλίου ἀνθρώπων δεξασθαι δυνατόν, lib. xvi. p. 1096. Edit. 1707.

Saul went in to cover his feet] Perhaps this phrase signifies exactly what the *Vulgate* has rendered it, *ut purgaret ventrem*. The *Septuagint*, the *Targum*, and the *Arabic*, understand it in the same way. It is likely, that when he had performed this act of necessity, that he lay down to repose himself; and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security:—"God, foreseeing that Saul would come to this cave, caused a spider to weave her

3 And he came to the sheep-cotes by the way, where *was* a cave; and ^e Saul went in to ^e cover his feet: and ^f David and his men remained in the sides of the cave.

4 ^g And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou

^e Judg. 3. 24.—^f Psa. 57, title, & 142, title.—^g Ch. 26. 8.

web over the mouth of it; which, when Saul perceived, he took for granted that no person had lately been there; and, consequently, he entered it without suspicion." This may be literally true: and we know that even a spider, in the hand of God, may be the instrument of a great salvation. This is a Jewish tradition; and one of the most elegant and instructive in their whole collection.

David and his men remained in the sides of the cave.] This is no hyperbole: we have not only the authority of *Strabo*, as above mentioned, but we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Dr. Pocock observes, "Beyond the valley (of Tekoa) there is a very large grotto, which the Arabs call *El Maamah*, a hiding-place: the high rocks on each side of the valley are almost perpendicular; and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars: the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of *thirty thousand*, retired into this grotto, to avoid a bad air. This place is so strong, that one would imagine it to be one of the strongholds of *En-gedi*, to which David and his men fled from Saul: and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might, with great ease, lie hid there, and not be seen by him." *Pocock's Travels*, vol. ii. part i. p. 41.

Verse 4. *And the men of David said*] We know not to what promise of God the men of David refer: they, perhaps, meant no more

A. M. 2943.
B. C. 1061.
An. Exod. Isr.
430.
Anno ante
I. Olymp. 285.

mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of ^b Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, ^k The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David ^l stayed ^m his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also rose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, ⁿ Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have

^h Heb. the robe which was Saul's.—ⁱ 2 Sam. 24. 10. ^k Ch. 26. 11.—^l Heb. cut off.—^m Psal. 7. 4. Matt. 5. 44. Rom. 12. 17, 19.

than to say, "Behold, the Lord hath delivered thine enemy into thy hand; now do to him as he wishes to do to thee."

Then David arose] Though I have a high opinion of the character of David, yet the circumstances of the case seem to indicate that he arose to take away the life of Saul; and that it was in reference to this that his heart smote him. It appears that he rose up immediately, at the desire of his men, to slay his inveterate enemy, and one whom he knew the Lord had rejected: but, when about to do it, he was prevented by the remonstrance of God in his conscience; and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to show Saul how much he had been in his power.

Verse 6. *The LORD's anointed*] Howsoever unworthily Saul was now acting, he had been appointed to his high office by God himself; and he could only be removed by the authority which placed him on the throne. Even David, who knew he was appointed to reign in his stead, and whose life Saul had often sought to destroy, did not conceive that he had any right to take away his life: and he grounds the reasons of his forbearance on this, he is *my master*; I am his *subject*. He is the *Lord's anointed*; and therefore *sacred*, as to his *person*, in the LORD's sight. It is an awful thing to kill a king, even the most untoward, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors *king-killing*. Had David

seen how that the LORD had delivered thee to-day into mine hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* ^o neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ^p huntest my soul to take it.

12 ^r The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? ^s after a dead dog, after ^t a flea?

^u Psal. 141. 6. Prov. 16. 28. & 17. 9.—^v Psal. 7. 3. & 35. 7. ^p Ch. 26. 20.—^q Gen. 16. 5. Judg. 11. 27. Ch. 26. 10. Job. 5. 8. ^s Ch. 17. 43. 2 Sam. 9. 8.—^t Ch. 26. 20.

taken away the life of Saul, at this time, he would, in the sight of God, have been a *murderer*.

Verse 7. *Suffered them not to rise against Saul.*] As he could restrain them, it was his duty to do so: had he *connived* at their killing him, David would have been the *murderer*. In praying for the king, we call God *the only ruler of princes*; for this simple reason, that their authority is the *highest* among men, and next to that of God himself: hence, he alone is above them. We find this sentiment well expressed by an elegant poet:—

*Regum timendum in proprios greges,
Reges in ipsos imperium est Jovis.*
Horace, Odar. l. iii. Od. i. ver. 5.

Kings are supreme over their own subjects;
Jove alone is supreme over kings.

Verse 13. *Wickedness proceedeth from the wicked*] This proverb may be thus understood: he that does a wicked act gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed: he who is wicked, will add one act of iniquity to another. Had I conspired to dethrone you, I would have taken your life when it was in my power; and thus added *wickedness* to *wickedness*.

Verse 14. *After a dead dog*] A term used among the Hebrews to signify the most sovereign contempt. See 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul, and the troops of Israel. The same idea is expressed in the term *flea*. The Targum properly expresses both thus: *one who is weak, one who is contemptible*.

A. M. 2943.
B. C. 1061.
An. Exod. Isr. 430.
Anno ante
I. Olymp. 285.

15 ^uThe LORD therefore be judge, and judge between me and thee; and ^vsee, and ^wplead my cause, and ^xdeliver me out of thine hand.

16 ^tAnd it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^yIs this thy voice, my son David? And Saul lifted up his voice, and wept.

17 ^zAnd he said to David, Thou art ^amore righteous than I: for ^bthou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when ^cthe LORD had

^u Ver. 12.—^v 2 Chron. 24. 22.—^w Psa. 35. 1. & 43. 1. & 119. 154. Mic. 7. 9.—^x Heb. judge.—^y Ch. 26. 17.—^z Ch. 26. 21.—^a Gen. 38. 26.

Verse 15. *The LORD therefore be judge*] Let God determine who is guilty.

Verse 16. *My son David*] David had called Saul his master, lord, and king. Saul accosts him here as his son, to show that he felt perfectly reconciled to him, and wished to receive him, as formerly, into his family.

Verse 19. *If a man find his enemy, will he let him go well away?*] Or, rather, *Will he send him in a good way?* But Houbigant translates the whole clause thus: *Si quis inimicum suum reperiens, dimittit eum in viam bonam, redditur ei à domino sua merces*—"If a man finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the *Hebrew text*; but they are found, at least in the sense, in the *Septuagint*, *Syriac*, and *Arabic*; and seem necessary to complete the sense: therefore, adds Saul, *the Lord will reward thee good for what thou hast done unto me.*

Verse 20. *I know well that thou shalt surely*

^d delivered me into thine hand, thou killedst me not.

19 For, if a man find his enemy, will he let him go well away? Wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, ^eI know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 ^fSwear now therefore unto me by the LORD, ^gthat thou wilt not cut off my seed after me; and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto ^hthe hold.

^b Matt. 5. 44.—^c Ch. 26. 23.—^d Heb. shut up. Ch. 23. 12. & 26. 8.—^e Ch. 23. 17.—^f Gen. 21. 23.—^g 2 Sam. 21. 6. 8. ^h Ch. 23. 29. Eccles. 12. 10, 11.

be king] Hebrew, *Reigning, thou shalt reign.* He knew this before; and yet he continued to pursue him with the most deadly hatred.

Verse 21. *Swear now*] Saul knew that an oath would bind David, though it was insufficient to bind himself: see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain; and yet sought by all means in his power to destroy him!

Verse 22. *Saul went home*] Confounded at a sense of his own baseness; and overwhelmed with a sense of David's generosity.

David and his men gat them up unto the hold.] Went up to Mizpeh, according to the *Syriac* and *Arabic*. David could not trust Saul with his life; the utmost he could expect from him was, that he should cease from persecuting him; but even this was too much to expect from a man of such a character as Saul. He was no longer under the divine guidance; an evil spirit had full dominion over his soul. What God fills not, the devil will occupy.

CHAPTER XXV.

The death of Samuel, 1. The history of Nabal, and his churlishness toward David and his men, 2—12. David determining to punish him, is apposed by Abigail, Nabal's wife, 13—35. Abigail returns, and tells Nabal of the danger that he had escaped; who, on hearing it, is thunderstruck, and dies in ten days, 36—38. David, hearing of this, sends and takes Abigail to wife, 39—42. He marries also Ahinoam, of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Laish, 43, 44.

A. M. 2944.
B. C. 1060.
An. Exod. Isr. 431.
Anno ante
I. Olymp. 284.

AND ^aSamuel died: and all the Israelites were gathered together, and ^blamented him, and buried him

in his house at Ramah. And David arose, and went down ^cto the wilderness of Paran.

2 ^tAnd there was a man

A. M. 2944.
B. C. 1060.
An. Exod. Isr. 431.
Anno ante
I. Olymp. 284.

^a Ch. 23. 3.—^b Numb. 20. 29. Deut. 34. 8.

NOTES ON CHAPTER XXV.

Versé 1. *And Samuel died*] Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but, according to Calmet and others, two years. But all this is very uncertain: how long he died before Saul cannot

be ascertained. For some account of his character, see the end of the chapter.

Buried him in his house] Probably, this means not his dwelling-house, but the house or tomb he had made for his sepulture: and thus the *Syriac* and *Arabic* seem to have understood it.

David—went down to the wilderness of Paran.] This was either on the confines of Judea, or in Arabia Petræa, between the mountains

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante
I. Olymp. 284.

^d in Maon, whose ^e possessions were in ^f Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did ^k shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and ^h greet him in my name:

6 And thus shall ye say to him that liveth in prosperity, ⁱ Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ^k hurt them not, ^l neither was there aught missing unto them, all the while they were in Carmel.

8 Ask the young men, and they will show thee. Wherefore let the young

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante
I. Olymp. 284.

men find favour in thine eyes; for we come in ^m a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ⁿ ceased.

10 ¶ And Nabal answered David's servants, and said, ^o Who is David? and who is the son of Jesse? There be many servants nowadays, that break away every man from his master.

11 ^p Shall I then take my bread, and my water, and my ^r flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^s abode by the stuff.

^d Ch. 23. 24.—^e Or, business.—^f Josh. 15. 55.—^g Gen. 38. 13. ^h Sam. 13. 23.—ⁱ Heb. ask him in my name of peace. Ch. 17. 22.—^j 1 Chron. 12. 18. Psa. 122. 7. Luke 10. 5.

^k Heb. shamed.—^l 1 Ver. 15, 21.—^m Neh. 8. 10. Esth. 9. 19.
ⁿ Heb. rested.—^o Judg. 9. 28. Psa. 73. 7, 8. & 123. 3, 4.
^p Judg. 8. 6.—^q Heb. slaughter.—^r Ch. 30. 24.

of Judah and mount Sinai: it is evident, from the history, that it was not far from Carmel, on the south confines of Judah.

Verse 3. *The name of the man was Nabal*] The word נבל *nabal*, signifies to be foolish, base, or villainous; and hence the Latin word *nebulo*, knave, is supposed to be derived.

The name of his wife Abigail] *The joy or exultation of my father*. A woman of sense and beauty, married to the hog mentioned above; probably because he was rich. Many women have been thus sacrificed.

Of the house of Caleb.] כלבי *ve hu Calebi*, "he was a Calebite." But as the word *caleb* signifies a dog, the Septuagint have understood it as implying a man of a canine disposition, and translated it thus: καὶ ὁ ἀνθρώπος κυνικός, *he was a doggish man*. It is understood in the same way by the Syriac and Arabic.

Verse 6. *Peace be both to thee*] This is the ancient form of sending greetings to a friend: *Peace to thee, Peace to thy household, and Peace to all that thou hast*. That is, may both thyself, thy family, and all that pertain unto thee, be in continual prosperity!

Perhaps David, by this salutation, wished Nabal to understand that he had acted so toward him and his property, that nothing had been destroyed, and that all had been protected: see ver. 15, 16, 17.

Verse 7. *Thy shepherds which were with us, we hurt them not*] It is most evident that David had a claim upon Nabal, for very essential services performed to his herdsmen at Carmel. He not only did them no hurt, and took none of their flocks for the supply of his necessities, but he protected them from the rapacity of others: *they were a wall unto us*, said Nabal's servants, *both by night and day*. In those times, and to the present day, wandering hordes of Arabs, under their several chiefs, think they have a right to exact contributions of provisions, &c. wherever they come: David had done nothing of this kind, but protected them against those who would.

Verse 8. *Whatsoever cometh to thine hand*] As thou art making a great feast for thy servants, and I and my men, as having essentially served thee, would naturally come in for a share, were we present; send a portion by my ten young men, for me and my men, that we also may rejoice with you. Certainly this was a very reasonable, and a very modest request.

Verse 10. *Who is David?*] Nabal's answer shows the surliness of his disposition. It was unjust to refuse so reasonable a request; and the manner of the refusal was highly insulting. It is true what his own servants said of him, *He is such a son of Belial that one cannot speak to him*, ver. 17.

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante
I. Olymp. 284.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ^trailed on them.

15 But the men *were* very good unto us, and ^u we were not ^v hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields :

16 They were ^w a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do ; for ^x evil is determined against our master, and against all his household : for he *is such* a son of ^y Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and ^z took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred ^a clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, ^b Go on before me ; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his

men came down against her ; and she met them.

21 Now David had said, ^c Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him : and he hath ^d required me evil for good.

22 ^e So and more also do God unto the enemies of David, if I ^f leave of all that *pertain* to him by the morning light ^g any that pisseth against the wall.

23 And when Abigail saw David, she hastened, ^h and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me let this iniquity be : and let thine handmaid, I pray thee, speak in thine ⁱ audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, ^k regard this man of Belial, *even* Nabal : for as his name *is*, so *is* he ; ^l Nabal *is* his name, and folly *is* with him : but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now, therefore, my lord, ^m as the LORD liveth, and *as* thy soul liveth, seeing the LORD hath ⁿ withholden thee from coming to *shed* blood, and from ^o avenging ^p thyself with thine own hand, now ^r let thine enemies, and they that seek evil to my lord, be as Nabal.

^t Heb. *flew upon them*.—^u Ver. 7.—^v Heb. *shamed*.—^w Exod. 14. 22. Job 1. 10.—^x Ch. 20. 7.—^y Deut. 13. 13. Judg. 19. 22. ^z Gen. 32. 13. Prov. 18. 16. & 21. 14.—^a Or, *lumps*.—^b Gen. 32. 16. 20.—^c Eccles. 12. 1.—^d Psal. 109. 5. Prov. 17. 13. ^e Ruth 1. 17. Ch. 3. 17. & 20. 13. 16.

^f Ver. 34.—^g 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. ^h Josh. 15. 18. Judg. 1. 14.—ⁱ Heb. *ears*.—^k Heb. *lay it to his heart*.—^l That is, *fool*.—^m 2 Kings 2. 2.—ⁿ Gen. 20. 6. Ver. 33.—^o Heb. *saving thyself*.—^p Rom. 12. 19.—^q 2 Sam. 18. 32.

Verse 18. Took two hundred loaves] The Eastern bread is ordinarily both *thin* and *small* ; and answers to our *cakes*.

Two bottles of wine] That is, two goat-skins full. The hide is pulled off the animal without *ripping* up ; the places where the legs, &c. were, are sewed up, and then the skin appears one *large bag*. This is properly the Scripture and Eastern *bottle*.

Five sheep] Not one sheep to one hundred men.

Cluster of raisins] Raisins dried in the sun.

Cakes of figs] Figs cured, and then pressed together. We receive the former in jars, and the latter in small *barrels* ; and both articles answer the description here given.

Now all this provision was a matter of little worth : and, had it been granted in the first instance, it would have perfectly satisfied David, and secured the good offices of him and his men. Abigail showed both her wisdom and prudence in making this provision. Out of three thousand sheep Nabal could not have missed five : and, as this claim was made only in the time of sheep-

shearing, it could not have been made more than once in the year : and it certainly was a small price for such important services.

Verse 20. She came down—and David—came down] David was coming down mount Paran ; Abigail was coming down from Carmel. *Calmet*.

Verse 22. So and more also do God] Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had suffered, properly speaking, no wrongs ; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously toward him, was abominable and cruel ; not to say diabolic. He who attempts to vindicate this conduct of David, is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil, ver. 32. &c.

Any that pisseth against the wall.] This expression certainly means either *men* or *dogs* ; and should be thus translated, *if I leave—any male* : and this will answer both to *men* and *dogs*, and the offensive mode of expression be-

A. M. 2944. 27 And now ^athis ^bbless-
B. C. 1060. ing which thine handmaid
An. Exod. Isr. hath brought unto my lord,
431. let it even be given unto the
Anno ante young men that ^cfollow my lord.
I. Olymp. 284.

28 I pray thee, forgive the trespass of thine handmaid: for ^dthe LORD will certainly make my lord a sure house; because my lord ^efighteth the battles of the LORD, and ^fevil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ^gsling out, ^has out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ⁱa no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, ^jBlessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast ^kkept me this day from coming to shed blood, and from avenging myself with mine own hand,

34 For in very deed, as the LORD God of Israel liveth, which hath ^lkept

A. M. 2944. me back from hurting thee, except thou hadst hasted
B. C. 1060. and come to meet me, surely
An. Exod. Isr. there had ^mnot been left unto
431. Nabal by the morning light any that
Anno ante pisseth against the wall.
I. Olymp. 284.

35 So David received of her hand that which she had brought him, and said unto her, 'Go up in peace to thine house; see, I have hearkened to thy voice, and have ⁿaccepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, ^ohe held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, 'Blessed be the LORD, that hath ^ppleaded the cause of my reproach from the hand of Nabal, and hath ^qkept his servant from evil: for the LORD hath ^rreturned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

^a Gen. 33. 11. Ch. 30. 26. 2 Kings 5. 15.—^tOr, *present*.
^b Heb. *walk at the feet of*, &c. Ver. 42. Judg. 4. 10.—^v2 Sam. 7. 11, 27. 1 Kings 9. 5. 1 Chron. 17. 10, 25.—^wCh. 18. 17.
^c Ch. 24. 11.—^yJer. 10. 18.—^zHeb *in the midst of the bow of a sling*.—^aHeb. *no staggering, or, stumbling*.

^b Gen. 24. 27. Exod. 18. 10. Psal. 41. 13. & 72. 18. Luke 1. 68.—^cVer. 26.—^dVer. 26.—^eVer. 22.—^fCh. 20. 42. 2 Sam. 15. 9. 2 Kings 5. 19. Luke 7. 50. & 8. 48.—^gGen. 19. 21.
^h 2 Sam. 13. 23.—ⁱVer. 32.—^kProv. 22. 23.—^lVer. 26, 34.
^m 1 Kings 2. 44. Psal. 7. 16.

avoided. I will not enter farther into the subject: *Bochart and Calmet* have done enough, and more than enough; and in the *plainest* language too.

Verse 28. *And evil hath not been found in thee*] Thou hast not committed any act of this kind hitherto.

Verse 29. *Shall be bound in the bundle of life*] Thy life shall be precious in the sight of the Lord: it shall be found in the *bundle of life*; it shall be supported by him who is the *spring and fountain of life*; and ever be found *united* to those who are most favoured by the Almighty.

Them shall he sling out] Far from being bound and kept together in union with the fountain of life, he will cast them off from himself

as a stone is cast out from a sling. This betokens both *force* and *violence*.

Verse 37. *His heart died within him, and he became as a stone.*] He was thunderstruck, and was so terrified at the apprehension of what he had escaped, that the fear overcame his mind: he became insensible to all things around him; probably refused all kinds of nourishment; and died in ten days.

Verse 39. *To take her to him to wife.*] It is likely that he had heard before this that Saul, to cut off all his pretensions to the throne, had married Michal to Phalti; and this justified David in taking Abigail, or any other woman: and, according to the then custom, it was not unlawful for David to take several wives. By

A. M. 2944. 41 And she arose, and
B. C. 1060. bowed herself on *her* face to
An. Exod. 1st. the earth, and said, Behold,
431. let ^a thine handmaid be a
Anno ante servant to wash the feet of the servants
I. Olymp. 224. of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went ^a after her; and she

^a Ruth 2. 10, 13. Prov. 15. 33.—^a Heb. at *her* feet. Ver. 27.
^p Josh. 15. 56.

his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.

Verse 43. *David also took Ahinoam* Many think that this was his wife before he took Abigail: she is always mentioned first in the list of his wives; and she was the mother of his eldest son Amnon.

Of Jezreel] There were two places of this name; one in the tribe of Issachar, the other in the tribe of Judah.

Verse 44. *Phalti*] Called also *Phaltiel*, 2 Sam. iii. 15.

Of Gallim.] Probably, a city or town in the tribe of Benjamin: see Isaiah x. 30. It is likely, therefore, that Saul chose this man because he was of his own tribe.

In this chapter we have the account of the death of Samuel; who, from his infancy, had been devoted to God, and the service of his people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and *no open vision*; scarcely any revelation from God. Those who might be called *prophets*, had no regular ministry of God's word: they were extraordinary messengers, sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established *academies*, or *schools*, for *prophets*: at least, we do not hear of them before his time: and it is granted that they continued till the Babylonish captivity. This was a wise institution; and no doubt contributed much to the maintenance of pure religion, and the prevention of idolatry among that people.

Samuel reformed many abuses in the Jewish state; and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honour of God; and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was *chief magistrate* in Israel before the appointment of a *king*; and afterward he acted as *prime minister* to Saul; though without being chosen, or formally appointed to that station. Indeed, he seems, on the whole, to have been the *civil and ecclesiastical governor*: Saul being little more than *general of the Israelitish forces*.

In his office of *minister* in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reformed both the people and the king for their transgressions, with a boldness which nothing but his sense of the divine *authority* could in-

went after the messengers of David, and became his wife.

43 David also took Ahinoam ^p of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given ^s Michal his daughter, David's wife, to ^t Phalti the son of Laish, which was of ^u Gallim.

^r Ch. 27. 3. & 30. 5.—^s 2 Sam. 3. 14.—^t Phaltiel. 2 Sam. 3. 15.—^u Isai. 10. 30.

spire; and yet he tempered it with a sweetness which showed the interest he felt in their welfare, and the deep and distressing concern he felt for their backslidings and infidelities.

He was incorrupt; he received no man's *bribe*; he had no *pension* from the *state*; he *enriched* none of his *relatives* from the *public purse*; left no *private debts* to be discharged by his country. He was among the Hebrews what *Aristides* is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him: *justice* was by him duly and impartially administered; and oppression and wrong had no existence.

If there ever was a *heaven-born minister*, it was Samuel; in whose public and private conduct there was no blemish; and whose parallel cannot be found in the ancient or modern history of any country in the universe.

Let ministers of state, who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavoured, by their wordy representations, to dazzle and delude the people, and impose *false grandeur* in the place of *true greatness* and *solid prosperity*; who have *oppressed the many*, and *enriched the worthless few*; fall down at the feet of *this heaven-born man*, and learn from this immaculate judge of Israel what a faithful servant to his king, and an incorruptible *minister of state*, means: and, in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! witness against me before the Lord, and before his anointed, Whose ox have I taken? whose ass have I seized, and whom have I defrauded? whom have I oppressed (by the imposition of heavy taxes for the support of *needless expenses*, and the payment of *venal men*?) Or of whose hand have I taken any bribe to blind my eyes? scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration; and see if you can find aught in my hands." See chap. xii. 1, &c.

Oh, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken aught of any man's hand." This voice can be heard from Gilgal: but of what other minister can this be spoken but of *Samuel the seer*, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be intrusted

to public monuments, but stands, and alas, almost *unique*, in the Book of God! Of *Daniel*, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God,

and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration. See the notes on chap. xii. and chap. xxiv. 6.

CHAPTER XXVI.

The Ziphites inform Saul of David's hiding-place, 1. Saul, with *three thousand* men, goes in pursuit of him, 2, 3. David sends out spies; and finds where Saul had pitched his camp; and he and Abishai come to the camp by night, find all asleep, and bring away Saul's spear, and the cruse of water that was at his head, 4—12. David goes to the opposite hill; awakes Abner, captain of Saul's host; chides him for being so careless of his master's life; and calls on Saul to send one of his servants for the spear; and severely chides him for his continued hostility to him, 13—24. Saul humbles himself to David; promises to persecute him no more; and returns to his own place, 25.

A. M. 2944.
B. C. 1060.
An. Exod. Isr.
431.
Anno ante
I. Olymp. 284.

AND the Ziphites came unto Saul to Gibeah, saying, ^a Doth not David hide himself in the hill of Hachilah, *which is before Jeshimon?*

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is before Jeshimon*, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^b Abner the son of Ner the captain of his host: and Saul lay in the ^c trench, and the people pitched round about him.

6 Then answered David, and said to

^a Ch. 23. 19. Psa. 54, title.—^b Ch. 14. 50. & 17. 53.—^c Or, *midst of his carriages*: Ch. 17. 20.—^d 1 Chron. 2. 16. ^e Judg. 7. 10, 11.—^f Heb. *shut up*. Ch. 24. 18.

NOTES ON CHAPTER XXVI.

Verse 1. *The Ziphites came*] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul. See ch. xxiii. 10.

Verse 2. *Three thousand chosen men*] Though they knew that David was but six hundred strong, yet Saul thought it was not safe to pursue such an able general with a less force than that mentioned in the text: and, that he might the better depend on them, they were all *elect* or *picked men* out of the rest of his army.

Verse 5. *David arose*] As David and his men knew the country, they had many advantages of Saul and his men; and no doubt could often watch them without being discovered.

Saul lay in the trench] The word *במגול* *bammaegol*, which we translate *in the trench*; and in the margin, *in the midst of his carriages*; is rendered by some *in a ring of carriages*; and by others, *in the circle*; i. e. which was formed by his troops. Luther himself translates it *wagenburg*, a fortress formed of wagons or carriages.

As *למך gal*, signifies any thing round, it may

Ahimelech the Hittite, and to Abishai ^d the son of Zeruiah, brother to Joab, saying, Who will ^e go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench: and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God ^f hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: ^g for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said farthermore, *As the LORD liveth*, ^h the LORD shall smite him; or ⁱ his day shall come to die; or

^g Ch. 24. 6, 7. 2 Sam. 1. 16.—^h Ch. 25. 38. Psa. 94. 1, 2, 23. Luke 18. 7. Rom. 12. 19.—ⁱ See Gen. 47. 29. Deut. 31. 14. Job 7. 1. & 14. 5. Psa. 37. 15.

here refer to a *round pavilion*, or *tent*, made for Saul; or else to the *form of his camp*. The Arabs, to the present day, always form a *circle* in their encampments, and put their principal officers in the centre.

Verse 6. *Abishai the son of Zeruiah*] She was David's sister; and, therefore, Abishai and Joab were nephews to David.

Verse 8. *God hath delivered thine enemy into thine hand*] Here Abishai uses the same language as did David's men, when Saul came into the cave at En-gedi; (see ch. xxiv. 4, &c.) and David uses the same language in reply.

Verse 10. *The LORD shall smite him*] He shall die by a stroke of the divine judgment:—*or, his day shall come to die*; he shall die a natural death; which, in the course of things, must be before mine; and thus I shall get rid of mine enemy: *or, he shall descend into battle, and perish*; he shall fall by the enemies of his country. These are the *three* ordinary ways by which man accomplishes, as a hireling, his day. *Murder* David could not consider to be lawful: this would have been taking the matter out of God's hand; and this David would not do.

A. M. 2944. he shall ^kdescend into battle, and perish.
B. C. 1060.
An. Exod. Isr. 431.

Anno ante
I. Olymp. 284. 11 ¹The LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that *is* at his bolster, and the cruise of water, and let us go.

12 So David took the spear and the cruise of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because ^ma deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou

hast done. As the LORD A. M. 2944.
B. C. 1060.
An. Exod. Isr. 431.
Anno ante
I. Olymp. 284. liveth, ye *are* ⁿworthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruise of water that *was* at his bolster.

17 And Saul knew David's voice, and said, ^oIs this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, ^pWherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ^rstirred thee up against me, let him ^saccept an offering: but if *they be* the children of men, cursed *be* they before the LORD; ^tfor they have driven me out this day from ^uabiding in the ^vinheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel *is* come out to seek ^wa flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, ^xI have sinned: return, my son David; for I will no

^k Ch. 31. 6.—^l Ch. 24. 6, 12.—^m Gen. 2. 21. & 15. 12.
ⁿ Heb. the sons of death. 2 Sam. 12. 5.—^o Ch. 24. 16.—^p Ch. 24. 9, 11.—^q 2 Sam. 16. 11. & 24. 1.

^r Heb. smell. Gen. 8. 21. Lev. 26. 31.—^s Deut. 4. 28. Ps. 120. 5.—^t Heb. cleaving.—^u 2 Sam. 14. 16. & 20. 19.—^v Ch. 24. 14.—^w Ch. 15. 24. & 24. 17.

Verse 12. *David took the spear and the cruise*] The spear, we have already seen, was the emblem of power and regal dignity. But it is usual, in Arab camps, for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment. The cruise of water resembled, in some measure, the canteens of our soldiers. In such a climate, where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

A deep sleep from the LORD] It is the same word which is used (Gen. ii. 21.) to describe the sleep which God caused to fall upon Adam, when he formed Eve out of his side.

Verse 15. *Art not thou a valiant man*] This is a strong irony: ye are worthy to die; ye are sons of death; ye deserve death for this neglect of your king. And had not Saul been so deeply affected with David's generosity, in preserving his life, he had doubtless put Abner and his chief officers to death; though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. *Let him accept an offering*] If God have stirred thee up against me, why, then let him deliver my life into thy hand, and accept it as a sacrifice. But as the word is מנחה minchah, a gratitude-offering, perhaps the sense

may be this: Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity: for, were I not such, God would never stir thee up against me.

But if they be the children of men] If men have, by false representations, lies, and slanders, stirred thee up against an innocent man, then let them be cursed before the Lord. If I am guilty, I deserve to die; if not, those who seek my life should be destroyed.

Saying, Go, serve other gods.] His being obliged to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among idolaters, said, in effect, Go, and serve other gods.

Verse 20. *As when one doth hunt a partridge*] It is worthy of remark, that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly, they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Verse 21. *I have sinned*] Perhaps the word מנחה chatati, "I have sinned," should be read;

A. M. 2944. more do thee harm, because
B. C. 1060. my soul was ^y precious in
An. Exod. Isr. thine eyes this day: behold,
431. I have played the fool, and
Anno ante have erred exceedingly.
I. Olymp. 284.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 ^z The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch

^y Ch. 18. 30.—^z Psa. 7. 8. & 18. 20.

I have erred, or, have been mistaken. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, sinned against his life.

Verse 25. *Thou shalt do both great things, and also shalt still prevail.*] The Hebrew is וְגַם אֲשֶׁךְ תַּעֲשֶׂה וְגַם יָצָאֵךְ תִּלְחָץ, *ve gam aseh taseh, ve gam yacal tual*. "Also in doing thou shalt do; and being able thou shalt be able." Which the Targum translates, *also in reigning thou shalt reign; and in prospering thou shalt prosper*; which, in all probability, is the meaning.

There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon

forth mine hand against the LORD's ^a anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still ^b prevail. So David went on his way, and Saul returned to his place.

^a Ch. 24. 6.—^b Gen. 32. 28.

him to desist from his felonious attempts; but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin: and, in the behalf of their king, not one of his officers have one word to say! It is strange that not one of them offered now to injure the person of David! But they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by him. Saul invites David to return; but David knew the uncertainty of Saul's character too well, to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?

CHAPTER XXVII.

David flies to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months, 1—7. David invades the Geshurites and Amalekites, and leaves neither man nor woman alive, 8, 9. He returns to Achish, and pretends that he had been making inroads on the Israelites, and Achish believes it, 10—12.

M. 2946. AND David said in his
B. C. 1058. heart, I shall now
An. Exod. Isr. ^a perish one day by the hand
433. of Saul: *there is* nothing
Anno ante better for me than that I should speedily
I. Olymp. 282. escape into the land of the Philistines; and Saul shall despair of me; to seek me any more in any coast of Israel: so shall I escape out of his hand.

^a Heb. be consumed.—^b Ch. 25. 13.

NOTES ON CHAPTER XXVII.

Verse 1. *I shall now perish one day by the hand of Saul*] This was a very hasty conclusion: God had so often interposed in behalf of his life, that he was authorized to believe the reverse. God had hitherto confounded all Saul's stratagems; and it was not at all likely that he would now abandon him: there was now no additional reason why he should withdraw from David his helping hand.

Verse 2. *David arose, and he passed over—unto Achish*] There is not one circumstance in this transaction that is not blameable. David joins the enemies of his God, and of his country; acts a most inhuman part against the Geshurites and Amalekites, without even a pretence of a divine authority; tells a most delibe-

2 And David arose, ^b and he passed over with the six hundred men that *were* with him ^c unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David, ^d with his two wives, Ahinoam the Jezreelitess,

^c Ch. 21. 10.—^d Ch. 25. 43.

rate falsehood to Achish, his protector, relative to the people against whom he had perpetrated this cruel act; giving him to understand that he had been destroying the Israelites, his enemies. I undertake no defence of this conduct of David: it is all bad; all defenceless; God vindicates him not. The inspired penman tells what he did, but passes no *eulogium* upon his conduct; and it is false to say that, because these things are recorded, therefore they are approved. In all these transactions David was, in no one sense, a man after God's own heart. Chandler attempts to vindicate all this conduct: those who can receive his saying, let them receive it.

Verse 3. *Every man with his household*] So it appears that the men who consorted with David

A. M. 2946. and Abigail the Carmelitess,
B. C. 1058. Nabal's wife.
An. Exod. Isr. 433.

Anno ante 4 And it was told Saul
I. Olymp. 280. that David was fled to Gath:
and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore^e Ziklag pertaineth unto the kings of Judah unto this day.

7 And^f the time that David dwelt in the country of the Philistines was^g a full year and four months.

A. M. 2948. 8 ¶ And David and his
B. C. 1056. men went up, and invaded
An. Exod. Isr. 435. ^h the Geshurites, ⁱ and the

Anno ante ^k Gezrites, and the ^l Ama-
I. Olymp. 280. lekites: for those nations were of old the inhabitants of the land, ^m asⁿ thou

^e See Josh. 15. 31. & 19. 5.—^f Heb. the number of days.
^g Heb. a year of days: See Ch. 29. 3, till 1056.—^h Josh. 13. 2.
ⁱ Josh. 16. 10. Judg. 1. 29.—^k Or, Gervites.

had wives and families. David and his company resembled a tribe of the wandering Arabs.

Verse 5. *Why should thy servant dwell in the royal city?* He seemed to intimate that two princely establishments, in the same city, were too great. Achish appears to have felt the propriety of his proposal; and, therefore, appoints him Ziklag.

Verse 6. *Achish gave him Ziklag*] Ziklag was at first given to the tribe of Judah; but afterward it was ceded to that of Simeon, Josh. xv. 31. & xix. 5. The Philistines had, however, made themselves masters of it, and held it till the time here mentioned: it then fell into the tribe of Judah again; and continued to be the property of the kings of Judah. This verse is a proof that this book was written long after the days of Samuel: and that it was formed by a later hand, out of materials which had been collected by a contemporary author. See the preface.

goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels; and the apparel, and returned, and came to Achish.

10 And Achish said, ⁿ Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of ^o the Jerahmeelites, and against the south of ^p the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ^q utterly to abhor him; therefore he shall be my servant for ever.

^l Exod. 17. 16. See Ch. 15. 7, 8.—^m Gen. 25. 18.—ⁿ Or, Did you not make a road, &c.—^o See 1 Chron. 2. 9, 25.
^p Judg. 1. 6.—^q Heb. to stink.

Verse 9. *David smote the land*] Here was a complete extirpation of all these people; not one being left alive, lest he should carry tidings of the disasters of his country! The spoil which David took consisted in sheep, oxen, asses, camels, and apparel.

Verse 10. *Whither have ye made a road to-day?* He had probably been in the habit of making predatory excursions. This seems to be implied in the question of Achish.

Verse 12. *He hath made his people—utterly to abhor him*] This deception, which, Dr. De-laney says, “did harm to nobody, and to the account of which he is at an utter loss what degree of guilt to charge,” imposed upon Achish, had the most direct tendency to make him imagine himself secure, while in the utmost danger; and to have a faithful friend and able ally in David, while he was the veriest enemy he could possibly have. Shame on him who becomes the apologist of such conduct.

CHAPTER XXVIII.

The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle, 1, 2. Saul, unable to obtain any answer from God, applies to a witch at En-dor to bring up Samuel, that he may converse with him on the issue of the war, 3—11. Samuel appears, 12—14. He reproaches Saul with his misconduct, and informs him of his approaching ruin, 15—19. He is greatly distressed; but, at the solicitations of the woman, and his own servants, he takes some food, and departs the same night, 20—25.

A. M. 2948. AND^a it came to pass in
B. C. 1056. those days, that the
An. Exod. Isr. 435. Philistines gathered their
Anno ante armies together for warfare,
I. Olymp. 280.

to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me

A. M. 2948.
B. C. 1056.
An. Exod. Isr. 435.
Anno ante
I. Olymp. 280.

^a Chap.

NOTES ON CHAPTER XXVIII.

Verse 1. *The Philistines gathered their armies together*] Sir Isaac Newton conjectures, that

29. 1.

the Philistines had got a great increase to their armies by vast numbers of men, which Amasis had driven out of Egypt. This, with Samuel's

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
Anno ante
I. Olymp. 280.

to battle, thou and thy men. 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now ^b Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ^c those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in ^d Shunem; and Saul gathered all Israel together, and they pitched in ^e Gilboa.

5 And when Saul saw the host of the Philistines, he was ^f afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, ^g the LORD answered him not, neither by ^h dreams, nor ⁱ by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants,

^b Ch. 25. 1.—^c Ver. 9. Exod. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11.—^d Josh. 19. 18. 2 Kings 4. 8.—^e Ch. 31. 1. ^f Job 18. 11.

death, and David's disgrace, were no inconsiderable motives to a new war, from which the Philistines had now every thing to hope.

Thou shalt go out with me to battle] This he said, being deceived by what David had told him.

Verse 2. *Surely thou shalt know what thy servant can do.*] This was another equivocal answer; and could only be understood by his succeeding conduct. It might imply what he could do in favour of the Philistines against Israel; or in favour of Israel against the Philistines. Achish understood it in the former sense; and, therefore, he said to David, *I will make thee keeper of my head for ever*: i. e. Thou shalt be captain of my life-guards.

Verse 3. *Samuel was dead*] And there was no longer a public accredited prophet to consult.

Those that had familiar spirits, and the wizards] See the note on Lev. xx. 31. and Exod. xxii. 18.

Verse 5. *When Saul saw*] He saw, from the superiority of his enemies, from the state of his own army, and especially from his own state toward God, that he had every thing to fear.

Verse 6. *The LORD answered him not*] He used the three methods by which supernatural intelligence was ordinarily given:

1. *Dreams.*—The person prayed for instruction; and begged that God would answer by a significant dream.

2. *Urim.*—This was a kind of oracular answer, given to the high priest, when clothed with the ephod; on which were the Urim and

Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.

And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^k he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he ^l hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he

^g Ch. 14. 37. Prov. 1. 28. Lam. 2. 9.—^h Numb. 12. 6. ⁱ Exod. 28. 30. Numb. 27. 21. Deut. 33. 8.—^k Deut. 18. 11. ^l Chron. 10. 13. Isai. 8. 19.—^m Ver. 3.

Thummim. How these communicated the answer is not well known.

3. *Prophets.*—Who were requested by the party concerned to consult the Lord on the subject in question; and to report his answer. The prophets, at that time, could only be those in the schools of the prophets, whom Samuel had established at *Naioth* and *Gibeah*. These were the only successors of Samuel that we know.

Verse 7. *Seek me a woman that hath a familiar spirit*] Literally, Seek me a woman, *בַּעֲלַת אוֹב*, *baalath ob*, the mistress of the Ob, or *Pythonic spirit*; one who had a familiar spirit, whom she could invoke when she pleased, and receive answers from him relative to futurity.

Strange, that a man who had banished all such from the land, as dangerous to the state, as impostors and deceivers, should now have recourse to them, as the only persons in whom he could safely put his confidence, in the time in which *Jehovah* had refused to help him!

At En-dor.] This was a city in the valley of Jezreel, at the foot of mount Gilboa, where the army of Saul had now encamped.

Verse 8. *Saul disguised himself*] That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. *Whom shall I bring up*] The woman certainly meant no more than making her familiar personify whomsoever the querist should wish. In the evocation of spirits, this is all that, according to the professed rules of their art, such persons pretend to: for over human souls in *paradise*, or in the *infernal regions*, they have no power. If we allow that there is such an art, founded on true principles,

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
Anno ante
I. Olymp. 280.

said, Bring me up Samuel.
12 And when the woman
saw Samuel, she cried with
a loud voice: and the woman
spake to Saul, saying, Why hast
thou deceived me? for thou art Saul.

13 And the king said unto her, Be
not afraid: for what sawest thou?
And the woman said unto Saul, I saw
gods ascending out of the earth.

14 And he said unto her, What
form is he of? And she said, An old
man cometh up; and he is covered
with a mantle. And Saul perceived
that it was Samuel, and he stooped
with his face to the ground, and bowed
himself.

15 ¶ And Samuel said to Saul, Why
hast thou disquieted me, to bring me
up? And Saul answered, I am sore
distressed; for the Philistines make

war against me, and God
is departed from me, and
answereth me no more,
neither by prophets, nor
by dreams: therefore I have called
thee, that thou mayest make known
unto me what I shall do.

16 ¶ Then said Samuel, Wherefore
then dost thou ask of me, seeing the
LORD is departed from thee, and is be-
come thine enemy?

17 And the LORD hath done to him,
as he spake by me: for the LORD
hath rent the kingdom out of thine
hand, and given it to thy neighbour,
even to David:

18 ¶ Because thou obeyedst not the
voice of the LORD, nor executedst his
fierce wrath upon Amalek, therefore
hath the LORD done this thing unto
thee this day.

m Exod. 22, 28.—n Heb. What is his form?—o Ch. 15. 27.
2 Kings 2. 8, 13.—p Eccus. 46. 20.—q Prov. 5. 11, 12, 13. &
14. 14.—r Ch. 12. 12.—t Ver. 6.

u Heb. by the hand of prophets.—v Eccus. 46. 20.—w Or
for himself. Prov. 16. 4.—x Ch. 15. 28.—y Heb. mine hand—
z Ch. 15. 9. 1 Kings 20. 42. 1 Chron. 10. 13. Jer. 48. 10.

all it can pretend to is, to bring up the familiar;
cause him, when necessary, to assume the
form and character of some particular person;
and to give such notices, relative to futurity,
as he is able to collect. And this, even in the
cases to which authenticity is generally allowed,
is often scanty, vague, and uncertain; for fallen
spirits do not abound in knowledge: this is an
attribute of God; and rays of this perfection
are imparted to pure and holy intelligences;
and even Satan himself, as may be seen from
most of his temptations, is far from excelling in
knowledge. He may be cunning and insidious,
but he certainly is not wise and prudent: we,
in general, give this fallen spirit credit for much
more wisdom than he possesses.

Verse 12. *When the woman saw Samuel*] That Samuel did appear on this occasion, is
most evident from the text; nor can this be
denied from any legitimate mode of interpre-
tation: and it is as evident, that he was neither
raised by the power of the devil, nor the incan-
tations of the witch, for the appearances which
took place at this time were such as she was
wholly unacquainted with. Her familiar did
not appear; and, from the confused description
she gives, it is fully evident that she was both
surprised and alarmed at what she saw; being so
widely different from what she expected to see.

Verse 13. *I saw gods ascending out of the earth.*] The word *אלהים* *elohim*, which we
translate *gods*, is the word which is used for the
Supreme Being throughout the Bible: but all
the versions, the Chaldee excepted, translate it
in the plural number, as we do. The Chaldee
has, *I see מלאכא מלכא* *malacca diyai*, an angel of
the Lord—ascending from the earth. This sight
alarmed the woman; it was what she did not
expect; in this she could not recognise her fa-
miliar, and she was terrified at the appearance.

Verse 14. *An old man cometh up; and he is
covered with a mantle.*] This seems to have

been a second apparition; she cannot mean that
she had seen gods ascending out of the earth,
and these gods were like an old man with a
mantle. The angelic appearance first men-
tioned prepared the way for Samuel; and the
whole was done so as to show to the woman
that her art had not prevailed in the present
instance; and that what was now taking place
was wholly independent of her incantations.

Saul perceived that it was Samuel] The de-
scription was suitable to his person and clothing.

Verse 15. *Why hast thou disquieted me*] The
complaint is not directed against the woman,
but against Saul. Indeed, her incantations
had no influence in the business; and it does
not appear that she had commenced her opera-
tions before the angels had prepared the way of
the prophet; and before the prophet himself
had made his appearance.

*That thou mayest make known unto me what
I shall do.*] In his former difficulties, and when
pressed by his enemies, he was in the habit of
consulting Samuel; and now he applies to him
as his former preceptor. God, he knew, might
answer by such a man as Samuel, when he
would answer by no other means.

Verse 16. *Wherefore then dost thou ask of
me?*] Was ever I wont to give answers that
were not dictated by the Lord? It is his coun-
sel alone that I communicate.

Verse 17. *The Lord hath done to him*] I be-
lieve these words are spoken of Saul; and as
they are spoken to him, it seems evident that
him should be thee. The Vulgate has *tibi*, the
Septuagint *οι*, to THEE; and this is the read-
ing of five of Kennicott's and De Rossi's MSS. as
well as of both the Bibles printed at Venice, in
1518, where we read *לך* *leca*, to THEE, instead
of *לו* *lo*, to HIM.

As he spake by me] Here was no illusion:
none but Samuel could say this.

Verse 18. *Nor executedst his fierce wrath*

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19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul ^a fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^b put my life in mine hand, and have hearkened unto thy words which thou spakest unto me.

^a Hebrew, *made haste, and fell with the fulness of his stature.*

upon Amalek] See chap. xv. and the notes there.

Verse 19. *To-morrow shalt thou and thy sons be with me*] What an awful message! in the course of the ensuing day thou shalt be slain; thy three sons shall be slain; and the armies of Israel shall be delivered into the hands of the Philistines! Can any person read this, properly considering the situation of this unfortunate monarch, the triumph of the enemies of God, and the speedy ruin in which the godlike Jonathan is about to be involved, without feeling the keenest anguish of heart?

But Samuel says, "he and his sons should be *with him*." Does not this mean that they were to go to *paradise*? I suppose it means no more than that they should all *die*. Yet the paraphrase of the Rev. C. Wesley is beautiful:

"What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, though slain, shall be
To-morrow in repose with me.
Not in a state of hellish pain,
If Saul with Samuel do remain:
Not in a state of damn'd despair,
If loving Jonathan be there."¹

Saul had committed the *sin unto death*; the sin to be visited with a violent death, while the mercy of God was extended to the soul. Thus say my *faith*, my *hope*, and my *charity*:—and doth not the *mercy* of God say the same?

Verse 20. *Then Saul fell straightway all along on the earth*] Literally, *he fell with his own length, or with the fulness of his stature*. He was so overwhelmed with this most dreadful message, that he swooned away, and thus *fell at his whole length upon the ground*. The woman, being terrified, had probably withdrawn to some distance at the first appearance of the prophet; and Saul was left alone with Samuel. After some short time, *the woman came again unto Saul, found him sore troubled, and offered him those succours which humanity dictated*

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22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a ^c fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake ^d unleavened bread thereof;

25 And she brought it before Saul, and before his servants; and they did eat. Then they arose up, and went away that night.

^b Judg. 12. 3. Chap. 19. 5. Job 13. 14.—^c Gen. 18. 6, 7, 8.
^d Gen. 19. 3.

Verse 23. *I will not eat*] It is no wonder that not only his *strength*, but also his *appetite*, had departed from him.

And sat upon the bed] *Beds*, or *couches*, were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf*] The ancients used great despatch in their cookery. In hot countries they could not keep flesh meat by them any length of time: hence they generally kept young animals, such as *calves*, *lambs*, and *kids*, ready for slaughter: and when there was occasion, one of them was killed, and dressed immediately.

Unleavened bread] There was not time to bake *leavened bread*: that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night*] The transactions of this chapter occupy one night only. 1. Saul came by night to *En-dor*, ver. 8. 2. He consulted the woman, and had his conference with Samuel the same night; for no time whatever appears to have been lost after his arrival at *En-dor*. 3. He was overcome by the heavy tidings which he heard: and which, for a time, appear to have deprived him of all power. 4. The woman kills a calf; dresses a part; makes and bakes bread; and Saul and his servants eat. And, 5. They rose and went away *that night*, ver. 25. *The next day*, in all probability, the battle happened, in which Israel was defeated, and Saul and his sons lost their lives.

THERE is a considerable diversity of opinion, both among learned and pious men, relative to the subject mentioned in this chapter, that of *raising Samuel from the dead*. Some deny the *possibility* of the thing, and say that it was the *devil* that personified *Samuel*: and others, that the whole was the *imposition* of this cunning woman; and that there was no *supernatural* agency in the business. This is not a proper

place to argue the point. I have given my opinion in the notes. I may sum up in a few particulars.

1. I believe there is a *supernatural* and *spiritual* world, in which *HUMAN* spirits, both good and bad, live in a state of consciousness.

2. I believe there is an *invisible* world, in which various orders of *spirits*, not *human*, live and act.

3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, not *HUMAN*; and to employ in a certain limited way, their power and influence.

5. I believe that the woman of En-dor had no power over *Samuel*; nor that any *incantation* can avail over any *departed saint of God*; nor indeed over any *human* spirit.

6. I believe *Samuel* did actually appear to *Saul*, and that he was sent, by the especial *mercy of God*, to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.

7. I believe that the woman found, from the *appearances*, that her *real* or *pretended charms* had no effect; and that, what now took place, came from a totally different disposition of things from those with which she was conversant.

8. I believe that direct, circumstantial, and unequivocal oracles were now delivered, concerning which neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God himself; and that no demon or bad spirit could be employed in such a transaction.

CHAPTER XXIX.

The Philistines gather their armies together against Israel, and encamp at Aphek; while the Israelites encamp at Jezreel, 1. The lords of the Philistines refuse to let David go to battle with them, lest he should betray them, 2-5. Achish expresses his confidence in David; but begs him to return, 6-10. David and his men return, 11.

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NOW^a the Philistines gathered together all their armies^b to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the rereward^c with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me^d these days, or these years, and I have^e found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, f Make

this fellow return, that he may go again to his place which thou hast appointed him, and let him not go

down with us to battle, lest^g in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, h Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and i thy going out and thy coming in with me in the host is good in my sight: for k I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless l the lords favour thee not.

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^a Ch. 28. 1.—^b Ch. 4. 1.—^c Ch. 28. 1, 2.—^d See Ch. 27. 7.
^e Dan. 6. 5.—^f 1 Chron. 12. 19.—^g As Ch. 41. 21.

^h Ch. 18. 7. & 21. 11.—ⁱ 2 Sam. 3. 25. 2 Kings 19. 27.—^k Ver. 3.—^l Heb. thou art not good in the eyes of the lords.

NOTES ON CHAPTER XXIX.

Verse 1. To Aphek] This was a place in the valley of Jezreel, between mount Tabor and Gilboa.

Pitched by a fountain] To be near a fountain, or copious spring of water, was a point of great importance to an army in countries such as these, where water was so very scarce. It is supposed that it was at this same fountain that, William of Tyre says, Saladin pitched his camp, while Baldwin, king of Jerusalem, pitched his by another fountain, between Nazareth and Sepphoris; each being anxious to secure that without which it was impossible for their armies to subsist.

Verse 2. By hundreds, and by thousands]

They were probably divided, as the Jewish armies, by fifties, hundreds, and thousands; each having its proper officer or captain.

Verse 3. These days, or these years] I suppose these words to mark no definite time; and may be understood thus: "Is not this David, who has been with me for a considerable time?"

Verse 4. The princes of the Philistines were wroth] It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gezrites, and Amalekites, chap. xxvii. Had they heard of this, they would have seen much more cause for suspicion.

Verse 6. Thou hast been upright] So he thought; for, as yet, he had not heard of the above transaction; David having given him to

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7 Wherefore now return,
and go in peace, that thou
displease not the lords of
the Philistines.

8 And David said unto Achish, But
what have I done? and what hast thou
found in thy servant so long as I have
been with thee unto this day, that I
may not go fight against the enemies of
my lord the king?

9 And Achish answered and said to
David, I know that thou art good in my
sight, as an angel of God: notwith-

^m Heb. do not evil in the eyes of the lords.—ⁿ Heb. before
thee.

understand that he had been fighting against
Israel.

Verse 8. *David said—what have I done?*]
Dr. Chandler, and others, may say what they
will to make David act a consistent part in this
business; but it is most evident, whatever his
intentions might be as to the part he was to
take in the approaching battle, he did intend
to persuade Achish that he would fight against
Israel; and affects to feel his reputation injured
by not being permitted, on this occasion, to
show his fidelity to the king of Gath.

It was in the order of God's gracious provi-
dence that the Philistine lords refused to let
David go with them to this battle. Had he
gone, he had his choice of two sins: First, If
he had fought for the Philistines, he would
have fought against God, and his country. Secondly, If he had in the battle gone over to the
Israelites, he would have deceived, and become
a traitor to the hospitable Achish. God, there-
fore, so ordered it, in his mercy, that he was not
permitted to go to a battle in which he was sure
to be disgraced, whatever side he took, or with
what success soever he might be crowned.

standing, ^p the princes of the
Philistines have said, He
shall not go up with us to
the battle.

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10 Wherefore now rise up early in
the morning with thy master's servants
that are come with thee; and as soon
as ye be up early in the morning, and
have light, depart.

11 So David and his men rose up
early to depart in the morning, to re-
turn into the land of the Philistines.
^s And the Philistines went up to Jezreel.

^o 2 Sam. 14. 17, 20. & 19. 27.—^p Verse 4.—^q Gen. 44. 3.
^r 2 Sam. 4. 4.

Verse 9. *As an angel of God*] There is
some reason to think that Achish had actually
embraced, or was favourably disposed toward,
the Jewish religion. He speaks here of the
angels of God, as a Jew might be expected to
speak; and, in ver. 6. he appeals to, and swears
by, *Jehovah*: which, perhaps, no Philistine ever
did. It is possible that he might have learned
many important truths from David, during the
time he sojourned with him.

Verse 10. *With thy master's servants*] Who
were these? has been very properly asked; and,
to this question, there can be but two an-
swers:

1. The six hundred Israelites which were
with him; and who might still be considered
the subjects of SAUL, though now residing in a
foreign land.

2. The servants of ACHISH: i. e. David's
men thus considered; because, on his coming
to Gath, he had, in effect, given up himself and
his men to Achish. But Saul may be the mas-
ter to whom Achish refers, and the words con-
vey a delicate information to David that he is
no vassal, but still at liberty.

CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire; and carry away captive David's wives, and those of his men, 1, 2. David and his men return; and, finding the desolate state of their city, are greatly affected, 3—5. The men mutiny, and threaten to stone David, who encourages himself in the Lord, 6. David inquires of the Lord, and is directed to pursue the Amalekites; with the promise that he shall recover all, 7, 8. He and his men begin the pursuit; but two hundred, through fatigue, are obliged to stay behind, at the brook Besor, 9, 10. They find a sick Egyptian, who directs them in their pursuit, 11—15. David finds the Amalekites secure, feasting on the spoils they had taken; he attacks and destroys the whole host, except four hundred, who escape on camels, 16, 17. The Israelites recover their wives, their families, and all their goods, 18—20. They come to the two hundred who were so faint as not to be able to pursue the enemy, with whom they divide the spoil; and this becomes a statute in Israel, 21—25. David sends part of the spoil which he had taken to different Jewish cities, which had suffered by the incursion of the Amalekites; and where David and his men had been accustomed to resort, 26—31.

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AND it came to pass,
when David and his
men were come to Ziklag
on the third day, that the
Amalekites had invaded the south,

and Ziklag, and smitten
Ziklag, and burnt it with
fire;

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2 And had taken the two
men captives that were therein: they

^a See Ch. 15. 7. & 27. 8.

NOTES ON CHAPTER XXX.

Verse 1. *On the third day*] This was the
third day after he had left the Philistine army
at Aphek. *Culmet* supposes that Aphek was
distant from Ziklag more than thirty leagues.

The Amalekites had invaded] These were,
doubtless, a travelling predatory horde; who,

availing themselves of the war between the
Philistines and Israelites, plundered several
unprotected towns, and among them Ziklag.
It is likely they had not heard of what David
did to some of their tribes, else they would
have avenged themselves by slaying all they
found in Ziklag.

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slew not any; either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was burnt with fire*; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were with him* lifted up their voice and wept, until they had no more power to weep.

5 And David's ^ctwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; ^dfor the people spake of stoning him, because the soul of all the people was ^egrieved, every man for his sons and for his daughters: ^fbut David encouraged himself in the LORD his God.

7 ^gAnd David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 ^hAnd David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt

^a Ch. 25. 42, 43. 2 Sam. 2. 2.—^d Exod. 17. 4.—^e Heb. *bitter*. Judg. 18. 25. Ch. 1. 10. 2 Sam. 17. 8. 2 Kings 4. 27. ^f Psa. 42. 5. & 56. 3, 4, 11. Hab. 3. 17, 18.

Verse 4. *Wept, until they had no more power to weep.*] This marks great distress; they wept, as says the *Vulgate*, till their tears failed them.

Verse 6. *The people spake of stoning him*] David had done much to civilize those men; but we find, by this, of what an unruly and ferocious spirit they were: and yet they strongly felt the ties of natural affection; they grieved every man for his sons and for his daughters.

David encouraged himself in the LORD] He found he could place very little confidence in his men; and, as he was conscious that this evil had not happened either through his neglect or folly, he saw he might the more confidently expect succour from his Maker.

Verse 7. *Bring me hither the ephod*] It seems as if David had put on the ephod, and inquired of the Lord for himself: but it is more likely that he caused Abiathar to do it.

Verse 9. *The brook Besor*] This had its source in the mountain of Idumea, and fell into the Mediterranean sea beyond Gaza. Some suppose it to have been the same with the river of the wilderness, or the river of Egypt. The sense of this, and the following verse, is, that when they came to the brook Besor, there were found *two hundred out of his six hundred*

surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were with him*, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: ⁱfor two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and ^kwhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongeth* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me here, because three days ago I fell sick.

14 We made an invasion upon the south of ^lthe Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of ^mCaleb; and we burnt Ziklag with fire.

^g Ch. 23. 6, 9.—^h Ch. 23. 2, 4.—ⁱ Ver. 21.—^k So Judg. 15. 19. Ch. 14. 27.—^l Ver. 16. 2 Sam. 8. 18. 1 Kings 1. 38, 44. Ezek. 25. 16. Zeph. 2. 5.—^m Josh. 14. 13. & 15. 13.

men so spent with fatigue, that they could proceed no farther. The baggage, or *stuff*, was left there, (ver. 24.) and they were appointed to guard it.

Verse 12. *A piece of a cake of figs*] See on chap. xxv. 18.

Verse 13. *My master left me, because three days ago I fell sick*] This was very inhuman; though they had booty enough, and no doubt asses plenty to carry the invalids, yet they left this poor man to perish: and God visited it upon them; as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

Verse 14. *Upon the south of the Cherethites*] Calmet and others maintain that the *cherethi*, which, without the points, might be read *Creti*, were not only at this time *Philistines*, but that they were aborigines of Crete, from which they had their name *Cerethites*, or *Cretans*; and are the same of whom Zephaniah speaks, chap. ii. 5. *Wo to the inhabitants of the seacoasts, the nation of the Cherethites*. And by *Ezekiel*, chap. xxv. 16. *Behold, I will stretch out mine hand upon the Philistines, and will cut off the Cherethim*. In 2 Sam. xv. 18. we find that the *Cherethites* formed a part of David's guards.

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15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^aeating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of ^othe next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: ^pDavid recovered all.

20 And David took all the flocks and the herds, *which* they drove before those *other* cattle, and said, *This is David's* spoil.

^a 1 Thess. 5. 3.—^o Heb. *their morrow*.—^p Ver. 8.—^r Ver. 10.
^r Or, *asked them how they did*. Judg. 13. 15.

South of Caleb] Somewhere about *Kirjath-arba*, or Hebron, and *Kirjath-sepher*; these being in the possession of Caleb and his descendants.

Verse 15. *Swear unto me*] At the conclusion of this verse, the *Vulgate*, *Syriac*, and *Arabic*, add, that *David swore to him*. This is not expressed in the *Hebrew*, but is necessarily implied.

Verse 16. *Out of the land of the Philistines*] That these *Amalekites* were enemies to the Philistines is evident; but it certainly does not follow from this that *those* whom David destroyed were enemies also. This, I think, has been too hastily assumed by Dr. Chandler, and others, in order to vindicate, the better, the character of David.

Verse 17. *There escaped not a man of them*] It is well known to every careful reader of the Bible, that the *Amalekites* were a proscribed people, even by God himself; and that, in extirpating them, it has been supposed David fulfilled the express will of God. But all this depends on whether *he* had an express commission to do so, received from God himself, as Saul had.

Verse 20. *And David took all the flocks*] He and his men not only recovered all their own property, but they recovered all the spoil which these *Amalekites* had taken from the south of

21 And David came to the ^atwo hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ^asaluted them.

22 ¶ Then answered all the wicked men, and *men* ^tof Belial, of ^uthose that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but ^vas his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was so from that day ^wforward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Zik-

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^t Deut. 13. 13. Judg. 19. 23.—^u Heb. *men*.—^v See Numb. 31. 27. Josh. 22. 8. 2 Mac. 8. 28.—^w Heb. *and forward*.

Judah, the Cherethites, and the south of Caleb. When this was separated from the rest, it was given to David, and called *David's* spoil.

Verse 22. *Men of Belial*] This is a common expression, to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane*.

Verse 23. *That which the LORD hath given us*] He very properly attributes this victory to God; the numbers of the *Amalekites* being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance for Israel*] Nothing could be more just and proper than this law: he who stays at home to defend house and property, has an equal right to the booty taken by those who go out to the war. There was a *practice* of this kind among the Israelites long before this time; see Numb. xxxi. 27. and Josh. xxii. 8. and the note on this latter verse.

Unto this day] This is another indication that this book was composed long after the facts it commemorates. See hypothesis in the *preface*.

Verse 26. *Unto the elders of Judah*] These were the persons among whom he sojourned during his exile; and who had given him shelter and protection. Gratitude required these presents.

A. M. 2948. lag, he sent of the spoil unto
B. C. 1056. the elders of Judah, even to
An. Exod. Isr. his friends, saying, Behold
435. a * present for you of the
Anno ante spoil of the enemies of the LORD ;
I. Olymp. 280.

27 To them which were in Beth-el,
and to them which were in ^s south Ra-
moth, and to them which were in ^z Jattir,
28 And to them which were in ^a Aroer,
and to them which were in Siphmoth,
and to them which were in ^b Eshtemoa,
29 And to them which were in Rachal,

* Heb. blessing. Gen. 33. 11. Ch. 25. 27.—^y Josh. 19. 8.
^z Josh. 15. 48.—^a Josh. 13. 16.

Verse 27. To them which were in Beth-el]
This was in the tribe of Ephraim.

South Ramoth] So called to distinguish it
from Ramoth-gilead, beyond Jordan. This
Ramoth belonged to the tribe of Simeon, Josh.
xix. 8.

In Jattir] Supposed by Calmet to be the
same as Ether, Josh. xv. 42; but more proba-
bly Jattir, ver. 48. It was situated in the
mountains, and belonged to Judah.

Verse 28. In Aroer] Situated beyond Jordan,
on the banks of the river Arnon, in the
tribe of Gad.

Siphmoth] Supposed to be the same with
Shepham, Numb. xxxiv. 10, on the eastern
border of the promised land.

Eshtemoa] Another city in the tribe of Ju-
dah. See Josh. xv. 50.

Verse 29. Them which were in Rachal] We
know not where this place was; it is mentioned
nowhere else in the Bible. Calmet conjectures
that Hachilah (chap. xxiii. 19.) may be
the same place: here we know David did con-
ceal himself for some time, till the Ziphites
endeavoured to betray him to Saul.

The cities of the Jerahmeelites] See before,
chap. xxvi. 10.

And—the cities of the Kenites] A very
small tract on the southern coast of the Dead
sea.

Verse 30. Hormah] The general name of
those cities which belonged to Arad, king of

and to them which were in A. M. 2948.
the cities of ^c the Jerahmeel- B. C. 1056.
ites, and to them which were An. Exod. Isr.
in the cities of the ^d Kenites, 435.
Anno ante
I. Olymp. 280.

30 And to them which were in ^e Hor-
mah, and to them which were in Chor-
ashan, and to them which were in
Athach,

31 And to them which were in ^f He-
bron, and to all the places where Da-
vid himself and his men were wont to
haunt.

^b Josh. 15. 50.—^c Ch. 27. 10.—^d Judg. 1. 16.—^e Judg. 1. 17.
^f Josh. 14. 13. 2 Sam. 2. 1.

Canaan; and were devoted to destruction by
the Hebrews: and thence called Hormah. See
Numb. xxi. 1—3.

In Chor-ashan] Probably the same as Ashan
in the tribe of Judah. See Josh. xv. 42. It
was afterward ceded to Simeon, Josh. xix. 7.

To them which were in Athach] Probably
the same as Ether, Josh. xix. 7.

Verse 31. To them which were in Hebron]
This was a place strongly attached to David,
and David to it; and the place where he was
proclaimed king; and where he reigned more
than seven years, previously to the death of
Ishbosheth, Saul's son, who was, for that time,
his competitor in the kingdom.

David's having sent presents to all these
places, not only shows his sense of gratitude,
but that the booty which he took from the
Amalekites must have been exceedingly great.
And we learn from this also, that David so-
journed in many places which are not men-
tioned in the preceding history; for these are
all said to be places where David and his men
were wont to haunt.

We are not to suppose that the transactions
mentioned here, and in the preceding chapter,
took place after Saul's interview with the wo-
man of En-dor; they were considerably ante-
cedent to this, but how long we do not know.
What is recorded in the following chapter
must have taken place the next day after Saul
left En-dor.

CHAPTER XXXI.

A battle in mount Gilboa, between Israel and the Philistines; in which the former are defeated, and Saul's three sons slain,
1, 2. Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to
despatch him; which he refusing, Saul falls on his sword, and his armour-bearer does the same, 3—6. The Israelites on
the other side of the valley, forsake their cities, and the Philistines come and dwell in them, 7. The Philistines, finding Saul
and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroth, cut off their heads,
send the news to all the houses of their idols, and fasten the bodies of Saul and his three sons to the walls of Beth-shan,
8—10. Valiant men of Jabesh-gilead go by night, and take away the bodies; burn them at Jabesh; bury their bones under
a tree; and fast seven days, 11—13.

A. M. 2948. NOW ^a the Philistines
B. C. 1056. fought against Israel;
An. Exod. Isr. and the men of Israel fled
435. from before the Philistines,
Anno ante
I. Olymp. 280.

^a 1 Chron. 10. 1—12.

NOTES ON CHAPTER XXXI.

Verse 1. Now the Philistines fought] This is the
continuation of the account given in ch. xxviii.
The men of Israel fled] It seems as if they
were thrown into confusion at the first onset,
and turned their backs upon their enemies.

and fell down ^b slain in
mount ^c Gilboa. A. M. 2948.
B. C. 1056.
An. Exod. Isr.

2 And the Philistines fol-
lowed hard upon Saul and 435.
Anno ante
I. Olymp. 280.

^b Or, wounded.—^c Ch. 28. 4.

Verse 2. Followed hard upon Saul and
upon his sons] They, seeing the discomfiture
of their troops, were determined to sell their
lives as dear as possible; and, therefore, main-
tained the battle till the three brothers were
slain.

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
Anno ante
I. Olymp. 220.

upon his sons; and the Philistines slew ^d Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And ^e the battle went sore against Saul, and the ^f archers ^g hit him; and he was sore wounded of the archers.

4 ^h Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest ⁱ these uncircumcised come and thrust me through, and ^k abuse me. But his armour-bearer would not; ^l for he was sore afraid. Therefore Saul took a sword, and ^m fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

^d Chap. 14. 49. 1 Chron. 8. 33.—^e See 2 Sam. 1. 6, &c. ^f Heb. shooters, men with bows.—^g Heb. found him.—^h So Judg. 9. 54.—ⁱ Ch. 14. 6. & 17. 26.

Verse 3. *He was sore wounded of the archers.*] It is likely that Saul's sons were slain by the archers; and that Saul was now mortally wounded by the same. Houbigant translates, *The archers rushed upon him, from whom he received a grievous wound.* He farther remarks that, had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to despatch him; as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the versions render it, *He feared the archers greatly*; but this is by no means likely.

Verse 4. *Draw thy sword, and thrust me through*] Dr. Delaney has some good observations on this part of the subject; "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw thy sword*, says he to him, *and thrust me through*; which, when he refused, *Saul*, says the text, *took the sword* ^{אֶת הַחֶרֶב} *ath ha chereb, (the very sword,)* and fell upon it. What sword? Not his own, for then the text would have said so; but, in the plain, natural, grammatical construction, the sword before mentioned must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now, it is the established tradition of all the Jewish nation, that this armour-bearer was *Doeg*; and I see no reason why it should be discredited: and, if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So *Brutus* and *Cassius* killed themselves with the same swords with which they stabbed *Cæsar*; and *Calippus* was stabbed with the same sword with which he stabbed *Dio*."

Verse 6. *And all his men*] Probably meaning those of his troops which were his life or

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 ^o And they put his armour in the house of ^p Ashtaroth; and ^q they fastened his body to the wall of ^r Beth-shan.

11 ¶ And when the inhabitants of

^k Or, mock me.—12 Sam. 1. 14.—^m 2 Sam. 1. 10.—ⁿ 2 Sam. 1. 20.—^o Ch. 21. 9.—^p Judg. 2. 13.—^q 2 Sam. 21. 12.—^r Josh. 17. 11. Judg. 1. 27.—^s Ch. 11. 3, 9, 11.

body guards: as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that were on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed *Beth-shan*, situated near to *Jordan*, the people on the other side of that river, fearing for their safety, fled also.

Verse 8: *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day to strip and plunder the slain.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise: for, although only his head is said to be cut off, and his body only to be fastened to the walls of Beth-shan, yet we find that the men of Jabesh-gilead found both his body, and the bodies of his three sons, fastened to the walls, ver. 12.

Perhaps they only took off Saul's head, which they sent about to their temples, as a trophy of their victory, when they sent the news of the defeat of the Israelites through all their coasts; and at last placed it in the temple of Dagon, 1 Chron. x. 10.

Verse 10. *They put his armour in the house of Ashtaroth*] As David had done, in placing the sword of Goliath in the tabernacle. We have already seen, that it was common for the conquerors to consecrate armour and spoils, taken in war, to those who were the objects of religious worship.

They fastened his body to the wall] Probably by means of iron hooks: but it is said, (2 Sam. xxi. 12.) that these bodies were fastened in the street of Beth-shan. This may mean, that the place where they were fastened to the wall, was the main street or entrance into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of Ja-

A. M. 2948.
B. C. 1056.
An. Exod. Isr.
435.
Anno ante
I. Olymp. 280.

Jabesh-gilead heard ^u of that which the Philistines had done to Saul,
12 ^v All the valiant men arose, and went all night; and took the body of Saul, and the bodies of his sons,

^u Or, concerning him.—^v See Ch. 11. 1-11. 2 Sam. 2. 4-7. w 2 Chron. 16. 14. Jer. 34. 5. Amos 6. 10.

bash-gilead^d was an act of gratitude due to Saul, who, at the very commencement of his reign, rescued them from Nahash, king of the Ammonites; (see ch. xi. 1, &c.) and, by his timely succours, he saved them from the deepest degradation, and the most oppressive tyranny. This heroic act, with the seven days' fast, showed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there*] It has been denied that the Hebrews burnt the bodies of the dead; but that they buried them in the earth, or embalmed them; and often burnt spices around them, &c. These, no doubt, were the common forms of sepulture; but neither of these could be conveniently practised in the present case. They could not have buried them about Beth-shan, without being discovered; and as to embalming, that was most likely out of all question; as, doubtless, the bodies were now too putrid to bear it. They, therefore, burnt them, because there was no other way of disposing of them at that time, so as to do them honour: and the bones and ashes they collected, and buried under a tree, or in a grove at Jabesh.

Verse 13. *And fasted seven days*] To testify their sincere regret for his unfortunate death; and the public calamity that had fallen upon the land.

Thus ends the troublesome, and I had almost said, the useless, reign of Saul. A king was chosen in opposition to the will of the Most High; and the government of God, in effect, rejected, to make way for this king.

Saul was, at first, a very humble young man, and conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct, and in his political measures. His natural temper was not good: he was peevish, fretful, and often outrageous; and these bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence, he seems at times to have been wholly carried away, and deranged; and this derangement appears to have been occasionally greatly exacerbated by diabolical influence. This led him to take his friends for his foes, so that, in his paroxysms, he strove to imbrue his hand in their blood; and more than once to attempt to assassinate his own son! and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. This was the worst act in his whole life.

Saul was but ill qualified for a proper discharge of the regal functions. The reader will remember that he was chosen rather as general of the armies, than as civil governor. The administration of the affairs of the state

from the wall of Beth-shan, and came to Jabesh, and
^w burnt them there.

13 And they took their bones, and ^x buried them under a tree at Jabesh, and ^y fasted seven days.

A. M. 2948.
B. C. 1056.
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435.
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^x 2 Samuel 2. 4, 5. & 21. 12, 13, 14.—^y Genesis 50. 10. Job 2. 13.

was left chiefly to Samuel; and Saul led forth the armies to battle.

As a general, he gave proof of considerable capacity: he was courageous, prompt, decisive, and persevering; and, except in the last unfortunate battle, in which he lost his life, generally led his troops to victory.

Saul was a weak man, and very capricious: this is amply proved by his unreasonable jealousy against David, and his continual suspicion that all were leagued against him. It is also evident, in his foolish adjuration relative to the matter of the honey, (see ch. xiv.) in which, to save his rash and nonsensical oath, he would have sacrificed Jonathan his son!

The question, "Was Saul a good king?" has already, in effect, been answered. He was, on the whole, a good man, as far as we know, in private life; but he was a bad king; for he endeavoured to reign independently of the Jewish constitution: he, in effect, assumed the sacerdotal office and functions, and thus even changed what was essential to that constitution. He not only offered sacrifices which belonged to the priests alone; but, in the most positive manner, went opposite to the orders of that God whose vicegerent he was.

Of his conduct, in visiting the woman at En-dor, I have already given my opinion; and to this I must refer. His desperate circumstances imposed on the weakness of his mind; and he did, in that instance, an act which, in his jurisprudential capacity, he had disapproved by the edict which banished all witches, &c. from Israel. Yet, in this act, he only wished to avail himself of the counsel and advice of his friend Samuel.

To the question, "Was not Saul a self-murderer?" I scruple not to answer, "No." He was, to all appearance, mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might abuse his body, if they found him alive; and we can scarcely say how much of indignity is implied in this word; and his falling on his sword was a fit of desperation, which, doubtless, was the issue of a mind greatly agitated, and full of distraction. A few minutes longer, and his life would, in all probability, have ebbed out: but, though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before; and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a coroner's inquest in this nation that would not have brought in a verdict of derangement; while the pious and the humane would every where have consoled themselves with the hope, that God had extended mercy to his soul.

Millbrook, June 11, 1818.

INTRODUCTION

TO THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

AS this is a continuation of the preceding history, without any interruption, it can scarcely be called *another* book. Originally, this and the preceding made but one book; and they have been separated without reason or necessity. For a general account of both, see the *Preface* to the *First Book* of Samuel.

It is generally allowed that this book comprehends a period of forty years, from about A. M. 2949 to 2989. See the prefixed chronological account.

It has been divided into *three* parts: in the *first*, we have an account of the happy commencement of David's reign, chap. i—x. In the *second*, David's unhappy fall, and its miserable consequences, chap. xi—xviii. In the *third*, his restoration to the divine favour, the re-establishment of his kingdom, and the events which signalized the latter part of his reign, chap. xix—xxiv.



THE SECOND BOOK OF SAMUEL.

Year from the creation, 2949.—Year before the incarnation, 1055.—Year before the first Olympiad, 279.—Year before the building of Rome, 302.—Year of the Julian Period, 3659.—Year of the Dionysian Period, 467.—Cycle of the Sun, 19.—Cycle of the Moon, 11.

CHAPTER I.

An Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1—4. And pretends that he himself had despatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David, 5—10. David and his men mourn for Saul and his sons, 11, 12. He orders the Amalekite to be slain, who professed that he had killed Saul, 13—16. David's funeral song for Saul and Jonathan, 17—27.

A. M. 2949.
B. C. 1055.
An. Exod. Isr.
436.
Anno ante
I. Olymp. 279.

NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou

that Saul and Jonathan his son be dead?

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6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me; and I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his

a 1 Sam. 30. 17, 26.—b Ch. 4. 10.—c 1 Sam. 4. 12.—d Heb. what was, &c. 1 Sam. 4. 16.—e 1 Sam. 31. 1.—f See 1 Sam.

31. 2, 3, 4.—g Heb. Behold me.—h Or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.—i Judg. 9. 54.

NOTES ON CHAPTER I.

Verse 2. *A man came out of the camp*] The whole account which this young man gives is a fabrication: in many of the particulars it is grossly self-contradictory. There is no fact in the case but the bringing of the crown or diadem, and bracelets of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle: and he brought them to David, and told the lie of having despatched Saul, merely to ingratiate himself with David.

Verse. 8. *I am an Amalekite.*] Dr. Delaney

remarks, that an Amalekite took that crown from off the head of Saul, which he had forfeited by his disobedience in the case of Amalek.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal fillet, or diadem, both being the ensigns of royalty. It is sometimes customary, in the East, for a sovereign prince to give a crown and bracelets, when investing others with dominion or authority over certain provinces. Had Saul these in token of his being God's vicegerent? and that he held the kingdom from him alone?

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clothes, and ^krent them;
and likewise all the men
that were with him:

12 And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, ¹How wast thou not ^mafraid to ⁿstretch forth thine hand to destroy the LORD's anointed?

15 And ^oDavid called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, ^pThy blood be upon thy head; for ^rthy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (^s Also he bade them teach the children of Judah the use of the bow: behold, it is written ^t in the book ^u of Jasher:)

19 The beauty of Israel is slain upon thy high places: ^v how are the mighty fallen!

^k Ch. 3. 31. & 13. 31.—^l Numb. 12. 8.—^m 1 Samuel 31. 4.
ⁿ 1 Sam. 24. 6. & 26. 9. Psa. 105. 15.—^o Chap. 4. 10, 12.
^p 1 Sam. 26. 9. 1 Kings 2. 32, 33, 37.—^r Verse 10. Luke 19.
^s 2.—^t 1 Sam. 31. 3.—^u Josh. 10. 33.—^v Or, of the upright.
^w Verse 27. 1 Mac. 9. 21.

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death: at that time it was not known to the contrary; and this man was executed on his own confession.

Verse 17. *David lamented*] See this lamentation, and the notes on it, at the end of this chapter.

Verse 18. *The use of the bow*] *The use of* is not in the Hebrew; it is simply the bow, that is, a song thus entitled. See observations at the end.

Verse 21. *As though he had not been*] Instead of בלי *beli*, NOT, I read כלי *keley*, INSTRUMENTS.

Anointed with oil.] See the observations at the end.

Chap. i. ver. 18, &c.—*He bade them teach the children of Judah the use of the bow, כשר kasheth.*

The word *kasheth* is to be understood of the title of the song which immediately follows, and

20 ^wTell it not in Gath, publish it not in the streets of Askelon; lest ^xthe daughters of ^ythe Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye ^zmountains of Gilboa, ^alet there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been ^banointed with oil.

22 From the blood of the slain, from the fat of the mighty, ^cthe bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and ^dpleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were ^estronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: ^fthy love to me was wonderful, passing the love of women.

27 ^gHow are the mighty fallen, and the weapons of war perished!

^w 1 Sam. 31. 9. Mic. 1. 10. See Judg. 16. 23.—^x See Exod. 15. 20. Judg. 11. 34. 1 Sam. 18. 6.—^y 1 Sam. 31. 4.—^z 1 Sam. 31. 1.—^a So Judg. 5. 23. Job 3. 3, 4. Jer. 20. 14.—^b 1 Sam. 10. 1.—^c 1 Sam. 18. 4.—^d Or, sweet.—^e Judg. 14. 18.—^f 1 Sam. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16.—^g Verse 19.

not of the use of the bow, as our translation intimates.

Many of David's psalms have titles prefixed to them: some are termed *Shosannim*, some *Maschil*, *Nehiloth*, *Neginoth*, &c. and this one here *Kasheth*, or *The Bow*, because it was occasioned by the Philistine archers, 1 Sam. xxxi. 1—3. "And the archers hit him."

But especially respecting the bow of Jonathan, "which returned not back from the blood of the slain," as the song itself expresses. And David could not but remember the bow of Jonathan, out of which "the arrow was shot beyond the lad," 1 Sam. xx. 36. It was the time when that covenant was made, and that affection expressed between them, "which was greater than the love of women."

On these accounts the song was entitled *Kasheth*; or, *The song of the Bow*; and David commanded the chief musicians, Ethan, Heman, and Jeduthun, to teach the children of Judah how to sing it.

"It is written in the book of Jasher," &c.

βιβλίον του ενθους, Sept. "In the Book of the upright."

ספר דיוראיתא *Siphra dioraita*, "The book of the Law." Jonathan.

The *Arabic* says, "Behold it is written in the Book of Asheh; this is the Book of Samuel;" the interpretation of which is, "book of songs, or canticles."

This lamentation is justly admired as a picture of distress, the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as nature could pour them forth from a mind interrupted by the alternate recurrence of the most lively images of love and greatness.

His reverence for Saul, and his love for Jonathan, have their strongest colourings; but their greatness and bravery come full upon him, and are expressed with peculiar energy.

Being himself a warrior, it is in that character he sees their greatest excellence; and, though his imagination hurries from one point of recollection to another, yet we hear him at first, at last, every where, lamenting—*How are the mighty fallen!*

It is almost impossible to read the noble original without finding every word swollen with a sigh, or broken with a sob. A heart pregnant with distress, and striving to utter expressions descriptive of its feelings, (which are repeatedly interrupted by an excess of grief,) is most sensibly painted throughout the whole. Even an *English reader* may be convinced of this, from the following specimen, in European characters:—

19. Hatsbi Yishrael al bamothecha chahal;
Eich naphetu Gibborim!
20. Al taggidu begath,
Al tebasaru bechusoth Ashkelon
Pen tismachnah benoth Pelishtim,
Pen talloznah benoth ha'arelim.
21. Haré baghibboá al tai,
Ve-al matar alekem ush' de terumoth;
Ki sham nigál magén Gibborim.
Magen Shaul keley Mashichach dashshamen!
22. Middam Chalahim, micheleb Gibborim,
Kesheth Yehonathan lo nashog achor;
Ve-chereb Shaul lo tashub rejkan.
23. Shaul V'Jonathan,
Hannechabin vehannevmin bechayyilem,
Ubenotam lo niphradu.
Minnesharim kallu, me-arayoth gabaru!
24. Benoth Yishrael el Shaul bekenah;
Hammalbishkem shani im adamim,
Hamma'ateh ádi zahab al tebusken.
25. Eich naphetu Gibborim betoch hammilchamah!
Yehonathan al bamotecha chahal!
26. Tsar li álecha achi
Yehonathan, naámia li meod,
Niphleathach ahabtecha li mehabath nashim!
27. Eich naphetu Gibborim,
Fayobedu kele Milchamah!

The three last verses in this sublime lamentation have sense and sound so connected as to strike every reader.

Dr. Kennicott, from whom I have taken several of the preceding remarks, gives a fine Latin version of this song, which I here sub-join:

O decus Israelis, super excelsa tua miles!
Quomodo ceciderunt fortes!
Nolite indicare in Gath,
Nolite indicare in plateis Ascalonis:
Ne lætentur filii Philistæorum,
Ne exultent filii incircumcisorum:
Montes Gibeoni, super vos
Nec ros, nec pluvius, neque agri primitiarum;
Ibi enim abjectus fuit clypeus fortium,
Clypeus Saulis, arma inuncti oleo!

Sine sanguine militum,
Sine adipe fortium,
Arcus Jonathanis non retrocesserat;
Gladiusque Saulis non redierat incassum,
Saul et Jonathan
Amabiles erant et jucundi in vitis suis,
Et in morte suânon separati.
Præ aquilis veloces!
Præ leonibus fortes!
Filie Israelis deflete Saulum;
Qui coccois cum deliciis vos vestivit,
Qui vestibus vestris ornamenta imposuit aurea!
Quomodo ceciderunt fortes, in medio belli!
O Jonathan, super excelsa tua miles!
Versor in angustiis, tui causâ,
Frater mi, Jonathan!
Mihi fuisti admodum jucundus!
Mihi tuus amor admodum mirabilis,
Mulierum exuperans amorem!
Quomodo ceciderunt fortes,
Et perierunt arma belli!

Dissertation i. pag. 122.

In ver. 21. I have inserted כלי *keley*, for בלי *beli*. Dr. Delaney rightly observes that the participle בלי *beli*, is not used in any part of the Bible in the sense of *quasi non*, as though not; in which sense it must be used here, if it be retained as a genuine reading; the shield of Saul *as though it had not been anointed with oil*.

In a MS. written about the year 1200, numbered 30 in Kennicott's Bible, כלי *keley* is found; and also in the first edition of the whole Hebrew Bible printed Soncini 1488. Neither the Syriac nor Arabic versions, nor the Chaldee paraphrase, acknowledge the negative participle בלי *beli*, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between ב *beth* and כ *caph*; the line, therefore, should be read thus—The shield of Saul, weapons anointed with oil.

In ver. 22. נשג *nashog*, to obtain, attain, seems to have been written for נסג *nasog*, to recede, return. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of 30 MSS. makes it not only intelligible but beautiful.

In verses 19, 22, and 25, חלל *chahal* and חללית *challim* occur, which we translate the SLAIN, but which Dr. Kennicott, I think, from good authority, renders *soldier*, and *soldiers*; and thus the version is made more consistent and beautiful.

חל *chahal*, signifies to bore, or pierce through; and this epithet might be well given to a soldier—q. d. the PIERCER, because his business is to transfix, or pierce his enemies with sword, spear, and arrows.

If it be translated *soldiers*, in the several places of the Old Testament, where we translate it SLAIN, or WOUNDED, the sense will be much mended: See Judges xx. 31, 39. Psa. lxxxix. 10. Prov. vii. 26. Jer. li. 4, 47, 49. Ezek. xi. 6, 7. xxi. 14. In several others it retains its radical signification of *piercing, wounding, &c.*

AFTER these general observations, I leave the particular beauties of this inimitable song to be sought out by the intelligent reader. Much has been written upon this, which cannot, consistently with the plan of these notes, be admitted here. See Delaney, Kennicott, Lowth, &c.; and above all, let the reader examine the Hebrew text.

CHAPTER II.

David, by the direction of God, goes up to Hebron, and is there anointed king over the house of Judah, 1-4. He congratulates the inhabitants of Jabesh-gilead on their kindness in rescuing the bodies of Saul and his sons from the Philistines, 5-7. Abner anoints Ish-bosheth, Saul's son, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel; over whom he reigned two years, 8-10. David reigns over Judah, in Hebron, seven years and six months, 11. Account of a battle between Abner, captain of the Israelites, and Joab, captain of the men of Judah; in which the former are routed, with the loss of three hundred and sixty men; but Asahel, the brother of Joab, is killed by Abner, 12-32.

A. M. 2949.

B. C. 1055.

An. Exod. lsr.

436.

Anno ante

I. Olymp. 279.

AND it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? and the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto

a Judg. 1. 1. 1 Sam. 23. 2, 4, 9. & 30. 7. b 1 Sam. 30. 31. Verse 11. Ch. 5. 1, 3. 1 Kings 2. 11. c 1 Samuel 30. 5. d 1 Sam. 27. 2, 3. & 30. 1. 1 Chron. 12. 1. e Verse 11. Ch. 5. 5. 1 Mac. 2. 57.

NOTES ON CHAPTER II.

Verse 1. *David inquired of the LORD*] By means of Abiathar, the priest; for he did not know whether the different tribes were willing to receive him, though he was fully persuaded that God had appointed him king over Israel.

Unto Hebron] The metropolis of the tribe of Judah, one of the richest regions in Judea. The mountains of Hebron were famed for fruits, herbage, and honey; and many parts were well adapted for vines, olives, and different kinds of grain, and abounding in springs of excellent water, as the most accurate travellers have asserted.

Verse 4. *Anointed David king*] He was anointed before by Samuel, by which he acquired *jus ad regnum*, a right to the kingdom: by the present anointing he had *jus in regno*, authority over the kingdom. The other parts of the kingdom were, as yet, attached to the family of Saul.

Verse 5. *David sent messengers unto—Jabesh-gilead*] This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul as his once legitimate sovereign; he loved Jonathan as his most intimate friend. The former had greatly injured him, and sought his destruction; but even this did not cancel his respect for him as the anointed of God, and as the king of Israel. This brings to my remembrance that fine speech of M. Saurin, when speaking of the banishment of the Protestants from France, by the revocation of the edict of Nantes. He thus

them, *Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.*

6 And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, was forty

f 1 Sam. 31. 11, 13. g Ruth 2. 20. & 3. 10. Psalm 115. 15. h 2 Tim. 1. 16, 18. i Heb. be ye the sons of valour. k 1 Sam. 14. 50. l Heb. the host which was Saul's. m Or, Eshbaal. 1 Chron. 8. 33. & 9. 39.

at the Hague apostrophizes Lewis XIV. their persecutor: *Et toi, prince redoutable, que j'honorai jadis comme mon roi, et que je respecte encore comme le fléau du Seigneur.* "And thou, O formidable prince, whom I once honoured as my king, and whom I still reverence as the scourge of the Lord!"

Verse 7. *Now let your hands be strengthened*] David certainly wished to attach the men of Jabesh to his interest: he saw that they were generous and valiant; and must be of great service to him whose part they espoused; and he was, no doubt, afraid that they would attach themselves to the house of Saul, in consideration of the eminent services Saul had rendered them, in rescuing them from Nahash, king of the Ammonites.

Verse 8. *Abner the son of Ner*] This man had long been one of the chief captains of Saul's army, and commander-in-chief on several occasions: he was probably envious of David's power, by whom he had often been outgeneralled in the field.

Verse 9. *Made him king over Gilead*] These were places beyond Jordan; for, as the Philistines had lately routed the Israelites, they were, no doubt, in possession of some of the principal towns; and were now enjoying the fruits of their victory. Abner was, therefore, afraid to bring the new king to any place where he was likely to meet with much resistance, till he had got his army well recruited.

Who the *Ashurites* were, is not generally agreed; probably men of the tribe of Ashur.

A. M. 2949.
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years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And ⁿ the ^o time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim ^p to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met ^t together by ^s the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was

ⁿ Ch. 5. 5. 1 Kings 2. 11.—^o Heb. number of days.—^p Josh. 18. 35.—^t Heb. them together.—^s Jer. 41. 12.—^u That is, The field of strong men.—^v 1 Chron. 2. 16.

Verse 10. *Ish-bosheth—reigned two years*] It is well observed, that Ish-bosheth reigned all the time that David reigned in Hebron; which was seven years and six months. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think, that Abner in effect reigned the five last years of Ish-bosheth, who had only the name of king after the two first years. Or, the text may be understood thus: When Ish-bosheth had reigned two years over Israel, he was forty years of age.

Houbigant, dissatisfied with all the common modes of solution, proposes to read שתי שנים ששית שנה, six years; for the שנים שתי שנים ששית שנה, two years, of the text, which, he contends, is a solecism; for, in pure Hebrew, the words would be שנים ששית שנה as they are every where read in the first book: and שנה is the reading of eleven of Kennicott's MSS. and nine of De Rossi's; but the number two is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses, is that to which the writer refers, and from which he dates. Ish-bosheth had reigned two years without any rupture with David, or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon;

called 'Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were ^u three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was ^v as light ^w of foot ^x as ^y a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left ^z from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ^a armour. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside:

^v 1 Chron. 12. 8.—^w Heb. of his feet.—^x Heb. as one of the roes that is in the field.—^y Psal. 18. 33. Cant. 2. 17. & 8. 14.—^z Heb. from after Abner.—^a Or, spoil. Judg. 14. 19.

and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Verse 14. *Let the young men—play before us.*] This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four (twelve on each side) fell down dead together! but this was the signal for that sanguinary skirmish which immediately took place.

Verse 16. *Caught every one his fellow by the head*] Probably by the beard, if these persons were not too young to have one; or by the hair of the head. Alexander ordered all the Macedonians to shave their beards: and being asked by Parmenio, why they should do so? answered, "Dost thou not know, that in battle there is no better hold than the beard?"

Helkath-hazzurim] "The portion of the mighty;" or, "The inheritance of those who were slain," according to the Targum.

Verse 18. *Asahel was as light of foot as a wild roe.*] To be swift of foot, was deemed a great accomplishment in the heroes of antiquity: *ποδας αινος Αχιλλεύς*, the swift-footed Achilles, is an epithet which Homer gives to that hero no less than thirty times in the course of the Ilias. It was a qualification also among the Roman soldiers: they were taught both to run swiftly, and to swim well.

Verse 21. *Take thee his armour*] It seems Asahel wished to get the armour of Abner as a

A. M. 2951.
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wherefore Abner, with the hinder end of his spear, smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then

in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bith-ron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

b Ch. 3. 27. & 4. 6. & 20. 10.—c Verse 14. Prov. 17. 14.

trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but, as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed; and therefore he turned his spear, and ran it through the body of Asahel. This turning about, that he might pierce him, is what we translate the hinder end of his spear. This slaying of Asahel cost Abner his life; as we shall find in the next chapter.

Verse 27. And Joab said] The meaning of

d Heb. from the morning.—e Or, gone away.

this verse appears to be this: If Abner had not provoked the battle, (see ver. 14.) Joab would not have attacked the Israelites that day; as his orders were probably to act on the defensive. Therefore, the blame fell upon Israel.

Verse 29. They came to Mahanaim.] So they returned to the place whence they set out. See ver. 12. This was the commencement of the civil wars between Israel and Judah: and properly the commencement of the division of the two kingdoms; through which both nations were deluged with blood.

CHAPTER III.

Account of the children born to David in Hebron, 1—5. Abner being accused by Ish-bosheth of familiarities with Rizpah, Saul's concubine, he is enraged; offers his services to David; goes to Hebron, and makes a league with him, 6—22. Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return, 23—25. He follows Abner, and treacherously slays him, 26, 27. David, hearing of it, is greatly incensed against Joab, and pronounces a curse upon him, and upon his family, 28, 29. He commands a general mourning for Abner, and himself follows the bier weeping, 30—32. David's lamentation over Abner, 33, 34. The people solicit David to take meat; but he fasts the whole day; and complains to them of the insolence and intrigues of Joab and his brothers; the people are pleased with his conduct, 35—39.

A. M. 2951.
B. C. 1053.
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NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess;

3 And his second, ^dChileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of ^eGeshur;

4 And the fourth, ^fAdonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

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a 1 Chron. 3. 1—4.—b 1 Chron. 29. 27.—c 1 Samuel 25. 43.

NOTES ON CHAPTER III.

Verse 1. There was long war] Frequent battles and skirmishes took place between

d Or, Daniel. 1 Chron. 3. 1.—e 1 Sam. 27. 8. Chap. 13. 37. f 1 Kings 1. 5.

the followers of David and the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which

A. M. 2951.
B. C. 1053.
An. Exod. Isr.
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Anno ante
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5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was ^sRizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^bgone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^aa dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 ^kSo do God to Abner, and more also, except, ⁱas the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, ^mfrom Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

^s Ch. 21. 8. 10.—^b Ch. 16. 21.—ⁱ Deut. 23. 18.—^j 1 Sam. 24. 15. Ch. 9. 8. & 16. 9.—^k Ruth 1. 17. 1 Kings 19. 2.—^l 1 Sam. 15. 23. & 16. 1, 12. & 23. 17. 1 Chron. 12. 23.—^m Judg. 20. 1. Ch. 17. 11. 1 Kings 4. 25.

Ish-bosheth was slain by Rechab and Baanah.

Verse 6. *Abner made himself strong*] This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government. See 1 Kings ii. 21, 22. xii. 8. xvi. 21.

Verse 8. *Am I a dog's head*] Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom, and the only person who could make head against the house of David?

Verse 9. *Except, as the Lord hath sworn to David*] And why did he not do this before, when he knew that God had given the kingdom to David? Was he not now, according to his own concession, fighting against God?

Verse 11. *He could not answer Abner a word*] Miserable is the lot of a king, who is governed by the general of his army; who may strip him of his power and dignity whenever he pleases! Witness the fate of poor Charles I. of England, and Lewis XVI. of France. Military men, above all others, should never be intrusted with any civil power; and should be great only in the field.

Verse 13. *Except thou first bring Michal*]

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, ⁿthat is, ^oThou shalt not see my face, except thou first bring ^pMichal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me ^rfor a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from ^sPhaltiel the son of Laish.

16 And her husband went with her ^talong weeping behind her to ^uBahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David ^vin times past to be king over you:

18 Now then do ^wit: ^xfor the LORD hath spoken of David, saying, By the hand of my servant David I will save

ⁿ Heb. saying.—^o So Gen. 43. 3.—^p 1 Sam. 18. 20.—^r 1 Sam. 18. 25, 27.—^s 1 Sam. 25. 44. Phalti.—^t Heb. going and weeping.—^u Ch. 19. 16.—^v Heb. both yesterday and the third day. ^w Verse 9.

David had already six wives at Hebron; and none of them could have such pretensions to legitimacy as Michal, who had been taken away from him, and married to Phaltiel. However distressing it was, to take her from a husband who loved her most tenderly, (see verse 16.) yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man, who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife; and he had a right to demand her when he pleased.

Verse 14. *Deliver me my wife*] It is supposed that he meant to screen Abner; and to prevent that violence which he might have used in carrying off Michal.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel; who had her to wife from the conjoint authority of her father and her king. Nevertheless David had a legal right to her, as she had never been divorced: for she was taken from him by the hand of violence.

Verse 18. *The Lord hath spoken of David*]

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
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I. Olymp. 272.

my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of ^s Benjamin: And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and ^y will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^z reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and

to know ^a thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab ^b took him aside in the gate to speak with him ^c quietly, and smote him there ^d under the fifth rib, that he died, for the blood of ^e Asahel his brother.

28 ¶ And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the ^f blood of Abner the son of Ner;

29 ^g Let it rest on the head of Joab, and on all his father's house; and let there not ^h fail from the house of Joab one ⁱ that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother ^k Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, ^l Rend your clothes, and ^m gird you with sackcloth, and mourn before Abner. And King David himself followed the ⁿ bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Ab-

* 1 Chron. 12. 29.—^y Verse 10, 12.—^z 1 Kings 11. 37.
† 1 Sam. 29. 6. Isai. 37. 28.—^b 1 Kings 2. 5. So Ch. 20. 9, 10.
‡ Or, peaceably.—^d Ch. 4. 6.

Where is this spoken? Such a promise is not extant. Perhaps it means no more than, "Thus, it may be presumed, God hath determined."

Verse 21. *He went in peace.*] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there.*] Joab feared that, after having rendered such essential services to David, Abner would be made captain of the host: he, therefore, determined to prevent it, by murdering the man, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime. In the same way he murdered Amasa, a little time afterward. See ch. xx. ver. 10. Joab was a cool-blooded, finished mur-

^e Ch. 2. 23.—^f Heb. bloods.—^g 1 Kings 2. 32, 33.—^h Heb. be cut off.—ⁱ Lev. 15. 2.—^k Ch. 2. 23.—^l Josh. 7. 6.—^m Ch. 1. 2, 11.—ⁿ Gen. 37. 34.—^o Heb. bed.

derer. "Treason and murder ever keep together like two yoke-devils."

Verse 29. *Let it rest on the head.*] All these verbs may be rendered in the future tense: it will rest on the head of Joab, &c. This was a prophetic declaration, which sufficiently showed the displeasure of God against this execrable man.

Verse 31. *David said to Joab.*] He commanded him to take on him the part of a principal mourner.

Verse 33. *The king lamented over Abner.*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the measure cannot be easily ascertained. Our own translation may be measured thus:

Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters,
As a man falleth before the wicked,
So hast thou fallen!

Account of Rechab and Baanah, CHAP. IV. two of Ish-bosheth's captains.

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ner, and said, Died Abner
as a ° fool dieth ?

34 Thy hands were not
bound, nor thy feet put into
fetters: as a man falleth before ° wicked
men, so fellest thou. And all the peo-
ple wept again over him.

35 And when all the people came
° to cause David to eat meat while it
was yet day, David sware, saying,
° So do God to me, and more also, if I
taste bread, or ought else, ° till the sun
be down.

36 And all the people took notice of
it, and it ° pleased them: as whatso-

° Ch. 13. 12, 13.—p Heb. children of iniquity.—r Ch. 12.
17. Jer. 16. 7.—s Ruth 1. 17.—t Ch. 1. 12.—u Heb. was good

Or thus,

Shall Abner die
A death like to a villain's ?
Thy hands not bound,
Nor were the fetters to thy feet applied.
Like as one falls before the sons of guilt,
So hast thou fallen !

He was not taken away by the hand of jus-
tice, nor in battle, nor by accident: he died the
death of a culprit, by falling into the hands of a
villain.

This song was a heavy reproof to Joab: and
must have galled him extremely, being sung by
all the people.

Verse 36. *The people took notice*] They saw
that the king's grief was sincere, and that he
had no part nor device in the murder of Ab-
ner: see ver. 37.

Verse 39. *I am this day weak*] Had Abner
lived, all the tribes of Israel would have been
brought under my government.

Though anointed king] I have little else
than the title: first, having only one tribe
under my government; and, secondly, the sons
of Zeruiah, Joab and his brethren, having

ever the king did pleased all
the people.

37 For all the people and
all Israel understood that
day that it was not of the king to slay
Abner the son of Ner.

38 And the king said unto his ser-
vants, Know ye not that there is a
prince and a great man fallen this day
in Israel ?

39 And I am this day ° weak, though
anointed king; and these men, the
sons of Zeruiah, ° be too hard for me:
° the LORD shall reward the doer of
evil according to his wickedness.

in their eyes.—v Heb. tender.—w Ch. 19. 7.—x See Ch. 19. 13.
1 Kings 2. 5, 6, 33, 34. Psa. 28. 4. & 62. 12. 2 Tim. 4. 14.

usurped all the power, and reduced me to the
shadow of royalty.

The LORD shall reward the doer of evil]
That is, Joab, whom he appears afraid to name.

We talk much of ancient manners, their sim-
plicity and ingenuousness; and say, that the for-
mer days were better than these. But who says
this who is a judge of the times? In those days,
of celebrated simplicity, &c. there were not so
many crimes as at present, I grant: but what
they craved in number, they made up in degree;
deceit, cruelty, rapine, murder, and wrong of al-
most every kind, then flourished. We are refined
in our vices; they were gross and barbarous in
theirs; they had neither so many ways, nor so
many means, of sinning; but the sum of their
moral turpitude was greater than ours. We
have a sort of decency and good breeding, which
lay a certain restraint on our passions; they
were boorish and beastly, and their bad pas-
sions ever in full play. Civilization prevents
barbarity and atrocity; mental cultivation in-
duces decency of manners: those primitive
times were generally without these. Who that
knows them would wish such ages to return ?

CHAPTER IV.

Some account of Rechab and Baanah, two of Ish-bosheth's captains; and of Mephibosheth, the son of Jonathan, 1—4.
Rechab and Baanah murder Ish-bosheth, and escape; and bring his head to David, 5—8. David is greatly irritated, and
commands them to be slain, 9—12.

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AND when Saul's son
heard that Abner was
dead in Hebron, ° his hands
were feeble, and all the Is-
raelites were ° troubled.

2 ¶ And Saul's son had two men
that were captains of bands: the name
of the one was Baanah, and the name

of the ° other Rechab, the
sons of Rimmon a Beero-
thite, of the children of Ben-
jamin: (for ° Beeroth also
was reckoned to Benjamin ;

3 And the Beerothites fled to ° Git-
taim, and were sojourners there until
this day.)

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante
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° Ezra 4. 4. Isai. 13. 7.—b Matt. 2. 3.

NOTES ON CHAPTER IV.

Verse 1. *All the Israelites were troubled.*]
Abner was their great support; and on him
they depended; for, it appears that Ish-bosheth
was a feeble prince, and had few of those qua-
lities requisite for a sovereign.

Verse 2. *Captains of bands*]. *Principes la-
tronum*, captains of banditti, says the *Vulgate* :

the Syriac is the same. Whether Ish-bosheth
kept bands of marauders, whose business it
was to make sudden incursions into the coun-
try places, and carry off grain, provisions,
cattle, &c. we know not; but such persons
would be well qualified for the bloody work in
which those two men were afterward employed.

Verse 3. *The Beerothites fled to Gittaim*]

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B. C. 1048.
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4 And Jonathan, Saul's son, had a son *that was lame of his feet*. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat: and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when he came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of

Ish-bosheth; the son of Saul, thine enemy, ^k which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth*, who hath redeemed my soul out of all adversity,

10 When ^m one told me, saying, Behold, Saul is dead, ⁿ thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ^o who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^p require his blood of your hand, and take you away from the earth?

12 And David ^r commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the ^s sepulchre of Abner in Hebron.

^c Ch. 9. 3.—^g 1 Sam. 29. 1, 11.—^h Or, Meribbaal, 1 Chron 8. 34, & 9. 40.—ⁱ Ch. 2. 23.—^k 1 Sam. 19. 2, 10, 11, & 23. 15, & 25, 29.—^l Gen. 48. 16. 1 Kings 1. 29. Psa. 31. 7.—^m Ch. 1.

Probably the same as *Gath*; as *Ramathaim* is the same as *Rama*.

Verse 4. *He fell, and became lame.*] Dislocated his *ankle, knee, or thigh*; which was never after reduced: and thus he became lame. Lovely Jonathan! unfortunate in thy life, and in thy progeny.

Verse 5. *Lay on a bed at noon*] It is a custom in all hot countries, to travel or work very *early*, and very *late*; and rest at *noon-day*, in which the *heat* chiefly prevails.

Verse 6. *As though they would have fetched wheat*] The king's stores were probably near his own dwelling; and these men were accustomed to go thither for provisions for themselves, their cattle, and their men. This supposition, which is natural, renders unnecessary all the emendations of *Houbigant* and others.

As these men were accustomed to bring wheat from these stores, from which it appears there was an easy passage to the king's chamber, especially if we consider this a *summer-house*, as it most probably was; no man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. *They brought the head—unto David*] They thought, as did the poor, lying Amalekite, to ingratiate themselves with David, by this abominable act.

Verse 9. *Who hath redeemed my soul out of all adversity*] This was, in David's case, a very proper view of the goodness and watchful providence of God toward him. His *life* was frequently in danger: murderers had often laid

2, 4, 15.—ⁿ Heb. *he was in his own eyes as a bringer, &c.*
^o Or, *which was the reward I gave him for his tidings.*
^p Gen. 9. 5, 6.—^r Ch. 1. 15.—^s Ch. 3. 32.

wait for it; but God, the *living* God, had always *redeemed* that life from all adversity; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 10. *A reward for his tidings*] *ἡ δὲ αὐτοῦ δόσις εὐαγγελίου*, *Septuagint*. Here is a proof that *εὐαγγέλιον*, *evangelium*, or *Gospel*, signifies the *reward* which the bringer of good tidings is entitled to receive. See my *preface* to St. Matthew's Gospel.

Verse 11. *How much more*] Here are several things which aggravated the guilt of those wicked men. 1. Ish-bosheth was an *innocent* man, and therefore none could have any ground of quarrel against him. 2. He was in *his own house*, which was his sanctuary, and none but the worst of men would disturb him there. 3. He was *upon his bed*, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards; nor had he his doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. *And they slew them*] None ever more richly deserved death: and, by this act of justice, David showed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment. In all these cases I know not that it was possible for David to show more sincerity, or a stricter regard for justice.

CHAPTER V.

The elders of all the tribes of Israel came and anointed David king over all Israel, 1—5. He goes against the Jebusites, and takes the strong-hold of Zion, and afterward the city itself; which is called the city of David, 6—9. David's prosperity, and friendship with Hiram, king of Tyre, 10—12. He takes more concubines, and begets several sons and daughters, 13—16. The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them, 17—21. They assemble once more in the valley of Rephaim, and David smites them from Geba to Gezer, 22—25.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.
Anno ante
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THEN ^a came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^b we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, ^c thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, ^d Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 ^e So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ^f David was thirty years old when he began to reign, ^g and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ^h And the king and his men went

^a 1 Chron. 11. 1. & 12. 23.—^b Gen. 29. 14.—^c 1 Sam. 18. 13. ^d 1 Sam. 16. 1, 12. ^e Ps. 78. 71. See Ch. 7. 7.—^f 1 Chron. 11. 3.—^g 2 Kings 11. 17.—^h Judg. 11. 11. 1 Sam. 23. 18. ⁱ 1 Chron. 26. 31. & 29. 27.—^j Ch. 2. 11. 1 Chron. 3. 4. ^k Judg. 1. 21.

NOTES ON CHAPTER V.

Verse 1. *Then came all the tribes of Israel*] Ish-bosheth the king, and Abner the general, being dead, they had no hope of maintaining a separate kingdom, and therefore thought it better to submit to David's authority. And they founded their resolution on three good arguments:—1. David was their own countryman; *we are thy bone, and thy flesh*. 2. Even in Saul's time David had been their general; and had always led them to victory: *Thou wast he that leddest out and broughtest in Israel*. 3. God had appointed him to the kingdom, to govern and protect the people—*The Lord said to thee, Thou shalt feed my people, and be a captain over Israel*.

Verse 3. *They anointed David king*] This was the third time that David was anointed, having now taken possession of the whole kingdom.

Verse 6. *The king and his men went to Jerusalem*] This city was now in the hands of the Jebusites: but how they got possession of it is not known; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the lower city was taken by the Israelites: and it is evident that the whole city was in their possession in the time of Saul; for David brought the head of Goliath thither, 1 Sam. xvii. 54. It appears to have been a very strong fortress; and, from what follows, deemed impregnable by the

^k to Jerusalem unto ^l the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ^m thinking, David cannot come in hither.

7 Nevertheless, David took the strong-hold of Zion: ⁿ the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain*.

^p Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it ^q the city of David. And David built round about from Milo and inward.

10 And David ^r went on, and grew great, and the LORD God of hosts was with him.

¹ Josh. 15. 63. Judg. 1. 8. & 19. 11, 12.—^m Or, saying David shall not, &c.—ⁿ Verse 9. 1 Kings 2. 10, & 3. 1.—^o 1 Chron. 11. 6—9.—^p Or, because they had said, even the blind and the lame, He shall not come into the house.—^q Verse 7.—^r Hebr. went going and growing.

Jebusites. It was right that the Israelites should repossess it: and David very properly began his reign over the whole country by the siege of this city.

Except thou take away the blind and the lame] Scarcely a passage in the Sacred Oracles has puzzled commentators more than this. For my own part I do not think that it is worth the labour spent upon it; nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text, it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place. *Thou shalt not come in hither, except thou take away the blind and the lame*; nothing could be more cutting to a warrior.

Dr. Kennicott has taken great pains to correct this passage; as may be seen in his *First Dissertation on the Hebrew Text*, pag. 27 to 47. I shall insert our present version with his amended text, line for line; his translation being distinguished by *italics*: and, for farther information, refer to Dr. K.'s work.

Verse 6. And the king and his men went to K.—*And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; who spake unto David, K. ants of the land; who spake unto David,*

A. M. 2961. 11 ¶ And ^t Hiram king of
B. C. 1043. Tyre sent messengers to
An. Exod. Isr. David, and cedar trees, and
448. carpenters, and ^u masons:
Anno ante I. Olymp. 267. and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And ^v David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And ^w these *be* the names of those that were born unto him in Jerusalem: ^x Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and ^y Elishua, and Nepheg, and Japhia,

16 And Elishama, and ^z Eliada, and Eliphalet.

^t 1 Kings 5. 2. 1 Chron. 14. 1.—^u Heb. *heavers of the stone of the wall*.—^v Deut. 17. 17. 1 Chron. 3. 9. & 14. 3.—^w 1 Chron. 3. 5. & 14. 4.—^x Or, *Shimea*, 1 Chron. 3. 5.—^y Or, *Elishama*, 1 Chron. 3. 6.

saying, Except thou take away the blind K. saying; *Thou shalt not come in hither; and the lame, thou shalt not come in hither. for the blind and the lame shall drive thee ther; thinking, David cannot come in hither. away by saying, "David shall not come in ther. Ver. 8. And David said—Who- K. hither." Ver. 8. And David said—Who-soever getteth up to the gutter, and smiteth K. soever smiteth the Jebusites, and, through the the Jebusites, and the lame and the blind, K. subterraneous passage, reacheth the lame and that that are hated of David's soul, wherfore K. the blind, who hate the life of David, (because they said, The blind and the lame shall not K. the blind and the lame said, "He shall not come into the house. * * * * *
K. come into the house,") shall be chief and cap-
* * * * *
K. tain. So Joab, the son of Zeruiah, went up
* * * * *
K. first, and was chief.*

Verse 11. *Hiram king of Tyre*] He was a very friendly man; and, no doubt, a believer in the true God. He was not only the friend of David, but also of his son Solomon; to whom, in building the temple, he afforded the most important assistance.

Verse 13. *David took him more concubines*] He had, in all conscience, enough before: he had, in the whole, eight wives, and ten concubines. That dispensation permitted polygamy; but from the beginning it was not so: and as, upon an average, there are about fourteen males born to thirteen females, polygamy is unnatural, and could never have entered into the original design of God.

Verse 14. *These be the names*] Eleven children are here enumerated in the Hebrew text;

17 ¶ ^a But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, ^b and went down to the hold.

18 The Philistines also came and spread themselves in ^c the valley of Rephaim.

19 And David ^d inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to ^e Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ^f Baal-perazim.

21 And there they left their images,

^a Or, *Beeliada*, 1 Chron. 14. 7.—^b 1 Chron. 11. 16. & 14. 8.—^c Chap. 23. 14.—^d Joshua 15. 8. Isai. 17 5.—^e Ch. 2. 1. 1 Sam. 23. 2, 4. & 30. 8.—^f Isai. 28. 21.—^g That is, *The plain of breaches*.

but the *Septuagint* has no less than twenty-four. I shall insert their names; and the reader, if he please, may collate them with the text—*Sammus, Sobab, Nathan, Solomon, Ebear, Elisué, Naphek, Jephies, Elisama, Elidaé, Eliphelath, Samaé, Jessibath, Nathan, Galimaan, Jebraar, Theesus, Eliphath, Naged, Naphek, Jonathan, Leasamus, Baalemath, and Eliphaath*. There is, no doubt, some corruption in these names: there are two of the name of *Nathan*, two of *Eliphelath*, and two of *Naphek*; and probably *Sammus* and *Samaé* are the same.

Verse 17. *The Philistines came up to seek David*] Ever since the defeat of the Israelites, and the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the whole nation, they thought best to attack him before his army got too numerous, and the affairs of the kingdom properly settled.

Verse 19. *David inquired of the Lord*] He considered himself only the captain of the Lord's host; and, therefore, would not strike a stroke without the command of his superior.

Verse 20. *The Lord hath broken forth*] He very properly attributes the victory to Jehovah; without whose strength and counsel he could have done nothing.

Baal-perazim] The plain, or chief of breaches, because of the breach which God made in the Philistine army; and thus he commemorated the interference of the Lord.

Verse 21. *They left their images*] It was the custom of most nations to carry their gods with them to battle; in imitation of this custom the Israelites once took the ark, and lost it in the field. See 1 Sam. iv.

A. M. 2957. and David and his men
B. C. 1047. ²burned ¹them.

444. 22 ¹And the Philistines
Anno ante I. Olymp. 271. came up yet again, and spread themselves in the valley of Rephaim.

23 And when ^kDavid inquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

g Deut. 7. 5, 25. 1 Chron. 14. 12.—h Or, took them away.
1 Chron. 14. 13.—k Verse 19.

Verse 23. *Fetch a compass behind them*] When they may be had, God will not work without using *human means*. By this he taught David caution, prudence, and dependence on the divine strength.

Verse 24. *When thou hearest the sound of a going*] If there had not been an evident *supernatural interference*, David might have thought that the *sleight*, or *ruse de guerre*, which he had used, was the cause of his victory—By the *going in the tops of the mulberry trees*, probably only a *rustling among the leaves* is intended. The Targum says, a *noise*; the Arabic has it, the *noise of horses' hoofs*.

Verse 25. *And David did so*] He punctually obeyed the directions of the Lord, and then every thing succeeded to his wish.

How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for, because they are not expected; and they are not expected, because men have not faith: and they have not faith, because they are under a refined spirit of Atheism; and have no spiritual intercourse with their Maker. Who believes that God sees all things, and is every where? Who supposes that he concerns himself with the affairs of his creatures? Who acknowledges him in all his ways? Who puts not his own wisdom, prudence, and strength, in the place of God Almighty? Reader, hast thou faith in God? Then exercise it, cultivate it, and thou mayest remove mountains.

It is worthy of remark, that David was, by the appointment of God, to *feed the people*: as he had formerly the care of a flock of sheep, which he was to watch over, defend, lead in and out, and for which he was to find pasture; now he is to watch over, defend, lead in and out, feed, and protect the Israelites. He is to be the *shepherd of the people*; not the tyrant or oppressor.

In ancient times, among the Greeks, kings were denominated ποιμενες λαου, *shepherds of the people*; and all good kings were really such: but, in process of time, this pleasing title was changed for βασιλευς and τυραννος, *sovereign and tyrant*; in neither of which

24 And let it be, when thou
¹hearest the sound of a going
in the tops of the mulberry
trees, that then thou shalt
bestir thyself: for then ^mshall the
LORD go out before thee, to smite the
host of the Philistines.

25 And David did so, as the LORD
had commanded him; and smote the
Philistines from ⁿGeba until thou come
to ^oGazer.

¹ So 2 Kings 7. 6.—m Judg. 4. 14.—n 1 Chron. 14. 16. Gibeon.
o Joshua 16. 10.

names does any thing of the original title exist. And, such are the different political constitutions of the kingdoms of the earth, that it is impossible that in any of them, the *British* excepted, the king can be the *shepherd and father of his people*. All the other regal constitutions under the sun permit the sovereign to be *despotic*; and, consequently, *oppressive and tyrannical*, if he please. The *British* alone gives no power of this kind to the prince: by the constitution he is a *patriotic king*; and, by the influence of those maxims of state which are continually presented to his view, and according to which all acts of government are formed, he becomes *habitually the father of his people*; and in this light alone do the British people behold the British king.

David, by his own authority, *without any form of law*, could slay the Amalekite who said he had killed Saul; and could cut off the heads of Rechab and Baanah, who murdered Ish-bosheth: but, in the government of Britain, the culprit is to be heard in his vindication, witnesses are to be examined, the facts viewed by an upright judge in the light of the law; and then the alleged criminality is left to the decision of twelve honest men, the equals of the accused, who are bound by a solemn oath to decide *according to the evidence* brought before them. The Israelitish constitution was radically good; but the British constitution is much better. In the former, while the king ruled according to the *spirit* of the constitution, he could do no wrong, because he was only the *vicegerent* of the Almighty; in the latter, the king can do no wrong, because he is bound, both by the *spirit* and *letter* of the law, to do nothing but what is according to the rules of eternal justice and equity, laid down in that law: nothing is left to mere regal power or authority; and nothing trusted to human fickleness or caprice. In all his acts he is directed by his nobles and commons; who, being the representatives of all classes of the people, are always supposed to speak their mind. Well may it be said, Blessed are the people who are in such a case!

CHAPTER VI.

David goes, with *thirty thousand men*, to bring the ark from Kirjath-jearim to Jerusalem, 1—5. The oxen stumbling, Uzzah, who drove the cart on which the ark was placed, put forth his hand to save it from falling; the Lord was displeased, and smote him so that he died, 6, 7. David, being alarmed, carries the ark to the house of Obed-edom, 8—10. Here it remained three months; and God prospered Obed-edom, in whose house it was deposited, 11. David, hearing of this, brings the ark, with sacrifices and solemn rejoicings, to Jerusalem, 12—15. Michal, seeing David dance before the ark, despises him, 16. He offers burnt-offerings and peace-offerings, and deals among all the people, men and women, a cake of bread, a good piece of flesh, and a flagon of wine each, 17—19. Michal, coming to meet him, and seeing him dance extravagantly before the ark, reproaches him for his conduct: he vindicates himself, reproves her, and she dies childless, 20—23.

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A GAIN David gathered together all the chosen men of Israel, thirty thousand.

2 And ^a David arose, and went with all the people that were with him from ^b Baale of Judah, to bring up from thence the ark of God, ^c whose name is called by the name of the LORD of hosts, ^d that dwelleth between the cherubim.

3 And they ^e set the ark of God ^f upon a new cart, and brought it out of the house of Abinadab that was in ^g Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of ^h the house of Abinadab which was at Gibeah, ⁱ accompanying the ark of God; and Ahio went before the ark.

5 And David, and all the house of Israel, played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to ^k Na-

^a 1 Chron. 13. 5, 6.—^b Or, Baalah, that is, Kirjath-jearim, Josh. 15. 9, 60.—^c Or, at which the name, even the name of the LORD of hosts, was called upon.—^d 1 Sam. 4. 4. Psalm 80. 1.—^e Heb. made to ride.—^f See Numb. 7. 9. 1 Sam. 6. 7. ^g Or, the hill.—^h 1 Sam. 7. 1.—ⁱ Heb. with.

NOTES ON CHAPTER VI.

Verse 1. *Thirty thousand.*] This is supposed to have been a new levy; and thus he augmented his army by 30,000 fresh troops. The Septuagint has 70,000.

Verse 2. *From Baale of Judah*] This is supposed to be the same city which, in Josh. xv. 60. is called Kirjath-baal, or Kirjath-jearim: see 1 Chron. xiii. 6.; or Baalah, Josh. xv. 9.

Whose name is called by the name of the LORD] That is, the ark is called the ark of the Lord of hosts. But this is not a literal version: the word שֵׁם *shem*, NAME, occurs twice together; probably one of them should be read שָׁם *sham*, THERE. There the name of the Lord of hosts was invoked, &c.

Verse 3. *A new cart*] Every thing used in the worship of God was hallowed, or set apart for that purpose: a new cart was used through respect, as that had never been applied to any profane or common purpose. But this was not sufficient, for the ark should have been carried on the shoulders of the priests; and the neglect of this ceremony was the cause of the death of Uzzah.

Verse 5. *On all manner of instruments made of fir-wood*] This place should be corrected from the parallel place, 1 Chron. xiii. 8.—“All Israel played before God, with all their might, and with singing; and with harps, and with psalteries, &c.” Instead of כִּלְיֵי עֵץ *becol etsey*, “with all woods,” or “trees;” the parallel

chon’s thrashing-floor, Uzzah <sup>A. M. 2962.
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7 And the anger of the LORD was kindled against Uzzah; and ⁿ God smote him there for his ^o error; and there he died by the ark of God.

8 And David was displeased, because the LORD had ^p made a breach upon Uzzah; and he called the name of the place ^q Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom ^r the Gittite.

11 ^s And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^t blessed Obed-edom, and all his household.

12 ¶ And it was told King David, saying, The LORD hath blessed the

^k 1 Chron. 13. 9. he is called Chidon.—^l See Numb. 4. 15. ^m Or, stumbled.—ⁿ 1 Sam. 6. 19.—^o Or, rashness.—^p Hebr. broken.—^q That is, The breach of Uzzah.—^r Psalm 119. 120. See Luke 5. 8, 9.—^s 1 Chron. 13. 13.—^t 1 Chron. 13. 14. ^v Gen. 30. 27. & 39. 5.

place is כִּלְיֵי עֵץ *becol az*, “with all their strength;” this makes a good sense, the first makes none. The Septuagint, in this place, has the same reading; ἐν ὀρχῇ, with might.

Verse 6. *Uzzah put forth his hand*] In Numb. iv. 15—20. the Levites are forbidden to touch the ark, on pain of death: this penalty was inflicted upon Uzzah, for the first time.

Verse 7. *Smote him there for his error*] Uzzah sinned through ignorance and precipitancy: he had not time to reflect; the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it, and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence: and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death; but, doubtless, the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city: they were about to enter it, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The LORD blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God’s messengers, or consecrates his house to the service of God, will infallibly receive God’s blessing.

Verse 12. *So David—brought up the ark*] The Vulgate adds to this verse: And David had

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house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. ¹⁷ So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when ^x they that bare the ark of the LORD had gone six paces, he sacrificed ^y oxen and fatlings.

14 And David ^z danced before the LORD with all *his* might; and David was girded ^a with a linen ephod.

15 ^b So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And ^c as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

17 ^d And they brought in the ark of the LORD, and set it in ^e his place, in the midst of the tabernacle that David had ^f pitched for it: and David ^g offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and

^w 1 Chron. 15. 25.—^x Numb. 4. 15. Josh. 3. 3. 1 Chron. 15. 2. 15.—^y See 1 Kings 8. 5. 1 Chron. 15. 26.—^z See Exod. 15. 20. Psa. 30. 11.—^a 1 Sam. 2. 18. 1 Chron. 15. 27. ^b 1 Chron. 15. 28.—^c 1 Chron. 15. 19.—^d 1 Chron. 16. 1. ^e 1 Chron. 15. 1. Psa. 132. 8.

seven choirs, and a calf, for a sacrifice. The Septuagint make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS.; nor in the Chaldee, the Syriac, nor the Arabic; nor in the parallel place, 1 Chron. xv. 25.

Verse 16. *She despised him in her heart.* She did not blame him outwardly; she thought he had disgraced himself, but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the LORD.* David acted here as priest, for it was the general prerogative of the priests to bless the people: but it appears, by both David and Solomon, that it was the prerogative of the kings also.

Verse 19. *A cake of bread.* Such as those which are baked without leaven, and are made very thin.

A good piece of flesh, and a flagon of wine. The words of *flesh*, and of *wine*, we add; they

peace-offerings; ^h he blessed the people in the name of the LORD of hosts.

19 ⁱ And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 ^k Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who ^l uncovered himself to-day in the eyes of the handmaids of his servants, as one of the ^m vain fellows ⁿ shamelessly uncovereth himself!

21 And David said unto Michal, *It was before the LORD*, ^o which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ^p of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child ^q unto the day of her death.

^r Heb. *stretched*.—^s 1 Kings 8. 5, 62, 63.—^t 1 Kings 8. 55 1 Chron. 16. 2.—^u 1 Chron. 16. 3.—^v Psa. 30, title.—^w Verse 14, 16. 1 Sam. 19. 24.—^x Judg. 9. 4.—^y Or, *openly*.—^z 1 Sam. 13. 14. & 15. 28.—^a Or, *of the handmaids* of my servants. ^b See 1 Sam. 15. 35. Isai. 22. 14. Matt. 1. 25.

are not in the Hebrew. The Chaldee translates *one part*, and *one portion*; but all the other versions understand the Hebrew as we do.

Verse 20. *To bless his household.*] This was according to the custom of the *patriarchs*, who were priests in their own families. It is worthy of remark, that David is called *patriarch* by Stephen, Acts ii. 29.; though living upwards of four hundred years after the termination of the patriarchal age.

How glorious was the king of Israel.] This is a strong irony. From what Michal says, it is probable that David used some *violent* gesticulations, by means of which some parts of his body became uncovered. But it is very probable that we cannot guess all that was implied in this reproach.

Verse 21. *It was before the LORD, which chose me.*] David felt the reproach, and was strongly irritated; and seems to have spoken to Michal with sufficient asperity.

Verse 22. *I will yet be more vile.*] The plain meaning of these words appears to be this: I am not ashamed of *humbling* myself before that God who rejected thy father because of his *obstinacy* and *pride*, and chose me in his

stead to rule his people: and even those maid-servants, when they come to know the motive of my conduct, shall acknowledge its propriety, and treat me with additional respect; and as for thee, thou shalt find that thy conduct is as little pleasing to God as it is to me.* Then it is said, *Michal had no child till the day of her death*: probably David never more took her to his bed; or God, in his providence, might have subjected her to *barrenness*, which in Pa-

lestine was considered both a misfortune and a *reproach*. Michal formed her judgment without reason; and meddled with that which she did not understand. We should be careful how we attribute actions, the reasons of which we cannot comprehend, to motives which may appear to us unjustifiable or absurd. Rash judgments are *doubly* pernicious; they hurt those who form them, and those of whom they are formed.

CHAPTER VII.

David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1—3. That night Nathan receives a revelation from God, stating that Solomon, not David should build the temple, 4—16. Nathan delivers the divine message; and David magnifies God for his mercies, and makes prayer and supplication 17—29.

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AND it came to pass, ^a when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in ^b a house of cedar, ^c but the ark of God dwelleth within ^d curtains.

3 And Nathan said to the king, Go, do all that ^e is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell ^f my servant David, Thus saith the LORD, ^g Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in *any* house ^h since the time that I brought up the children of Israel out of Egypt, even to this day: but have walked in ⁱ a tent and in a tabernacle.

^a 1 Chron. 17. 1, &c.—^b Ch. 5. 11.—^c See Acts 7. 46. ^d Exod. 26. 1, & 40. 21.—^e 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.—^f Heb. to my servant, to David.—^g See 1 Kings 5. 3. & 8. 19. 1 Chron. 22. 8. & 28. 3.—^h 1 Kings 8. 16.—ⁱ Exod. 40. 18, 19, 34.—^j Lev. 26. 11, 12. Deut. 23. 14.—1 Chron. 17. 6, any of the judges.

NOTES ON CHAPTER VII.

Verse 1. *When the king sat in his house*] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

And the LORD had given him rest] This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See chap. viii.

Verse 2. *I dwell in a house of cedar*] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

Dwelleth within curtains] Having no other residence but the tabernacle, which was a place covered with the skins of beasts, Exod. xxvi.

Verse 3. *Nathan said to the king*] In this case he gave his judgment, as a pious and prudent man, not as a prophet; for the prophets were not always under a divine afflatus: it was only at select times they were thus honoured.

For the LORD is with thee] Thou hast his

7 In all the places wherein I have ^k walked with all the children of Israel, spake I a word with ^l any of the tribes of Israel, whom I commanded ^m to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ⁿ I took thee from the sheepcote, ^o from following the sheep, to be ruler over my people, over Israel:

9 And ^p I was with thee whithersoever thou wentest, ^r and have cut off all thine enemies ^s out of thy sight, and have made thee ^t a great name, like unto the name of the great men that are in the earth.

10 Moreover, I will appoint a place for my people Israel, and will ^v plant them, that they may dwell in a place of their own, and move no more; ^w neither shall the children of wickedness afflict them any more, as beforetime,

^m Ch. 5. 2. Psa. 78. 71, 72. Matt. 2. 6. Acts 20. 28. ⁿ 1 Sam. 16. 11, 12. Psa. 78. 70.—^o Heb. from after ^p 1 Sam. 18. 14. Ch. 5. 10. & 8. 6, 14.—^r 1 Samuel 31. 6. Psalm 89. 23.—^s Hebr. from thy face.—^t Genesis 12. 2. ^u Psalm 44. 2. & 80. 8. Jer. 24. 6. Amos 9. 15.—^v Psalm 89. 22.

blessing in all that thou dost; and this pious design of thine will most certainly meet with his approbation.

Verse 5. *Shalt thou build me a house?*] That is, Thou shalt not: this is the force of the interrogative in such a case.

Verse 7. *With any of the TRIBES*] “Spake I a word to any of the JUDGES,” is the reading in the parallel place, 1 Chron. xvii. 6.; and this is probably the true reading. Indeed, there is but one letter of difference between them; and letters which might easily be mistaken for each other: שבט *shibtey*, tribes, is almost the same in appearance with שופט *shophtey*, judges; the *ב* *beth*, and the *פ* *phe*, being the same letter, the apex under the upper stroke of the *פ* *phe* excepted. If this were but a little effaced in a MS. it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Verse 10. *I will appoint a place*] I have appointed a place; and have planted them. See the observations at the end.

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11 And as ^wsince the time that I commanded Israel to be over my people Israel, and have ^xcaused thee to rest from all thine enemies. Also the LORD telleth thee ^ythat he will make thee a house.
12 ¶ And ^zwhen thy days be fulfilled, and thou ^ashalt sleep with thy fathers, ^bI will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13. ^cHe shall build a house for my name, and I will ^destablish the throne of his kingdom for ever.

14. ^eI will be his father, and he shall be my son. ^fIf he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men :

15 But my mercy shall not depart away from him, ^gas I took it from Saul, whom I put away before thee.

16 And ^hthine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and ac-

^w Judg. 2. 14, 15, 16. ^x 1 Sam. 12. 9, 11. Psalm 106. 42. ^y Verse 1.—^z Exod. 1. 21. Ver. 27. 1 Kings 11. 38.—^a 1 Kings 2. 1.—^b Deut. 31. 16. 1 Kings 1. 21. Acts 13. 36.—^c 1 Kings 8. 20. Psa. 132. 11.—^d 1 Kings 5. 5. & 6. 12. & 8. 19. 1 Chron. 22. 10. & 28. 6.—^e Ver. 16. Psalm 89. 4, 29, 36, 37.—^f Psalm 89. 26, 27. Heb. 1. 5.—^g Psa. 89. 30, 31, 32, 33.—^h 1 Sam. 15. 23, 28. & 16. 14. 1 Kings 11. 13, 34.

Verse 11. *The LORD—will make thee a house.*] Thou hast in thy heart to make me a house; I have it in my heart to make thee a house: thy family shall be built up, and shall prosper in the throne of Israel; and thy spiritual posterity shall remain for ever. God is the author of all our holy purposes, as well as of our good works: He first excites them; and, if we be workers together with him, he will crown and reward them as though they were our own, though he is their sole author.

Verse 13. *He shall build*] That is, Solomon shall build my temple, not thou; because thou hast shed blood abundantly, and hast made great wars. See 1 Chron. xxii. 8.; and see the observations at the end.

The throne of his kingdom for ever.] This is a reference to the government of the spiritual kingdom; the kingdom of the Messiah, agreeable to the predictions of the prophet long after, and by which this passage is illustrated: "Of the increase of his government and peace; there shall be no end; upon the throne of David and upon his kingdom to order it and establish it with judgment and justice, from henceforth, even for ever." Isa. ix. 7.

Verse 14. *If he (Solomon) commit iniquity*] Depart from the holy commandment delivered to him; I will chasten him with the rod of men: he shall have affliction, but his government shall not be utterly subverted. But this has a higher meaning. See the observations at the end.

Verse 15. *But my mercy shall not depart away from him, as I took it from Saul*] His

cording to all this vision, so did Nathan speak unto David.

18 ¶ Then went King David in, and sat before the LORD, and he said, ⁱWho am I, O LORD God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God, ^kbut thou hast spoken also of thy servant's house for a great while to come. ^lAnd is this the ^mmanner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, ⁿknowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore ^othou art great, O LORD God: for ^pthere is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 And ^qwhat one nation in the earth

ⁱ Verse 13. Psalm 89. 36, 37. John 12. 34.—^j Gen. 32. 10. ^k Ver. 12. 13.—^l Isai. 55. 8.—^m Hebr. law.—ⁿ Gen. 18. 19. Psa. 139. 1.—^o 1 Chron. 16. 25. 2 Chron. 2. 5. Psalm 48. 1. & 86. 10. & 96. 4. & 135. 5. & 145. 3. Jer. 10. 6.—^p Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Psalm 86. 8. & 89. 6, 8. Isai. 45. 5, 18, 22.—^q Deut. 4. 7, 32, 34. & 33. 29. Psalm 147. 20.

house shall be a lasting house, and he shall die in the throne of Israel, his children succeeding him: and the spiritual seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became *totally extinct*; the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the *only heir* to the kingdom of Israel: he did not choose to sit on the *secular* throne, he ascended the *spiritual* throne; and now he is exalted to the right hand of God, a PRINCE and a Saviour, to give repentance and remission of sins. See the observations at the end of the chapter.

Many have applied these verses and their parallels to support the doctrine of *unconditional final perseverance*: but with it the text has nothing to do; and were we to press it, because of the antitype, Solomon, the doctrine would most evidently be ruined; because there is neither *proof* nor *evidence* of Solomon's salvation.

Verse 19. *And is this the manner of man*] Literally: *And this, O Lord God is the law of Adam.* Does he refer to the promise made to Adam, *The seed of the woman shall bruise the head of the serpent*? From my line shall the Messiah spring, and be the spiritual and triumphant king, for ever and ever? See the additions at the end.

Verse 20. *What can David say more?*] How can I express my endless obligations to thee.

Verse 21. *For thy word's sake*] See the parallel place, 1 Chron. xvii. 19.

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is like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is*

* Deut. 9. 26. Neh. 1. 10.—Deut. 26. 18.—Psaln 48. 14.
† Heb. *opened the ear.* Ruth 4. 4. 1 Sam. 9. 15.

Verse 25. *And do as thou hast said.*] David well knew that all the promises made to himself and family were *conditional*; and therefore he prays that they may be fulfilled. His posterity did not walk with God; and, therefore, they were driven from the throne. It was taken from *them* by the neighbouring nations; and it is now in the hands of the Mohammedans: all the promises have failed to David and his *natural posterity*; and to Christ and his spiritual seed alone are they fulfilled. Had David's posterity been faithful, they would, according to these promises of God, have been sitting on the Israelitish throne at this day.

It is worthy of remark, how seldom God employs a soldier in any spiritual work; just for the same reason as that given to David: and yet there have been several eminently pious men in the army, who have laboured for the conversion of sinners. I knew a remarkable instance of this: I was acquainted with Mr. John Haime, a well-known preacher among the people called *Methodists*. He was a soldier in the queen's eighth regiment of dragoons, in Flanders, in the years 1739—46. He had his horse shot under him at the battle of Fontenoy, May 11, 1745; and was in the hottest fire of the enemy for above seven hours: he preached among his fellow-soldiers frequently, and under the immediate patronage of his royal highness the duke of Cumberland, commander-in-chief; and was the means of reforming and converting many hundreds of the soldiers. He was a man of amazing courage and resolution, and of inflexible loyalty. One having expressed a wonder "how he could reconcile *killing men with preaching the Gospel of the grace and peace of Christ?*" He answered—I never killed a man.—"How can you tell that? Were you not in several battles?"—Yes; but I am confident I never killed nor wounded a man.—"How was this? Did you not do your *duty?*"—Yes, with all my might; but, when in battle, either my horse jumped aside, or was wounded, or was killed; or my carbine missed fire, and

the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

* John 17. 17.—† Heb. *be thou pleased and bless.*—† Chap. 22. 51.

I could never draw the blood of the enemy.—"And would you have done it if you could?"—Yes, I would have slain the whole French army, had it been in my power: I fought in a good cause, for a good king, and for my country: and, though I struck in order to cut, and hack, and hew, on every side, I could kill no man.—This is the substance of his answers to the above questions; and we see from it a remarkable interfering providence: God had appointed this man to *build a spiritual house* in the British army, in Flanders; and would not permit him to shed the blood of his fellow-creatures.

"This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the course of these remarks, I propose to consider, and hope to explain, some of the prophecies descriptive of THE MESSIAH, which were fulfilled in JESUS CHRIST; among which prophecies, *that contained in this chapter* is worthy of particular attention, I shall introduce it, with a general state of this great argument.

"It having pleased God that, between the time of a *Messiah* being promised, and the time of his coming, there should be delivered by the prophets a variety of marks, by which the *Messiah* was to be known, and distinguished from every other man, it was impossible for any one to prove himself the *Messiah*, whose character did not answer to these marks; and, of course, it was necessary, that *all these criteria*, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the *Messiah* were numerous, appears from Christ and his apostles, (Luke xxiv. 27, 44.; Acts xvii. 2, 3.; xxviii. 23, &c.) who referred the Jews to the Old Testament, as containing abundant evidence of his being THE MESSIAH, because he fulfilled *all the prophecies* descriptive of that singular

character. The chief of these prophecies related to his being miraculously born of a virgin; the time and place of his birth; the tribe and family from which he was to descend; the miracles he was to perform; the manner of his preaching; his humility, and mean appearance; the perfect innocence of his life; the greatness of his sufferings; the treachery of his betrayer; the circumstances of his trial; the nature of his death and burial; and to his miraculous resurrection. Now, among all the circumstances which form this chain of prophecy, the first reference, made in the New Testament, relates to his descent: for the New Testament begins with asserting that *JESUS CHRIST was the son of David, the son of Abraham*. As to the descent of Christ from *ABRAHAM*; every one knows that Christ was born a Jew; and, consequently, descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the Messiah is recorded in the history of Abraham's life, in Gen. xxii. 18.: Christ being also to descend from *DAVID*, there can be no doubt that this promise, as made to David, was recorded likewise in the history of David. It is remarkable, that David's life is given more at large than that of any other person in the Old Testament;—and can it be supposed that the historian omitted to record that promise, which was more honourable to David than any other circumstance? The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded) the promise was, and still is, recorded: and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

“This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the Deistical author of *The Grounds and Reasons of the Christian Religion*; who pretends to demonstrate, that the promise of a Messiah could not be here recorded. His reasons (hitherto I believe unanswered) are three:—1. Because, in ver. 10. the prophet speaks of the future prosperity of the Jews, as to be afterward fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. 2. Because the Son, here promised, was (ver. 13.) to build a house; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised: and, 3. Because, ver. 14. supposes, that this son might commit iniquity; which could not be supposed of *The Messiah*. The first of these objections is founded on our wrong translation of ver. 10. where the words should be expressed as relating to the time past or present. For the prophet is there declaring what great things God had already done for David and his people; that he had raised David from the sheepfold to the throne; and that he had planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs *וַיִּשְׁמְרֵם* *vesamti*, and *וַיַּחַדְםָּ* *unatati* may be rendered in the time past or present, is allowed by our own translators; who here (ver. 11.) render *וַיִּבְרָא* *vebanichti* and have caused thee to rest, and also

render *וַיַּחַדְםָּ* *and telleth*: which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation, therefore, should run thus: *I took thee from the sheepcote; and have made thee a great name; and I HAVE APPOINTED a place for my people Israel; and HAVE PLANTED them, that they may dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more; as beforetime, and as since the time that I commanded judges to be over Israel: and I HAVE CAUSED thee to rest from all thine enemies.*

“Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house to God, which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising that *HE would make a house for DAVID*; which house, to be thus erected by God, was certainly not material, or made of stones; but a spiritual house, or family, to be raised up for the honour of God, and the salvation of mankind. And this house, which God would make, was to be built by *David's seed*; and this seed was to be raised up *AFTER David slept with his fathers*: which words clearly exclude Solomon, who was set up, and placed upon the throne, *BEFORE David was dead*. This building, promised by God, was to be erected by one of David's descendants, who was also to be an everlasting king: and indeed the house, and the kingdom, were both of them to be established for ever. Now that this house, or spiritual building, was to be set up, together with a kingdom, by the Messiah, is clear from *Zechariah*; who very emphatically says, (ch. vi. 12, 13.) *Behold the man whose name is the Branch; HE SHALL BUILD THE TEMPLE OF THE Lord. Even HE SHALL BUILD THE TEMPLE OF THE Lord; and he shall bear the glory, and shall sit and rule upon his throne, &c.* Observe, also, the language of the New Testament. In 1 *Corinth.* iii. 9—17. St. Paul says, *Ye are God's BUILDING—Know ye not that ye are the temple of God?—the temple of God is holy, which temple ye are.* And the author of the Epistle to the Hebrews seems to have his eye upon this very promise in Samuel, concerning a son to David, and of the house which he should build: when he says, (iii. 6.) *CHRIST, AS A SON, OVER HIS OWN HOUSE; WHOSE HOUSE ARE WE.*

“As to the third and greatest difficulty, that also may be removed, by a more just translation of ver. 14.; for the Hebrew words do not properly signify what they are now made to speak. It is certain that the principal word *בָּרַע* *behaato*, is not the active infinitive of *kal*, which would be *קָרַע*; but *קָרַע* from *קָרַע* is in *Niphal*, *אֶתְּרַע* from *רָעָה*. It is also certain that a verb, which in the active voice signifies to commit iniquity, may in the passive signify to suffer for iniquity: and hence it is, that nouns from such verbs sometimes signify iniquity, sometimes punishment. See Lowth's *Isa.* page 187. with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, if he commit iniquity; and also for adopting the true one—even in his suffering for iniquity. The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus

translated. *I will be his father, and he shall be my son: EVEN IN HIS SUFFERING FOR INIQUITY, I shall chasten him with the rod of men, (with the rod due to men,) and with the stripes (due to) the children of ADAM. And this construction is well supported by Isai. liii. 4; 5. He hath carried OUR sorrows, (i. e. the sorrows due to us, and which we must otherwise have suffered,) he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.* See note page 479. in Hallet, on Heb. xi. 26. Thus, then, God declares himself the Father of the Son here meant; (See also Heb. i. 5.) and promises that, even amidst the sufferings of this Son, (as they would be for the sins of others, not for his own,) his mercy should still attend him; nor should his favour be ever removed from *this king*, as it had been from *Saul*. And thus (as it follows) *thine house (O David,) and thy kingdom shall (in Messiah) be established for ever, before ME, (before GOD:) thy throne shall be established for ever.* Thus the angel, delivering his message to the virgin-mother, Luke i. 32, 33, speaks, as if he was quoting from this very prophecy—*The Lord God shall give unto him the throne of his father DAVID: and he shall reign over the house of Jacob FOR EVER: and of his kingdom there shall be no end.* In ver. 16. *לִּפְנֵי לִפְנֵי lipaneyca*, is here rendered as *לִּפְנֵי lipent*, on the authority of three Hebrew MSS., with the Greek and Syriac versions; and, indeed, nothing could be established *for ever*, in the presence of *David*, but in the presence of *God* only.

“Having thus shown that the words fairly admit here the promise made to David, that *from his seed* should arise *Messiah*, the *everlasting king*; it may be necessary to add that, if the *Messiah* be the person here meant, as suffering innocently for the sins of others, *Solomon* cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters: *Of whom speaketh the prophet this? of HIMSELF, or of SOME OTHER man?* This was a question properly put by the Ethiopian treasurer, (Acts viii. 34,) who never dreamt that such a description as he was reading could relate to different persons: and Philip shows him that the person was *Jesus* only. So here it may be asked, *Of whom speaketh the prophet this? of Solomon, or of Christ?* It must be answered, of *Christ*: one reason is, because the description does not agree to *Solomon*; and therefore *Solomon*, being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of *Messiah* made to *ABRAHAM* as relating to *any other person besides Messiah*; why is there not an equal absurdity in giving a *double sense* to the promise of *Messiah* thus made to *DAVID*?

“Next to our present very improper translation, the cause of the common confusion here has been—not distinguishing the promise here made, as to *Messiah* alone, from another made as to *Solomon* alone: the *first* brought by *Nathan*, the *second* by *Gad*; the *first* near the beginning of *David's* reign, the *second* near the end of it; the *first*, relating to *Messiah's* spiritual kingdom, *everlasting without conditions*; the *second*, relating to the *rule of the temporal*

kingdom of *Solomon*, and his heirs, depending entirely on their obedience or rebellion. 1 Chron. xxii. 8—13. xxviii. 7. Let the first message be compared with this second, in 1 Chron. xxii. 8—13. which the Syriac version (at ver. 8.) tells us, was delivered by a prophet, and the Arabian says, by the prophet *GAD*. This second message was after *David's many wars*, when he had shed much blood; and it was this second message that, out of all *David's* sons, appointed *Solomon* to be his successor. At the time of the first message *Solomon* was not born; it being delivered soon after *David* became king at Jerusalem: but *Solomon* was born at the time of this second message. For though our translation very wrongly says, (1 Chron. xxii. 9.) *a son SHALL BE born to thee—and his name shall be Solomon*; yet the Hebrew text expressly speaks of him as *then born*—*Behold, a son (וְיָלֵד natus est) IS BORN to thee*: and, therefore, the words following must be rendered, *Solomon is his name, and I will give peace in his days: he shall build a house for my name, &c.*

“From *David's* address to *GOD*, after receiving the message by *Nathan*, it is plain that *David* understood the *Son promised* to be *THE MESSIAH*; in whom his house was to be established for ever. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly: *And is this the manner of man?* Whereas the words וְהָאָדָם הַזֶּה vezeoth toruth ha Adam, literally signify, and this is (or must be) the law of the man, or of the *Adam*, i. e. this promise must relate to the law, or ordinance, made by *GOD* to *Adam*, concerning the *Seed of the woman*; the man, or the second *ADAM*; as the *Messiah* is expressly called by *St. Paul*, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17. where the words of *David* are now miserably rendered thus: *and thou hast regarded me according to the estate of a man of high degree*: whereas, the words וְהָאָדָם הַזֶּה הָאֵלֹהִים ureitani ketor ha Adam hammaalah, literally signify, and thou hast regarded me, according to the order of the *ADAM* THAT IS FUTURE, OR THE MAN THAT IS FROM ABOVE (for the word וְהָאָדָם hammaalah, very remarkably signifies hereafter as to time, and from above as to place:) and thus *St. Paul*, including both senses—THE SECOND MAN IS THE LORD FROM HEAVEN—and *Adam* is the figure of him that was to come, or the future, Rom. v. 14. See the preface of the late learned *Mr. Peters*, on *Job*; referred to, and confirmed as to this interesting point, in a note subjoined to my sermon on A VIRGIN SHALL CONCEIVE, &c. page 49—52. 8vo. 1765. A part of that note here follows:—‘The speech of *David* (2 Sam. vii. 18—29.) is such as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. And now, what can *David* say unto thee? What, indeed! For thou, LORD *GOD*, knowest thy servant: thou knowest the hearts of all men, and seest how full my own heart is. For thy word's sake, for the sake of former prophecies; and according to thine own heart, from the mere motive of thy wisdom and goodness; hast thou done all these great things, to make thy servant know them. I now perceive the reason of those miraculous

providences which have attended me from my youth up; taken from following the sheep, and conducted through all difficulties to be ruler of thy people: and shall I distrust the promise now made me? Thy words be true. If the preceding remarks on this whole passage be just, and well grounded; then may we see clearly

the chief foundation of what St. Peter tells us (Acts ii. 30.) concerning DAVID: that, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST, to sit on his throne; he, seeing this before, spoke of the resurrection of Christ, &c."

CHAPTER VIII.

David subdues the Philistines, 1. And the Moabites, 2. And the king of Zobah, 3, 4. And the Syrians in general, 5-8. Toi, king of Hamath, sends to congratulate him on his victories over the king of Zobah, and sends him rich presents, 9, 10. David dedicates all the spoils to God, 11-13. He garrisons Edom, 14. And reigns over all Israel, 15. An account of his chief officers, 16-18.

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AND^a after this it came to pass, that David smote the Philistines, and subdued them: and David took^b Metheg-ammah out of the hand of the Philistines.

2 And^c he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the

^a 1 Chron. 18. 1, &c.—^b Or, the bridle of Ammah.—^c Numb. 24. 17.—^d Verse 6. & 14.—^e Psalm 72. 10. See 1 Samuel 20. 27.

NOTES ON CHAPTER VIII.

Verse 1. David took Metheg-ammah.] This is variously translated. The Vulgate has, *tulit David frænum tributû: David removed the bondage of the tribute* which the Israelites paid to the Philistines. Some think it means a fortress, city, or strong town; but no such place as Metheg-ammah is known. Probably the Vulgate is nearest the truth. The versions are all different. See the following comparison of the principal passages here collated with the parallel place in 1 Chron.

2 Sam. chap. viii.	1 Chron. chap. xviii.
Verse 1. David took Metheg-ammah.	Verse 1. David took Gath and her towns.
Verse 3. David smote Hadadezer.	Verse 3. David smote Hadadezer.
Verse 4. And David took from him 1000 and 700 horsemen, and 20,000 foot.	Verse 4. And David took from him 1000 chariots, and 7000 horsemen, and 20,000 foot.
Verse 6. Then David put garrisons in Syria.	Verse 6. Then David put in Syria.
Verse 8. And from Beth and Berothai cities of Hadadezer.	Verse 8. And from Tibbath and Chuncities of Hadadezer.
Verse 9. When Toi heard, that David had smitten Hadadezer.	Verse 9. When Toi heard, that David had smitten Hadadezer.
Verse 10. Then Toi sent Joram his son.	Verse 10. He sent Hadoram his son.
Verse 12. Syria and Moab.	Verse 11. Edom and Moab.
Verse 13. Syrians, in the valley of Salt, 18000.	Verse 12. Edomites, in the valley of Salt, 18000.
Verse 17. Abimelech & Setaiah was the scribe.	Verse 16. Abimelech & Shavsha was scribe.
Chap. 10. v. 16. Shobach the captain.	Chap. 19. v. 16. Shophach the captain.
Verse 17. David passed over Jordan, and came אללחם to Helam.	Verse 17. David passed over Jordan, and came אללחם upon them.
Verse 18. David slew 700 chariots of the Syrians, and 40,000 horsemen; and smote Shobach, &c.	Verse 18. David slew of the Syrians, 7000 chariots, and 40,000 footmen; and killed Shophach, &c.

Verse 2. And measured them with a line—even with two lines.] It has been generally conjectured, that David, after he had conquered Moab, consigned two-thirds of the inhabitants to the sword: but I think the text will bear a

Moabites^d became David's servants, and^e brought gifts.

3 ¶ David smote also^f Hadadezer, the son of Rehob, king of^g Zobah, as he went to recover^h his border at the river Euphrates.

4 And David tookⁱ from him a thousand^k chariots, and seven hundred horsemen, and twenty thousand footmen: and David^l houghed all the chariot-horses, but reserved of them

^f Or, Hadadezer. 1 Chron. 18. 3.—^g Ch. 10. 6. Psalm 60, title.—^h Gen. 15. 18.—ⁱ Or, of his.—^k As 1 Chron. 18. 4. 1 Josh. 11. 6, 9.

meaning much more respectable to that king. The first clause of the verse seems to determine the sense: *he measured them with a line, casting them down to the ground*; to put to death, and with one line to keep alive. Death seems here to be referred to the cities by way of metaphor; and, from this view of the subject, we may conclude, that two-thirds of the cities, that is, the strong places of Moab, were erased; and not having strong places to trust to, the text adds, *so the Moabites became David's servants, and brought gifts*, i. e. were obliged to pay tribute. The word *line* may mean the same here as our *rod*; i. e. the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the reader. Much may be seen in *Calmet* and *Dodd*.

Verse 3. David smote—Hadadezer.] He is supposed to have been king of all Syria, except Phœnicia; and, wishing to extend his dominions to the Euphrates, invaded a part of David's dominions which lay contiguous to it: but being attacked by David, he was totally routed.

Verse 4. A thousand chariots.] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots being less manageable, might be more easily taken, while the horsemen might, in general, make their escape. The infantry also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot-horses.] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy's hands: and if he did not choose to keep them, which, indeed, the law would not permit, he should have killed them outright; and then the poor innocent creatures would

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for a hundred chariots: ⁵ And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians ^a became servants to David, and brought gifts. ^b And the LORD preserved David whithersoever he went.

7 And David took ^c the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ^d Bethah, and from ^e Berothai, cities of Hadadezer, King David took exceeding much brass.

9 ¶ When ^f Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ^g Joram his son unto King David, to ^h salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer ⁱ had wars with Toi. And Joram ^j brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also King David ^k did dedicate unto the LORD, with the silver and

^m 1 Kings 11. 23, 24, 25.—ⁿ Verse 2.—^o Verse 14. Ch. 7. 9. ^p See 1 Kings 10. 16.—^q Or, Tibbath.—^r Or, Chvn. 1 Chron. 18. 8.—^s Tou. 1 Chron. 18. 9.—^t 1 Chron. 18. 10. Hadoram. ^v Heb. ask him of peace.—^w Heb. was a man of wars with. ^x Heb. in his hand were.—^y 1 Kings 7. 51. 1 Chron. 18. 11. & 26. 26.—^z Heb. his smiting.

have been put out of pain. But does the text speak of houghing horses at all? It does not. Let us hear, וקצר דוד את כל הרכב, wayaaker David eth col harecab: And David disappointed all the chariots, except a hundred chariots which he reserved for himself. Now, this destruction of the chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots; piety, therefore, forbade David the use of them: and lest they should fall into the enemy's hands, and be again used against him, policy induced him to destroy them. The Septuagint render the words nearly as I have done, καὶ παρέλυσεν Δαυὶδ πάντα τὰ ἄρματα.

He kept, however, one hundred; probably as a sort of baggage or forage wagons.

Verse 6. Brought gifts] Paid tribute.

Verse 7. David took the shields of gold] We know not what these were. Some translate arms, others quivers, others bracelets, others collars, and others shields. They were probably costly ornaments, by which the Syrian soldiers were decked and distinguished.

Verse 9. Toi king of Hamath] Hamath is supposed to be the famous city of Emessa, situated on the Orontes, in Syria. This was contiguous to Hadadezer; and led him to wage war with Toi, that he might get possession of

gold that he had dedicated of all nations which he subdued: A. M. 2064. B. C. 1040. An. Exod. Isr. 451.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. Anno ante I. Olymp. 264.

13 And David gat him a name when he returned from ^a smiting of the Syrians in ^b the valley of Salt, ^c being eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and ^d all they of Edom became David's servants. ^e And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 ^f And Joab the son of Zeruiah was over the host: and ^g Jehoshaphat, the son of Ahilud, was ^h recorder;

17 And ⁱ Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the ^k scribe;

18 ^l And Benaiah, the son of Jehoiada, was over both the ^m Cherethites and the Pelethites; and David's sons were ⁿ chief rulers.

^a 2 Kings 14. 7.—^b See 1 Chron. 18. 12. Psa. 60. title.—^c Or, slaying.—^d Gen. 27. 29, 37, 40. Numb. 24. 18.—^e Ver. 6.—^f Ch. 19. 13. & 20. 23. 1 Chron. 11. 6. & 18. 15.—^g 1 Kings 4. 3. ^h Or, remembrancer, or, writer of chronicles.—ⁱ 1 Chron. 24. 3.—^j Or, secretary.—^k 1 Chron. 18. 17.—^l 1 Sam. 30. 14. ^m Or, princes. Ch. 20. 26.

his territories. For a comparison of the tenth verse, see 1 Chron. xviii. 9.

Verse 13. David gat him a name] Became a very celebrated and eminent man. The Targum has it, David collected troops; namely, to recruit his army, when he returned from smiting the Syrians. His many battles had, no doubt, greatly thinned his army.

The valley of Salt] Supposed to be a large plain, abounding in this mineral, about a league from the city of Palmyra, or Tadmor in the wilderness.

Verse 14. He put garrisons in Edom] He repaired the strong cities which he had taken, and put garrisons in them, to keep the country in awe.

Verse 16. Joab—was over the host] General and commander in chief over all the army.

Ahilud—recorder] מִזְכִּיר mazzkir, remembrancer; one who kept a strict journal of all the proceedings of the king, and operations of his army; a chronicler.

Verse 17. Seraiah—the scribe] Most likely the king's private secretary.

Verse 18. Benaiah] The chief of the second class of David's worthies. We shall meet with him again.

The Cherethites, and the Pelethites] The former supposed to be those who accompanied

David when he fled from Saul; the latter those who came to him at Ziklag. But the Targum translates these two names thus: *the archers, and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers and slingers*. The bow is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites: and

how expert David was in the use of it, we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons, then known, were equally powerful with these: the spears, swords, and javelins of other nations were as stubble before them. The bow was the grand weapon of our English ancestors: and, even after the invention of firearms, they were with difficulty persuaded to prefer them.

CHAPTER IX.

David inquires after the family of Jonathan, and is informed of Mephibosheth his son, 1—4. He sends for him, and gives him all the land of Saul, 5—8. And appoints Ziba the servant of Saul, and his family, to till the ground for Mephibosheth, 9—13.

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AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant whose name was ^bZiba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show ^cthe kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is ^dlame on his feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of ^eMachir, the son of Ammiel, in Lo-debar.

5 ¶ Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

^a 1 Sam. 18. 3. & 20. 14, 15, 16, 17, 42. Prov. 27. 10.—^b Ch. 16. 1. & 19. 17, 29.—^c 1 Sam. 20. 14.—^d Ch. 4. 4.—^e Ch. 17. 27.

NOTES ON CHAPTER IX.

Verse 1. *Is there yet any that is left*] David, recollecting the covenant made with his friend Jonathan, now inquires after his family. It is supposed that *political* considerations prevented him from doing this sooner. *Reasons of state* often destroy all the charities of life.

Verse 3. *That I may show the kindness of God unto him*] That is, the utmost, the highest degrees of kindness; as the hail of God is very great hail; the mountains of God exceeding high mountains: besides, this kindness was according to the covenant of God made between him and the family of Jonathan.

Verse 4. *Lo-debar*.] Supposed to have been situated beyond Jordan: but there is nothing certain known concerning it.

Verse 7. *Will restore thee all the land*] I believe this means the mere family estate of the house of Kish, which David, as king, might have retained; but which, most certainly, belonged, according to the Israelitish law, to the descendants of the family.

And thou shalt eat bread at my table] This was kindness; the giving up the land was jus-

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: ^afor I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such ^ba dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that

^c Called, *Merib-baal*. 1 Chron. 8. 34.—^d Ver. 1. 3.—^e 1 Sam. 24. 14. Ch. 16. 9.—^f See Ch. 16. 4. & 19. 29.

tice; and it was the highest honour that any subject could enjoy, as we may see from the reference made to it by our Lord, Luke xxii. 10. *That ye may eat and drink at my table in my kingdom*. For such a person David could do no more. His lameness rendered him unfit for any public employment.

Verse 9. *I have given unto thy master's son*] Unless Ziba had been servant of Jonathan, this seems to refer to Micah, son of Mephibosheth; and so some understand it: but it is more likely that Mephibosheth is meant, who is called *son of Saul*, instead of *grandson*. Yet it is evident enough that the produce of the land went to the support of Micah, see ver. 10; for the father was provided for at the table of David: but all the patrimony belonged to Mephibosheth.

Verse 10. *Thou therefore, and thy sons—shall till the land*] It seems that Ziba and his family had the care of the whole estate, and cultivated it at their own expense, yielding the half of the produce to the family of Mephibosheth. Ziba was properly the *hind*, whose duty and interest it was to take proper care of the ground; for

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thy master's son may have food to eat: but Mephibosheth thy master's son ^k shall eat bread always at my table. Now Ziba had ^l fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my ta-

^k Verse 7, 11, 13. Ch. 19. 28.—^l Ch. 19. 17.

the better it was cultivated, the more it produced; and his *half* would, consequently, be the greater.

Verse 11. *So shall thy servant do.*] The promises of Ziba were fair and specious; but he was a traitor in his heart, as we shall see in the rebellion of Absalom; and David's indulgence to this man, is a blot in his character; at this time, however, he suspected no evil; circum-

ble, as one of the king's sons.

12 And Mephibosheth had a young son, ^m whose name was Micah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: ⁿ for he did eat continually at the king's table; and ^o was lame on both his feet.

^m 1 Chron. 8. 34.—ⁿ Verse 7, 10.—^o Verse 3.

stances alone can develop the human character. The internal villain can be known only when circumstances occur which can call his propensities into action: till then he may be reputed an honest man.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection.

CHAPTER X.

The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1, 2. Hanun, misled by his courtiers, treats the messengers of David with great indignity, 3—5. The Ammonites, justly dreading David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Medeba, and defeat them, 7—14. The Syrians collect another army; but are defeated by David with great slaughter, and make with him a separate peace, 15—19.

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AND it came to pass after this, that the ^a king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, ^b Thinkest thou that David doth honour

^a 1 Chron. 19. 1, &c.—^b Heb. *In thine eyes doth David?*

NOTES ON CHAPTER X.

Verse 2. *I will show kindness unto Hanun the son of Nahash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nahash here mentioned was the same who had attacked Jabesh Gilead, and whom Saul defeated: as David had taken refuge with the Moabites, 1 Sam. xxii. 3. and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to show particular kindness to David.

Verse 3. *Thinkest thou that David doth honour thy father*] It has been a matter of just complaint through all the history of mankind, that there is little sincerity in courts: courtiers, especially, are suspicious of each other; and often mislead their sovereigns.

Verse 4. *Shaved off the one-half of their*

thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one-half of their beards, and cut off their garments in the middle, ^c even to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards

^c Isaiah 20. 4. & 47. 2.

beards] The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of the beard and the clothes, rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua: but there were, no doubt, many cottages still remaining, and larger dwellings also; but the walls had not been repaired. As it must have been comparatively a private place, it was proper for these men to tarry in, as they would not be exposed to public notice.

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be grown, and *then* return. 6 ¶ And when the children of Ammon saw that they ^dstank before David, the children of Ammon sent and hired ^ethe Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of ^fIsh-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of ^gthe mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and ^hthe Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me; then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

^d Gen. 34. 30. Exod. 5. 21. 1 Sam. 13. 4.—^e Chap. 8. 3, 5.
^f Or, *the men of Tob*: See Judges 11. 3, 5.—^g Chap. 23. 8.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable. This is the Hebrew mode of expressing such a feeling. See Gen. xxxiv. 30.

The Syrians of Beth-rehob] This place was situated at the extremity of the valley between Libanus and Anti-libanus. The Syrians of Zoba were subject to Hadarezer. *Maacah* was in the vicinity of mount Hermon, beyond Jordan, in the Trachonitis.

Ish-tob] This was probably the same with *Tob*, to which Jephthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his worthies, and the flower of his army.

Verse 8. *At the entering in of the gate*] This was the city of *Medeba*, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the *field*, and the other in the *city*, when Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was, therefore, obliged to divide

12 ⁱBe of good courage, and let us ^kplay the men for our people, and for the cities of our God: and ^lthe LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ^mthe river; and they came to Helam; and ⁿShobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand ^ohorsemen, and smote Sho-

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^h Ver. 6.—ⁱ Deut. 31. 6.—^k 1 Sam. 4. 9. 1 Cor. 16. 13.—^l 1 Sam. 3. 18.—^m That is, *Euphrates*.—ⁿ Or, *Shobach*. 1 Chron. 19. 16.—^o 1 Chron. 19. 18. *footmen*.

his army as here mentioned; one part to face the *Syrians*, commanded by himself; and the other to face the *Ammonites*, commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address; and is equal to any thing in ancient or modern times. *Ye fight pro aris et focis*; for every good, sacred and civil; for God, for your families, and for your country.

Verse 14. *The Syrians were fled*] They betook themselves to their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that were beyond the river*] That is, the *Euphrates*.

Hadarezer] This is the same that was overthrown by David, chap. viii. and there called *Hadadezer*; which is the reading here of about thirty of Kennicott's and De Rossi's MSS. But the *resh*, and *daleth*, are easily interchanged.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

Verse 18. *SEVEN HUNDRED CHARIOTS—and forty thousand HORSEMEN*] In the parallel

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bach, the captain of their host, who died there.
19 And when all the kings that were servants to Hada-rezer ^P saw that they were smitten be-

p Ver. 15.

place, 1 Chron. xix. 18. it is said, *David slew of the Syrians SEVEN THOUSAND men*, which fought in chariots.

And forty thousand HORSEMEN] It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers not by words at full length, but by numeral letters: and, as many of the letters bear a great similarity to each other, mistakes might easily creep in, when the numeral letters came to be expressed by words at full length. This alone will account for the many mistakes which we find in the numbers in these books; and renders a mistake here very probable. The letter *zain*, with a dot above, stands for seven thousand; and the letter *nun*, for seven hundred: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Verse 19. *Made peace with Israel*] They made this peace separately; and were obliged to pay tribute to the Israelites. Some copies of the *Vulgate* add here, after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo milia coram Israel*; and they were panic-struck, and fled fifty-eight thousand of them before Israel. This reading is nowhere else to be found. "Thus," observes Dr. Delaney,

fore Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

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r Ch. 8. 6.

"the arms of David were blessed; and God accomplished the promises which he had made to Abraham, (Gen. xv. 18.) and renewed to Joshua, i. 2, 4. And thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously eight wars; all righteously undertaken, and all honourably terminated, viz. 1. The civil war with *Ish-bosheth*—2. The war against the *Jebusites*—3. The war against the *Philistines* and their allies—4. The war against the *Philistines* alone—5. The war against the *Moabites*—6. The war against *Hadadezer*—7. The war against the *Idumeans*—8. The war against the *Ammonites* and *Syrians*. This last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendour of this illustrious epoch been obscured by a complication of crimes, of which one could never have even suspected him capable!"

We have now done with the first part of this Book, in which we find David great, glorious, and pious: we come to the second part, in which we shall have the pain to observe him fallen from God, and his horn defiled in the dust, by crimes of the most flagitious nature. Let him that most assuredly standeth, take heed lest he fall.

CHAPTER XI.

David sends Joab against the Ammonites, who besieges the city of Rabbah, 1. He sees Bath-sheba, the wife of Uriah, bathing; is enamoured of her; sends for, and takes her to his bed, 2—4. She conceives, and informs David, 5. David sends to Joab, and orders him to send to him Uriah, 6. He arrives; and David, having inquired the state of the army, dismissed him, desiring him to go to his own house, 7, 8. Uriah sleeps at the door of the king's house, 9. The next day, the king urges him to go to his house; but he refuses to go, and gives the most pious and loyal reasons for his refusal, 10, 11. David, after two days, sends him back to the army, with a letter to Joab, desiring him to place Uriah in the front of the battle, that he might be slain, 12—15. He does so; and Uriah falls, 16. Joab communicates this news in an artful message to David, 18—25. David sends for Bath-sheba, and takes her to wife; and she bears him a son, 26, 27.

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AND it came to pass ^a after the year was expired, at the time when kings go forth to battle, that ^b David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

^a Hebr. at the return of the year, 1 Kings 20. 22, 26. 2 Chron. 36. 10.

NOTES ON CHAPTER XI.

Verse 1. *When kings go forth*] This was about a year after the war with the Syrians, spoken of before; and about the *spring* of the year, as the most proper season for military operations. Calmet thinks they made two campaigns, one in autumn and the other in spring; the winter being, in many respects, inconvenient; and the summer too hot.

Verse 2. *In an evening-tide—David arose*] He had been reposing on the roof of his house,

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after

^b 1 Chron. 20. 1.—^c Deut. 22. 8.—^d Gen. 34. 2. Job 31. 1. Matt. 5. 28.

to enjoy the breeze, as the noon-day was too hot for the performance of business. This is a constant custom on the flat-roofed houses in the East.

He saw a woman washing herself] How could any woman of delicacy expose herself where she could be so fully and openly viewed! Did she not know that she was at least in view of the king's terrace? Was there no design in all this? *Et fugit ad salices, et se cupit ante videri.*

David uses various stratagems to CHAP. XI. get Uriah to go to his own house.

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the woman. And one said, Is not this ^e Bath-sheba, the daughter of ^f Eliam, the wife ^g of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and ^h he lay with her; ⁱ for she was ^k purified from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him ^l how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and ^m wash thy feet. And Uriah departed out of the king's house, and there ⁿ followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

^e Or, Bath-shuah, 1 Chron. 3. 5.—^f Or, Ammiel.—^g Ch. 23. 39.—^h Psal. 51, title. James 1. 14.—ⁱ Or, and when she had purified herself, &c. she returned.—^k Lev. 15. 19, 28, & 18. 19.

Verse 4, shows us that this washing was at the termination of a particular period.

Verse 3. *The daughter of Eliam*] Called 1 Chron. iii. 5. Ammiel; a word of the same meaning, *The people of my God, The God of my people.* The name expressed the covenant—*I will be your God: We will be thy people.*

Verse 4. *And she came in unto him*] We hear nothing of her reluctance; and there is no evidence that she was taken per force.

Verse 5. *And the woman conceived*] A proof of the observation on verse 2; as that is the time in which women are most apt to conceive.

Verse 8. *Go down to thy house and wash thy feet*] Uriah had come off a journey, and needed this refreshment; but David's design was, that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bath-sheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bath-sheba to wife.

A mess of meat from the king.] All this was artfully conceived.

Verse 9. *Slept at the door*] That is, in one of the apartments, or niches, in the court of the king's house.

Verse 10. *Camest thou not from thy journey*] It is not *thy* duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. *The ark, and Israel—abide in tents*] It appears, therefore, that they had taken the ark with them to battle.

This was the answer of a brave, generous,

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, ^o The ark, and Israel, and Judah, abide in tents; and ^p my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him ^q drunk: and at even he went out to lie on his bed ^r with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David ^s wrote a letter to Joab,

^o Heb. of the peace of, &c.—^p Gen. 18. 4. & 19. 2.—^q Heb. went out after him.—^r Ch. 7. 2, 6.—^s Ch. 20. 6.—^t Gen. 19. 33, 35.—^u Verse 7.—^v 1 Kings 8. 9.

and disinterested man. I will not indulge myself while all my fellow-soldiers are exposed to hardships; and even the ark of the Lord in danger.

Verse 13. *He made him drunk*] Supposing that, in this state, he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villany. He made this most noble man the carrier of letters which prescribed the mode in which he was to be murdered. This case some have likened to that of Bellerophon, son of Glaucus, king of Ephrya; who, being in the court of Prætus, king of the Argives, his queen *Antia*, or as others *Sthenobœa*, fell violently in love with him: but he, refusing to gratify her criminal passion, was, in revenge, accused by her to Prætus her husband, as having attempted to corrupt her. Prætus, not willing to violate the laws of hospitality, by slaying him in his own house, wrote letters to Jobates, king of Lycia, the father of Sthenobœa; and sent them by the hand of Bellerophon, stating his crime, and desiring Jobates to put him to death. To meet the wishes of his son-in-law, and keep his own hands innocent of blood, he sent him with a small force against a very warlike people called the *Solyms*; but, contrary to all expectation, he not only escaped with his life, but gained a complete victory over them. He was afterward sent upon several equally dangerous and hopeless expeditions, but still came off with success; and, to reward him, Jobates gave him one of his daughters to wife, and a part of his

Uriah is put in front of the II. SAMUEL. battle; is forsaken, and falls.

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and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the ^u hottest battle, and retire ye ^v from him, that he may ^w be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote ^x Abimelech the son of ^y Jerubbesheth? did not ^a a woman cast a piece of a millstone upon him from the wall, that he died in Thebez?

^u Heb. strong.—^v Heb. From after him.—^w Chap. 12. 9.
^x Judg. 9. 53.—^y Judg. 6. 32, Jerubbahal.

Kingdom. Sthenobœa, hearing this, through rage and despair, killed herself.

I have given this history at large, because many have thought it not only to be parallel to that of Uriah, but to be a fabulous formation from the Scripture fact: for my own part, I scarcely see in them any correspondence, but in the simple circumstance that both carried those letters which contained their own condemnation: From the fable of Bellerophon, came the proverb, *Bellerophontis litteras portare*, "to carry one's own condemnation."

Verse 17. *Uriah the Hittite died also.*] He was led to the attack of a place defended by valiant men; and, in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country!

Verse 20. *If—the king's wrath arise*] It is likely that Joab had, by some indiscretion, suffered loss about this time; and he contrived to get rid of the odium by connecting the transaction with the death of Uriah, which he knew would be so pleasing to the king.

Verse 25. *The sword devoureth one as well as another*] What abominable hypocrisy was here! He well knew that Uriah's death was no chance-medley; he was, by his own order, thrust on the edge of the sword.

Verse 26. *She mourned for her husband.*] The whole of her conduct indicates that she observed the form, without feeling the power,

why went ye nigh the wall? A. M. 2969.
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then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger ^z went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead; and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing ^a displease thee, for the sword devoureth ^a one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she ^b became his wife, and bare him a son. But the thing that David had done ^c displeased the LORD.

^z Heb. be evil in thine eyes.—^a Heb. so and such.—^b Ch. 12. 9.—^c Heb. was evil in the eyes of.

of sorrow. She lost a captain, and got a king for her spouse: this must have been deep affliction indeed; and, therefore—

*Lacrymas non sponte cadentes
Effudit; gemitusque expressit pectore lato.*

"She shed reluctant tears; and forced out groans from a joyful heart!"

Verse 27. *When the mourning was past*] Probably it lasted only seven days.

She became his wife] This hurried marriage was, no doubt, intended on both sides, to cover the pregnancy.

But the thing that David had done displeased the LORD.] It was necessary to add this; lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it: he sowed one grain of sweet, and reaped a long harvest of calamity and wo.

On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the Sacred Writings. Who, that intended to deceive by trumping up a religion which he designed to father on the purity of God, would have inserted such an account of one of its most zealous advocates, and once its brightest ornament? God alone, whose character is impartiality, has done it to show that his religion, *librata ponderibus suis*,

will ever stand independently of the conduct of its professors.

Drs. Delaney, Chandler, and others, have taken great pains to excuse and varnish this conduct of David; and, while I admire their ingenuity, I abhor the tendency of their doctrine; being fully convinced that he who writes on this subject, should write like the inspired penman, who tells the TRUTH, the whole TRUTH, and nothing but the TRUTH.

David may be pitied, because he had fallen from great eminence—but who can help deplo-
ring the fate of the brave, the faithful, the incorruptible Uriah! Bath-sheba was probably first in the transgression, by a too public display of her charms; by which, accidentally, the heart of David was affected, wounded, and blinded. He committed one crime, which led him to use many shifts to conceal: these all failing, he is led from step to step to the highest degree of guilt. Not only does he feel that his and her honour, but even their lives, are at stake; for death, by the law of Moses, was the punishment of adultery. He thought, therefore, that either Uriah must die, or he and Bath-sheba perish for their iniquity: for that law had made no provision to save the life of even a king, who transgressed its precepts. He must not embroil his own hands in the blood of this brave man; but he employs him on a service from which his bravery would not permit him to shrink; and in which, from the nature of his circumstances, he must inevitably perish! The awful trial is made, and it succeeds! The criminal king, and his criminal paramour, are, for a moment, concealed; and

one of the bravest of men falls an affectionate victim for the safety and support of him, by whom his spotless blood is shed! But what shall we say of Joab, the wicked executor of the base commands of his fallen master? He was a ruffian, not a soldier: base and barbarous beyond example, in his calling; a pander to the vices of his monarch, while he was aware that he was outraging every law of religion, piety, honour, and arms! It is difficult to state the characters, sum up, and apportion the quantity of vice chargeable on each.

Let David, once the pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this David, I say, be considered an awful example of apostasy from religion, justice, and virtue; Bath-sheba, of lightness and conjugal infidelity; Joab, of base, unmanly, and cold-blooded cruelty; Uriah, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say I pity David; I venerate Uriah; I detest Joab; and think meanly of Bath-sheba. Similar crimes have been repeatedly committed in similar circumstances. I shall take my leave of the whole with—

*Id commune malum; semel insanivimus omnes;
Aut sumus, aut fuimus, aut possumus, omne quod hic est.*

God of purity and mercy, save the reader from the (*εὐεργιστοῦ ἀμαρτίας*) well-circumstanced sin; and let him learn—

“Where many mightier have been slain;
By thee unsaved—he falls.”

CHAPTER XII.

The Lord sends Nathan the prophet to reprove David; which he does, by means of a curious parable, 1—4. David is led, unknowingly, to pronounce his own condemnation, 5, 6. Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family, 7—12. David confesses his sin; and Nathan gives him hope of God's mercy, and foretells the death of the child born in adultery, 13, 14. The child is taken ill; David fasts and prays for its restoration, 15—17. On the seventh day the child dies, and David is comforted, 18—24. Solomon is born of Bath-sheba, 25, 26. Joab besieges Rabbah of the Ammonites, takes the city of waters, and sends for David to take Rabbah, 27, 28. He comes, takes it, gets much spoil, and puts the inhabitants to hard labour, 29—31.

A. M. 2970.

B. C. 1034.

An. Exod. Isr.

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AND the LORD sent Nathan unto David. And

he came unto him, and

said unto him, There were

two men in one city; the one rich, and

the other poor.

The rich man had exceeding many

flocks and herds;

But the poor man had nothing save

one little ewe-lamb, which he had

bought, and nourished up; and it grew

up together with him, and with his

children; it did eat of his own meat,

and drank of his own cup,

and lay in his bosom, and

was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said

20. 35—41. Isai. 5. 3.—c Hebr. morsel.

Verse 3. *And lay in his bosom*] This can only mean that this lamb was what we call a pet, or favourite, in the family, else the circumstance would be very unnatural, and most likely would have prevented David from making the application which he did; as otherwise, it would have appeared absurd. It is the only part of this parable which is at variance with nature and fact.

Verse 5. *The man—shall surely die*] Literally, *ben maveth*, “he is a son of death,”

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to Nathan, As the LORD liveth, the man that hath done this *thing* ^d shall surely die :

6 And he shall restore the lamb ^e four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I ^f anointed thee king over Israel, and I delivered thee out of the hand of Saul ;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah ; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 ^g Wherefore hast thou ^h despised the commandment of the LORD, to do evil in his sight ? ⁱ thou hast killed Uriah

^d Or, is worthy to die, or, is a son of death. 1 Sam. 26. 16.
^e Exod. 22. 1. Luke 19. 8.—^f 1 Sam. 16. 13.—^g See 1 Sam. 15. 19.—^h Numb. 15. 31.—ⁱ Ch. 11. 15, 16, 17, 27.

a very bad man, and one who deserves to die. But the law did not sentence a sheep-stealer to death : let us hear it : *If a man steal an ox or a sheep, he shall restore FIVE OXEN for an ox, and FOUR SHEEP for a sheep*, Exod. xxii. 1. : and hence David immediately says, *He shall restore the lamb fourfold*.

Verse 7. *Thou art the man.*] What a terrible word ! and by it David appears to have been transfixed ; and brought into the dust before the messenger of God.

THOU ART *this son of death* ; and thou shalt restore this lamb fourfold. Is it indulging fancy too much to say David was called, in the course of a just providence, to pay this fourfold debt : to lose *four sons* by untimely deaths, viz. this son of Bath-shebah, on whom David had set his heart, was slain by the Lord : *Amnon*, murdered by his brother Absalom ; *Absalom*, slain in the oak by Joab ; and *Adonijah*, slain by the order of his brother Solomon, even at the altar of the Lord. The sword and calamity did not depart from his house, from the murder of wretched *Amnon* by his brother, to the slaughter of the sons of *Zedekiah*, before their father's eyes, by the king of Babylon. His daughter was dishonoured by her own brother ; and his wives contaminated, publicly, by his own son ! How dreadfully, then, was David punished for his sin ! Who would repeat his transgression to share in its penalty ! Can his conduct ever be an inducement to, or an encouragement in sin ? Surely, No. It must ever fill the reader and the hearer with horror : behold the goodness and severity of God ! Reader, lay all these solemn things to heart.

Verse 8. *Thy master's wives into thy bosom*] Perhaps this means no more than that he had given him *absolute power* over every thing possessed by Saul ; and as it was the custom for the new king to succeed even to the *wives* and *concubines*, the whole *haram* of the deceased

the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

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10 Now therefore ^k the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will ^l take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly ; ^m but I will do this thing before all Israel, and before the sun.

13 ⁿ And David said unto Nathan, ^o I have sinned against the LORD. And

^k Amos 7. 9.—^l Deut. 23. 30. Ch. 16. 22.—^m Chap. 16. 22.
ⁿ See 1 Sam. 15. 24.—^o Ch. 24. 10. Job 7. 20. Psa. 32. 5. & 51. 4. Prov. 23. 13.

king, so it was in this case ; and the possession of the wives was a sure proof that he had got all regal rights. But could David, as the *son-in-law* of Saul, take the wives of his *father-in-law* ? However, we find delicacy was seldom consulted in these cases ! and Absalom lay with his own father's wives, in the most public manner, to show that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. *Thou hast killed Uriah*] THOU art the MURDERER, as having planned his death : the sword of the Ammonites was *thy instrument* only.

Verse 11. *I will take thy wives*] That is, in the course of my providence, I will *permit* all this to be done. Had David been faithful, God, by his providence, would have turned all this aside ; but now, by his sin, he has made that providence his enemy, which before was his friend.

Verse 13. *The LORD—hath put away thy sin*] Many have supposed that David's sin was *now actually pardoned*, but this is perfectly erroneous ; David, as an adulterer, was *condemned to death by the law of God* ; and he had, according to that law, passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution ; therefore, Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a *temporal death* for it : the *Lord hath put away thy sin ; thou shalt not die*—this is all that is contained in the assurance given by Nathan ; thou shalt not die that temporal death ; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the 51st Psalm, as is generally supposed, were written on this occasion, then it is evident (as the psalm must have been written *after* this interview) that David had not re-

A. M. 2970.
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Nathan said unto David,
P The LORD also hath put
away thy sin; thou shalt
not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he

¶ Eccles. 47. 11. — Ch. 24. 10. Psa. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4. — Isai. 52. 5. Ezek. 36. 20, 23. Rom.

ceived pardon for his sin from God, at the time he composed it; for, in it, he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan, *The LORD also hath put away thy sin; thou shalt not die*: וְנָתַן יְהוָה אֶת חַטֹּאתֶיךָ לְדָוִד לֵאמֹר לֹא מוֹת יָמוֹת לֹא מוֹת, gam Jehovah heëbir chattatecha, lo tamuth, *Also Jehovah hath caused thy sin to pass over, or transferred thy sin; thou shalt not die*. God has transferred the legal punishment of this sin to the child: HE shall die, THOU shalt not die; and this is the very point on which the prophet gives him the most direct information—*The child that is born unto thee shall surely die*; מוֹת מוֹת יָמוֹת, moth yamuth, *dying he shall die*; he shall be in a *dying state* seven days, and then he shall die. So God immediately struck the child, and it was very sick.

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die? The justice of God absolutely required that the penalty of the law should be exacted; either the father or the son shall die. This could not be reversed.

Verse 22. *Who can tell*] David, and indeed all others, under the Mosaic dispensation, were so satisfied that all God's threatenings and promises were conditional, that even in the most positive assertions relative to judgments, &c. they sought for a change of purpose. And notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for his life, not knowing but that might depend on some unexpressed condition; such as earnest

then vex himself, if we tell him that the child is dead?

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19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back

2, 24. — Heb. *fasted a fast*. — Ch. 13. 31. — Heb. *do hurry* Ruth 3. 3. — Job 1. 20. — See Isai. 38. 1, 5. Jonah 3. 5.

prayer, fasting, humiliation, &c.; and in these he continued while there was hope. When the child died, he ceased to grieve, as he now saw that this must be fruitless. This appears to be the sole reason of David's importunity.

Verse 23. *I shall go to him, but he shall not return to me.*] It is not clear whether David, by this, expressed his faith in the immortality of the soul: going to him may only mean, *I also shall die, and be gathered to my fathers, as he is*. But whether David expressed this or not, we know that the thing is true: and it is one of the most solid grounds of consolation to surviving friends, that they shall by and by be joined to them in a state of conscious existence. This doctrine has a very powerful tendency to alleviate the miseries of human life, and to reconcile us to the death of most beloved friends. And were we to admit the contrary, grief in many cases would wear out its subject, before it wore out itself. Even the heathens derived consolation from the reflection, that they should meet their friends in a state of conscious existence. And a saying in Cicero *De Senectute*, which he puts in the mouth of Cato of Utica, has been often quoted, and is universally admired:

O præclarum diem, cum ad illud divinum animorum concilium cætumque proficiscar, cumque ex hac turbâ et colluvione discedam! proficiscar enim non ad eos solum viros de quibus ante dixi; sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: cujus à me corpus crematum est; quod contra decuit ab illo meum. Animus verò non me deserens, sed respectans, in ea præfectò loca discessit, quo

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B. C. 1033.
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again? I shall go to him, but he shall not return to me.
24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against

z Job 7. 8, 9, 10. — Matt. 1. 6. — 1 Chron. 22. 9. — That is, Beloved of the Lord. — d 1 Chron. 20. 1.

mihi ipsi cernebat esse veniendum: quem ego meum casum fortiter ferre visus sum: non quod æquo animo ferrem; sed meipse consolabar, existimans, non longinquum inter nos digressum et discessum fore.

CATO MAJOR, *De Senectute*, in fin.

“O happy day! (says he) when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me. There I shall find, not only those illustrious personages of whom I have spoken; but also my Cato, who, I can say, was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile, whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This, my lot, I seem to bear courageously: not indeed that I do bear it with resignation; but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long.”

And we well know who has taught us not to sorrow as those without hope, for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

He called his name Solomon] This name seems to have been given prophetically; for *shelemah*, signifies *peaceable*; and there was almost uninterrupted peace during his reign.

Verse 25. *Called—Jedidiah*] Literally, the beloved of the Lord, ידויה. This is the first instance I remember of a minister of God being employed to give a name to the child of one of his servants. But it is strange, that the name given by the father was that alone which prevailed.

Verse 26. *And took the royal city.*] How can this be, when Joab sent to David to come

the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

e Deut. 3. 11. — f Heb. my name be called upon it. — g 1 Chron. 20. 5. — h Heb. very great.

to take the city; in consequence of which David did come and take that city? The explanation seems to be this:—Rabbah was composed of a city and citadel: the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter; and, therefore, sends to David to come and take it, lest, he taking the whole, the city should be called after his name.

Verse 27. *And have taken the city of waters.*] The city where the tank or reservoir was, that supplied the city and suburbs with water. Some think that the original *labadti et ir hammayim*, should be translated, *I have intercepted, or cut off, the waters of the city*: and Houbigant translates the place, *et aquas ab urbe jam derivavi*; “And I have already drawn off the waters from the city.” This perfectly agrees with the account in *Josephus*, who says, *ταυ τε υδατων αυτους αποτεινομενος, having cut off their waters.* Antiq. lib. vii. cap. 7. This was the reason why David should come speedily, as the citadel, deprived of water, could not hold out long.

Verse 30. *The weight whereof was a talent of gold*] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty: but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, *mishekelah*, be taken for the value, not the weight, then all is plain; as the worth of the crown will be about 5075l. 15s. 7d. sterling. Now this seems to be the true sense; because of the added words, *with the precious stones*; i. e. the gold of the crown, and the jewels with which it was adorned, were equal in value to a talent of gold.

Verse 31. *He brought forth the people*] And put them under saws. From this representation, a great cry has been raised against “David's unparalleled, if not diabolic, cruelty.” I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3. where

it is said, he cut them with saws, and with axes, &c. Instead of *וַיַּצִּיל* *vaiyasem*, he saved, we have here (in Samuel) *וַיַּצִּיל* *vaiyasem*, he put them; and these two words differ from each other only in a part of a single letter, *ו* *resh*, for *מ* *mem*. And it is worthy of remark, that instead of *וַיַּצִּיל* *vaiyasem*, he saved, in 1 Chron. xx. 3. six or seven MSS., collated by Dr. Kennicott, have *וַיַּצִּיל* *vaiyasem*, he put them: nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning, therefore, is, he made the people slaves; and employed them in *sawing*; making iron harrows, or mining, for the word means both; and in *hewing of wood*, and making of brick. Sawing asunder, hacking, chopping, and hewing human beings, have no place in this text, no more than they had in David's conduct toward the Ammonites.

It is surprising, and a thing to be deplored, that, in this and similar cases, our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the Sacred Writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

CHAPTER XIII.

Amnon falls in love with his half-sister Tamar, and feigns himself sick, and requests her to attend him, 1—6. David sends her to him, and he violates her, 7—14. He then hates, and expels her from his house, 15—17. She rends her garments, puts ashes on her head, and goes forth weeping, 18, 19. She is met by Absalom, who, understanding her case, determines the death of Amnon, 20—22. Two years after, he invited all his brothers to a sheep-shearing, when he orders his servants to murder Amnon, 23—29. Tidings came to David, that Absalom had slain all the king's sons, which fill him with the bitterest distress, 30, 31. The rest soon arrive, and he finds that Amnon only is killed, 32—36. Absalom flies to Talmi, king of Geshur, where he remains three years 37—38. David longs after Absalom, having got reconciled to the death of Amnon, 39.

A. M. 2972.
B. C. 1032.
An. Exod. Isr.
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Anno ante
i. Olymp. 256.

AND it came to pass after this, ^a that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and ^c Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, ^d the son of Shimeah, David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being the king's son, ^e lean ^f from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee,

let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and ^g make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took ^h flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, ⁱ Have out all men from me. And they went

A. M. 2972.
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^a Ch. 3. 2, 3.—^b 1 Chron. 3. 9.—^c Heb. it was marvellous, or, hidden in the eyes of Amnon.—^d See 1 Sam. 16. 9.

NOTES ON CHAPTER XIII.

Verse 1. *Whose name was Tamar*] Tamar was the daughter of David and Maacah, daughter of the king of Geshur, and the younger sister of Absalom. Amnon was David's eldest son, by Abinoam. She was, therefore, sister to Amnon only by the father's side, *i. e.* half-sister; but whole sister to Absalom.

Verse 2. *Amnon was so vexed—for she was a virgin*] It has been well remarked, that “the passion of love is nowhere so wasting

^e Heb. thin.—^f Heb. morning by morning.—^g Gen. 18. 6.
^h Or, paste.—ⁱ Gen. 45. 1.

and vexatious, as where it is unlawful. A quick sense of guilt, especially where it is enormous, as in the present instance, strikes the soul with horror: and the impossibility of an innocent gratification loads that horror with desperation. A conflict too cruel and too dreadful for human bearing.” *Delaney*.

Verse 3. *Jonadab was a very subtle man.*] And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times! “Say not thou what

A. M. 2972.
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out every man from him.
10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he ^k took hold of her, and said unto her, Come, lie with me, my sister.

12 And she answered him, Nay, my brother, do not ^l force me; for ^m no ⁿ such thing ought to be done in Israel: do not thou this ^o folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ^p for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, ^r forced her, and lay with her.

15 ¶ Then Amnon hated her ^s exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

* Gen. 39. 12.—^l Heb. *humble me*. Gen. 34. 2.—^m Lev. 18. 9, 11. & 20. 17.—ⁿ Heb. *it ought not so to be done*.—^o Gen. 34. 7. Judg. 19. 23. & 20. 6.—^p See Lev. 18. 9, 11.—^r Deut. 22. 25. See Ch. 12. 11.—^s Heb. *with great hatred greatly*.—^t Gen.

is the cause that the former days were better than these." Take them altogether, we may thank God that they are past; and pray him that they may never return.

Verse 12. *Nay, my brother*] There is something exceedingly tender and persuasive in this speech of Tamar: but Amnon was a mere brute; and it was all lost on him.

Verse 13. *Speak unto the king*] So, it appears, that she thought that the king, her father, would give her to him as wife. This is another strong mark of indelicacy in those simple but barbarous times. There might have been some excuse for such connexions under the patriarchal age, but there was none now. But, perhaps, she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*] Amnon's

18 And she had ^a a garment of divers colours upon her; for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ^a ashes on her head, and rent her garment of divers colours that *was* on her, and ^v laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath ^w Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; ^x regard not this thing. So Tamar remained ^y desolate in her brother Absalom's house.

21 But when King David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon ^z neither good nor bad: for Absalom ^a hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom ^b had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

37. 3. Judg. 5. 30. Psal. 45. 14.—^u Josh. 7. 6. Ch. 1. 2. Job 2. 12.—^v Jer. 2. 37.—^w Heb. *Aminon*.—^x Heb. *set not thine heart*.—^y Heb. *and desolate*.—^z Gen. 24. 50. & 31. 24.—^a Lev. 19. 17, 18.—^b See Gen. 31. 12, 13. 1 Sam. 25. 4, 36.

conduct to his sister was not only brutal, but inexplicable. It would be easy to form conjectures concerning the cause, but we can arrive at no certainty.

Verse 18. *A garment of divers colours*] See the note on Gen. xxxvii. 3. where the same words occur.

Verse 21. *But when King David heard*] To this verse the Septuagint add the following words: καὶ οὐκ ἐνίκησε τὸ πνεῦμα Ἀμνὸν τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτὸν, ὅτι πρωτοτοκὸς αὐτοῦ ἦν. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." The same addition is found in the Vulgate, and in Josephus; and it is possible that this once made a part of the Hebrew text.

Verse 23. *Absalom had sheep-shearers*] These were times in which feasts were made,

A. M. 2974. 26 Then said Absalom,
B. C. 1030. If not, I pray thee, let my
An. Exod. Isr. brother Amnon go with us.
461.
Anno ante
I. Olymp. 254. And the king said unto him,
Why should he go with thee?

27 But Absalom pressed him; that he
let Amnon and all the king's sons go
with him.

28 ¶ Now Absalom had commanded
his servants, saying, Mark ye now when
Amnon's^c heart is merry with wine, and
when I say unto you, Smite Amnon;
then kill him, fear not: ^dhave not I com-
manded you? be courageous, and be
^evaliant.

29 And the servants of Absalom did
unto Amnon as Absalom had com-
manded. Then all the king's sons
arose, and every man ^fgat him up upon
his mule, and fled.

30 ¶ And it came to pass, while they
were in the way, that tidings came to
David, saying, Absalom hath slain all
the king's sons, and there is not one of
them left.

31 Then the king arose, and ^gtare his
garments, and ^hlay on the earth; and
all his servants stood by with their
clothes rent.

32 And ⁱJonadab, the son of Shi-
meah, David's brother, answered and
said, Let not my lord suppose that they
have slain all the young men the king's

^c Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Esth. 1. 10.
Psa. 104. 15.—^d Or, will you not, since I have commanded
you? Josh. 1. 9.—^e Heb. sons of valour.—^f Heb. rode.
^g Ch. 1. 11.—^h Ch. 12. 16.—ⁱ Verse 3.—^k Heb. mouth.

to which the neighbours and relatives of the
family were invited.

Verse 26. *Let my brother Amnon go*] He
urged this with the more plausibility, because
Amnon was the first-born, and presumptive
heir to the kingdom; and he had disguised his
resentment so well before, that he was not
suspected.

Verse 30. *Absalom hath slain all the king's
sons*] *Fame* never lessens, but always magni-
fies, a fact. *Report*, contrary to the nature of
all other things, gains strength by going.

Virgil has given, in his best manner, a fine
personification of fame, or evil report. Æn.
iv. 173.

*Extemplo Libyæ magnus est Fama per urbes ;
Fama malum quâ non aliud velocius ullum,
Mobilitate viget, viresque acquirit cundo, &c.*

Now *Fame*, tremendous fiend! without delay,
Through Libyan cities took her rapid way;
Fame, the swift plague, that every moment grows,
And gains new strength and vigour as she goes, &c.

Verse 32. *And Jonadab—said—Amnon only
is dead*] This was a very bad man; and here
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sons; for Amnon only is
dead; for by the ^k appoint-
ment of Absalom this hath
been ^ldetermined from the
day that he forced his sister
Tamar.

33 Now therefore ^mlet not my lord
the king take the thing to his heart, to
think that all the king's sons are dead
for Amnon only is dead.

34 ⁿBut Absalom fled. And the
young man that kept the watch lifted
up his eyes, and looked, and behold,
there came much people by the way of
the hill-side behind him.

35 And Jonadab said unto the king,
Behold, the king's sons come: ^oas thy
servant said, so it is.

36 And it came to pass, as soon as he
had made an end of speaking, that, be-
hold, the king's sons came, and lifted up
their voice and wept; and the king also
and all his servants wept ^pvery sore.

37 ¶ But Absalom fled, and went to
^rTalmai, the son of ^sAmmihud, king
of Geshur. And *David* mourned for
his son every day.

38 So Absalom fled, and
went to ^tGeshur, and was
there three years.

39 And *the soul of king
David* ^ulonged to go forth unto Absa-
lom: for he was ^vcomforted concern-
ing Amnon, seeing he was dead.

^k Or, settled.—^l Ch. 19. 19.—^m Verse 38.—ⁿ Heb. accord-
ing to the word of thy servant.—^p Heb. with a great weep-
ing greatly.—^q Ch. 3. 3.—^r Or, Ammihur.—^s Ch. 14. 23, 32.
& 15. 8.—^t Or, was consumed. Psa. 84. 2.—^u Gen. 38. 12.

speaks coolly of a most bloody tragedy, which
himself had contrived.

Verse 37. *Absalom fled*] As he had com-
mitted wilful murder, he could not avail him-
self of a city of refuge; and was therefore
obliged to leave the land of Israel, and take
refuge with Talmai, king of Geshur, his grand-
father, by his mother's side. See ch. iii. ver. 3.

Verse 39. *David longed to go forth unto
Absalom*] We find that he had a very strong
paternal affection for this young man; who ap-
pears to have had little to commend him, but
the beauty of his person. David wished either
to go to him, or to bring him back; for the
hand of time had now wiped off his tears for
the death of his son Amnon. Joab had marked
this disposition, and took care to work on it,
in order to procure the return of Absalom. It
would have been well for all parties, had Ab-
salom ended his days at Geshur. His return
brought increasing wretchedness to his unfor-
tunate father. And it may be generally ob-
served, that those undue, unreasonable paternal
attachments are thus rewarded.

CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and, by a fictitious story, persuades him to recall Absalom, 1-20. Joab is permitted to go to Geshur, and bring Absalom from thence, 21-23. Absalom comes to Jerusalem, to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extraordinary weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28-32. David is reconciled to him, 33.

A. M. 2977.
B. C. 1027.
An. Exod. Isr.
464.
Anno ante
I. Olymp. 251.

NOW Joab the son of Zeruiah perceived that the king's heart was ^a toward Absalom.

2 And Joab sent to ^b Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^c and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab ^d put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she ^e fell on her face to the ground, and did obeisance, and said, ' Help, ^g O king.

5 And the king said unto her, What aileth thee? And she answered, ^h I am indeed a widow woman, and mine husband is dead.

^a Ch. 13. 39.—^b 2 Chron. 11. 6.—^c See Ruth 3. 3.—^d Verse 19. Exod. 4. 15.—^e 1 Sam. 20. 41. Ch. 1. 2.—^f Hebr. Save. ^g See 2 Kings 6. 26, 28.—^h See Ch. 12. 1.

NOTES ON CHAPTER XIV.

Verse 2. *Joab sent to Tekoah*] Tekoah, according to St. Jerom, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several circumstances relative to this woman, and her case, which deserve to be noticed.

1. She was a *widow*; and, therefore, her condition of life was the better calculated to excite compassion.

2. She lived at some *distance* from Jerusalem, which rendered the case difficult to be readily inquired into; and, consequently, there was the less danger of detection.

3. She was *advanced in years*, as Josephus says, that her application might have the more weight.

4. She put on *mourning*, to heighten the idea of distress.

5. She framed a *case similar to that in which David stood*, in order to convince him of the reasonableness of sparing Absalom.

6. She did not make the similitude *too plain and visible*, lest the king should see her intention, before she had obtained a grant of pardon. Thus, her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart. We need not wonder at her success. See Bishop Patrick.

Verse 5. *I am indeed a widow woman*] It is very possible that the principal facts mentioned here were real; and that Joab found out a

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* ⁱ none to part them, but the one smote the other, and slew him.

7 And, behold, ^k the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder ^l upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, ^m the iniquity *be* on me, and on my father's house; ⁿ and the king and

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ⁱ Heb. *no deliverer between them*.—^k Numb. 35. 19. Dent. 19. 12.—^l Heb. *upon the face of the earth*.—^m Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.—ⁿ Ch. 3. 28, 29. 1 Kings 2. 23.

person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. *The whole family is risen*] They took on them the part of the *avenger of blood*; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left] A man and his descendants, or successors, are often termed in Scripture a *lump*, or *light*. So chap. xxi. 17.: so the men of David said, when they swore that he should *no* more go out with them to battle, *That thou quench not the light of Israel*. See also Psa. cxxxii. 17. And to *raise up a lamp* to a person, signifies his having a posterity, to continue his name and family upon the earth: thus, *quench my coal that is left*, means destroying all hope of posterity; and extinguishing the family from among the people. The heathens made use of the same similitude. The few persons who survived the deluge of Deucalion are termed *σπάρτα*, *living coals*; because, by them, the *vital flame* of the human race was to be *rekindled* on the earth.

Verse 8. *I will give charge concerning thee*] This would not do; it was too distant: and she could not, by it, bring her business to a conclusion; so she proceeds—

Verse 9. *The iniquity be on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment might reflect on the administration of justice in the land, she was willing that all blame should attach to her and her family, and the king and his throne be guiltless.

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his throne be guiltless.

10 And the king said,
Whosoever saith aught un-
to thee, bring him to me,
and he shall not touch thee any more.

11 Then said she, I pray thee, let the
king remember the LORD thy God,
that thou wouldest not suffer the
revengers of blood to destroy any more,
lest they destroy my son. And he said,
As the LORD liveth, there shall not
one hair of thy son fall to the earth.

12 Then the woman said, Let thine
handmaid, I pray thee, speak one word
unto my lord the king. And he said,
Say on.

13 And the woman said, Wherefore
then hast thou thought such a thing
against the people of God? for the
king doth speak this thing as one which
is faulty, in that the king doth not fetch
home again his banished.

14 For we must needs die, and are
as water spilt on the ground, which
cannot be gathered up again; neither
doth God respect any person: yet doth

o Heb. that the revenger of blood do not multiply to de-
stroy.—p Numb. 35. 19.—† 1 Sam. 14. 45. Acts 27. 34.
s Judg. 20. 2.—t Ch. 13. 37, 38.—u Job 34. 15. Heb. 9. 27.

Verse 10. *Whosoever saith aught unto thee*] Neither did this bring the matter to such a bearing that she could come to her conclusion; which was to get the king pledged by a solemn promise that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the LORD thy God*] Consider that when God is earnestly requested to show mercy, he does it in the promptest manner; he does not wait till the case is hopeless: the danger to which my son is exposed is imminent; if the king do not decide the business instantly, it may be too late.

And he said, *As the LORD liveth*] Thus he binds himself, by a most solemn promise and oath; and this is what the woman wished to extort.

Verse 13. *Wherefore then hast thou thought such a thing*] The woman having now got the king's promise confirmed by an oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion. Is not the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow; and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation. Is that clemency to be refused to the king's son, the hope of the nation and heir to the throne, which is showed to a private individual, whose death or life can only be of consequence to one family? Why, therefore, dost thou not bring back thy banished child?

Verse 14. *For we must needs die*] Whatever

he devise means that his
banished be not expelled
from him.

15 Now therefore that I
am come to speak of this thing unto
my lord the king, it is because the peo-
ple have made me afraid: and thy
handmaid said, I will now speak unto
the king; it may be that the king will
perform the request of his handmaid.

16 For the king will hear, to deliver
his handmaid out of the hand of the
men that would destroy me and my son
together out of the inheritance of God.

17 Then thine handmaid said, The
word of my lord the king shall now be
comfortable: for as an angel of God,
so is my lord the king, to discern good
and bad: therefore the LORD thy God
will be with thee.

18 Then the king answered and said
unto the woman, Hide not from me, I
pray thee, the thing that I shall ask
thee. And the woman said, Let my
lord the king now speak.

19 And the king said, *Is not the hand*

v Or, because God hath not taken away his life, he hath
also devised means, &c.—w Numb. 35. 15, 25, 28.—x Heb. for
rest.—y Ver. 20. Ch. 19. 27.—z Heb. to hear.

is done must be done quickly; all must die: God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair this loss. Besides, for his crime, he justly deserved to die; and thou, in this case, didst not administer justice. Horrible as this fratricide is, it is a pardonable case: the crime of Amnon was the most flagitious; and the offence to Absalom, the ruin of his beloved sister, indescribably great. Seeing, then, that the thing is so, and that Amnon can be no more recalled to life than water spilt upon the ground can be gathered up again; and that God, whose vicegerent thou art, and whose example of clemency as well as justice thou art called to imitate, devises means that those who were banished from him by sin and transgression, may not be finally expelled from his mercy and his kingdom; restore thy son to favour, and pardon his crime, as thou hast promised to restore my son; and the Lord thy God will be with thee. This is the sum and sense of the woman's argument.

The argument contained in this 14th verse is very elegant, and powerfully persuasive: but one clause of it has been variously understood, *Neither doth God respect any person*: the Hebrew is, וְלֹא יֵשֶׁת אֱלֹהִים נָפֶשׁ *velo yisset Elohim nephesh*, "And God doth not take away the soul." The Septuagint has it, καὶ ληΐται ὁ Θεὸς τὴν ψυχὴν, and God will receive the soul. This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient

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of Joab with thee in all this ? And the woman answered and said, *As thy soul liveth, my lord the king; none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and* ^a he put all these words in the mouth of thine handmaid :

20 To fetch about this form of speech hath thy servant Joab done this thing : and my lord *is* wise, ^b according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing : go, therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and ^c thanked the king : and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ^d his servant.

23 So Joab arose, ^e and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him ^f not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ ^g But in all Israel there was none to be so much praised as Absalom for his beauty : ^h from the sole of his foot even to the crown of his head there was no blemish in him.

26 And *when* he polled his head, (for it was at every year's end that he polled it : because *the hair* was heavy on

him, therefore he polled it :) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And ⁱ unto Absalom there were born three sons, and one daughter, whose name *was* Tamar : she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, ^k and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king ; but he would not come to him : and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is ^l near mine, and he hath barley there ; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and ^m came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire ?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur ? *it had been* good for me to have *been* there still : now therefore let me see the king's face ; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him : and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king ; and the king ⁿ kissed Absalom.

^a Verse 3.—^b Verse 17. Ch. 19. 27.—^c Heb. *blessed*.—^d Or, *thy*.—^e Chap. 13. 37.—^f Gen. 43. 3. Chap. 3. 13.—^g Hebr. *And as Absalom there was not a beautiful man in all Israel*

Jews, at least *three hundred years* before the incarnation ; about which time this translation was made. The *Vulgate* has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death ; neither hath he pleasure in the destruction of the living ; imitate him ; pardon and recall thy son.

Verse 21. *And the king said unto Joab*] It appears that Joab was present at the time the woman was in conference with the king ; and, no doubt, others of David's courtiers or officers were there also.

Verse 24. *Let him not see my face*] He would not at once restore him to favour, though he had now remitted his crime ; so that he should not die for it. It was highly proper to

to praise greatly.—^h Isai. 1. 6.—ⁱ See Chap. 18. 18.—^k Ver. 24.—^l Heb. *near my place*.—^m Gen. 33. 4. & 45. 15. Luke 15. 20.

show this detestation of the crime, and respect for justice.

Verse 25. *None to be so much praised as Absalom*] It was probably his *personal beauty* that caused the people to interest themselves so much in his behalf ; for the great mass of the public is ever caught and led by *outward appearances*.

There was no blemish in him] He was perfect and regular in all his features, and in all his proportions.

Verse 26. *When he polled his head*] Not at any particular period, but when the hair became too heavy for him. For this account of the extraordinary weight of Absalom's hair, see the observations at the end of this chapter.

Verse 27. *Unto Absalom there were born*]

These children did not survive him: see chap. xviii. 18.

Tamar] The Septuagint adds, *And she became the wife of Roboam, the son of Solomon, and bare to him Abia*: see Matt. i. 7. Josephus says the same. This addition is not found in the other versions.

Verse 30. *Go and set it on fire*] This was strange conduct; but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

Additional observations on ver. 26.

"And at every year's end, he (Absalom) polled his head; and he weighed the hair at two hundred shekels."

The very learned Bochart has written a dissertation on this subject, (vide *Bocharti Opera*, vol. iii. col. 883. edit. Lugd. 1692,) in a letter to his friend M. Faukell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. *Budeus de Asse*, lib. ii. p. 49 and 51; also lib. iii. p. 67, &c. complains loudly of this.

This might easily have happened, as, in former times, the numbers in the Sacred Writings appear to have been expressed by single letters. The letter *resh*, stands for two hundred; and might, in this place, be easily mistaken for *daleth*, which signifies four; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet, if the two hundred shekels be taken in, the amount will be utterly incredible; for Josephus says, *Antiq. lib. vii. cap. 8.* Σικλους διακοσιους υντοι δε μισι πεντε μνας—i. e. "two hundred shekels make five minas;" and in lib. xiv. cap. 12. he says, "Ἡ δὲ μνα παρ' ἡμῖν ἰσχυι λίτρας β' καὶ ἡμισυ—"And a mina with us, (i. e. the Jews,) weighs two pounds and a half." This calculation makes Absalom's hair weigh twelve pounds and a half! *Credat Judeus Appella!*

Indeed, the same person tells us, that the hair of Absalom was so thick, &c. ὅτι μοῖλαι αὐτὴν ἡμέραις ἀποκείρουν οὕτω, "that eight days were scarcely sufficient to cut it off in!" This is rabbinism with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, Σικλος ὁ λεγεται καὶ κοδραντης τεταρτον μὲν ἐστὶ τῆς οὐνμιας, ἡμισυ δὲ τοῦ στατηρος, δυο δραχμας ἔχων—i. e. "A shekel, which is called also the fourth part of an ounce, half a stater; which is about two drachms." This computation seems very just, as the half-shekel, *Exod. xxx. 13.* which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in *Matt. xvii. 24.* τα διδραχμα, "two drachma;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a stater, which contained exactly two drachms, or one shekel, the tribute-money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what *Epiphanius* says above; and *Hesychius* says the same, Δυναται δὲ ὁ σικλος δυο δραχμας Ἀττικας—"A shekel is equal to, or worth, two Attic drachma." The whole amount, therefore, of the two hundred shekels is about fifty ounces, which make four pounds two ounces, Troy weight, or three pounds two ounces Avoirdupois. This need not, says

my learned author, be accounted incredible, especially as abundance of oil and ointments were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the Sacred Writings. See *Psa. xxiii. 5. Eccles. ix. 8. Matt. vi. 17.*

Josephus also informs us that the Jews not only used ointments, but that they put gold dust in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument; an officer, who had upwards of two pounds of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to solve the difficulty by understanding *שָׁקָל shakal*, to mean rather the value than the weight.

Bochart concludes this elaborate Dissertation, (in which he appears to have ransacked all the Hebrew, Greek, and Roman authors, for proofs of his opinion,) by exhorting his friend in these well-known lines of *Horace*—

— Si quid nōsti rectius istis,
Candidus imperti; si non, his utere mecum.

To me, the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out something better.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that *lamed*, THIRTY, was first written; which, in process of time, became changed for *resh*, two HUNDRED; which might easily have happened from the similarity of the letters. But, if this be supposed to be too little, (which I think it is not,) being only seven ounces and a half in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for מִיּוֹם לַיָּמִים מִקֵּץ מִקֵּץ mikets yamim layamim, signifies, literally, "From the end of days to days;" which Jonathan properly renders, מִזְמָן לְזֶמַן *miz'man iddan leiddan*, "at proper or convenient times," viz. when it grew too long or weighty, which it might be several times in the year. Besides, this was not all his hair; for his head was not shaved, but polled, i. e. the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus: if the upper stroke of the *lamed* were but a little impaired, as it frequently is, both in MSS. and printed books, it might be very easily taken for *resh*; and the remains of the upper part of the *lamed* might be mistaken for the stroke over the *resh* which makes it the character of two hundred.

But how could מֵאתַיִם mathayim, two hundred in the text, be put in the place of שְׁלֹשִׁים sheloshim, thirty? Very easily, when the numbers became expressed by words at length instead of numeral letters.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Verse 27.—"Absalom had a daughter, whose name was Tamar."

CHAPTER XV.

Absalom conspires against his father; and uses various methods to seduce the people from their allegiance to their king, 1—6. Under pretence of paying a vow at Hebron, he obtains leave from David to go thither; and, by emissaries sent through the land, prepares the people for revolt, 7—11. He gains over Ahithophel, David's counsellor, 12. David is informed of the general defection of the people; on which he, and his lifeguards and friends, leave the city, and go toward the wilderness, 13—18. The steadfast friendship of Ittai, the Gittite, 19—22. David's affecting departure from the city, 23. He sends Zadok and Abiathar with the ark back to Jerusalem, 24—29. He goes up mount Olivet; prays that the counsel of Ahithophel may be turned into foolishness, 30, 31. He desires Hushai to return to Jerusalem, and to send him word of all that occurs, 32—37.

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AND ^a it came to pass after this, that Absalom ^b prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy ^c came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but ^d there is no man deputed of the king to hear thee.

4 Absalom said moreover, ^e Oh that I were made judge in the land, that every man which hath any suit or

^a Ch. 12. 11.—^b 1 Kings 1. 5.—^c Heb. to come.—^d Or, none will hear thee from the king downward.

NOTES ON CHAPTER XV.

Verse 1. *Absalom prepared him chariots and horses*] After all that has been said to prove that horses here mean horsemen, I think it most likely that the writer would have us to understand chariots drawn by horses; not mules, or such like cattle.

Fifty men to run before him.] Affecting, in every respect, the regal state by this establishment. Of this man Calmet collects the following character: "He was a bold, violent, revengeful, dauntless, enterprising, magnificent, eloquent, and popular prince; he was also rich, ambitious, and vain of his personal accomplishments: after the death of Amnon, and his reconciliation to his father, he saw no hindrance in his way to the throne. He despised Solomon, because of the meanness of his birth, and his tender years. He was himself of the blood royal, not only by his father David, but also by his mother Maacah, daughter to Talmi, king of Geshur; and, doubtless, in his own apprehension, of sufficient age, authority, and wisdom, to sustain the weight of government. There was properly now no competitor in his way: Amnon, David's first-born, was dead: of Chiliab, his second son by Abigail, we hear nothing; and Absalom was the third: see chap. iii. 2—5. He, therefore, seemed to stand nearest to the throne; but his sin was, that he sought it during his father's life, and endeavoured to dethrone him in order to sit in his stead.

Verse 6. *So Absalom stole the hearts*] His manner of doing this is circumstantially related above. He was thoroughly versed in the arts of the demagogue; and the common people,

cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: ^f so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass ^g after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 ^h For thy servant ⁱ vowed a vow ^k while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

^e Judges 9. 29.—^f Rom. 16. 18.—^g 1 Sam. 16. 1.—^h 1 Sam. 16. 2.—ⁱ Gen. 28. 20, 21.—^k Ch. 13. 38.

the vile mass, heard him gladly. He used the patriot's arguments; and was every thing of the kind, as far as promise could go. He found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. *After forty years*] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. But the Syriac has *arba shanin*, four years; the Arabic the same *arba shinin*, four years; and Josephus has the same; so also the Sixtine edition of the Vulgate, and several MSS. of the same version. Theodoret also reads four, not forty; and most learned men are of opinion that *arbayim*, forty, is an error for *arba*, four; yet this reading is not supported by any Hebrew MS. yet discovered. But two of those collated by Dr. Kennicott, have *yom*, instead of *shan*; i. e. forty days, instead of forty years: and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay three years with his grandfather at Geshur, chap. xiii. 38.; and this, probably, was a year after his return; the era, therefore, may be the time of his slaying his brother Amnon; and the four years include the time from his flight till the conspiracy mentioned here.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmi, was certainly not in Syria, but lay on the south of Canaan, in or near Edom, as is evident from Judges i. 10. 1 Sam. xxvii. 8. 2 Sam. xiii. 37. Hence it is probable that *Aram*, Syria, is a mis-

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9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were¹ called; and they went^m in their simplicity, and they knew not anything.

12 And Absalom sent for Ahithophel the Gilonite,^a David's counsellor, from his city, even from^o Giloh, while he offered sacrifices. And the conspiracy was strong; for the people^p increased continually with Absalom.

13 ¶ And there came a messenger to David, saying,^r The hearts of the men of Israel are after Absalom.

14 And David said unto all his ser-

vants that were with him at Jerusalem, Arise, and let us^s flee; for we shall not^{else} escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall^u appoint.

16 And^v the king went forth, and all his household^w after him. And the king left^x ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; ^y and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came

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¹ Sam. 9. 13. & 16. 3. 5.—^m Gen. 20. 5.—^p Ps. 41. 9. & 55. 13, 14.—^o Josh. 15. 51.—^p Ps. 3. 1.—^r Ver. 6. Judg. 9. 3.

take for **Edom**; **daleth**, and **resh**, being easily interchangeable. **Edom** is the reading both of the Syriac and Arabic.

I will serve the LORD.] Here he pretended to be a strict follower of Jehovah, even while he was in a heathen country; and now he desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur. And all this was the more perfectly to organize his system of rebellion against his venerable father.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place. The trumpet was probably used as a kind of telegraph by the spies; trumpet exciting trumpet from place to place; so that, in a few minutes, all Israel would hear the proclamation.

Verse 11. *Went two hundred men*] These were probably soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct; but knew nothing of his present design.

Verse 12. *Sent for Ahithophel*] When Absalom got him, he, in effect, got the prime minister of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom.*] It is very difficult to account for this general defection of the people. Several reasons are given:—1. David was old, or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state; and that there were no properly appointed judges in the land, see ver. 3. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partisans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the

^s Ch. 19. 9. Ps. 3. title.—^t Heb. *thrust*.—^u Heb. *choose*. ^v Ps. 3. title.—^w Heb. *at his feet*.—^x Chap. 16. 21, 22.—^y Ch. 8. 18.

displeasure of the Almighty, for his adultery with Bath-sheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and disaffected men in every state, and under every government, who can never rest, and are ever hoping for something from a change. 7. Absalom appeared to be the real, and was the undisputed heir, to the throne: David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the rising, than exult in those of the setting sun. No doubt some of these causes operated; and perhaps most of them exerted less or more influence in this most scandalous business.

Verse 14. *David said—Arise—let us flee*] This, I believe, was the first time ever David turned his back to his enemies. And why did he now fly? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be sufficient defence for the walls, see chap. v. 6. And he had still with him his faithful Cherethites and Pelethites; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the defensive; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as coming from the hand of God; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even hasten his departure; for the habit of mourners is not the habit of those who are flying before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

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after him from Gath, passed on before the king.

19 ¶ Then said the king to ² Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day ^a make thee go up and down with us? seeing I go ^b whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, ^c As the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ^d Kidron, and all the people passed over, toward the way of the ^e wilderness.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, ^f bearing the

^a Ch. 18. 2.—^b Heb. *make thee wander in going*.—^c 1 Sam. 23. 13.—^d Ruth 1. 16, 17. Prov. 17. 17. & 18. 24.—^e Called, John 18. 1, *Cedron*.—^f Ch. 16. 2.—^g Numb. 4. 15.—^h Psa. 43. 3.—ⁱ Numb. 14. 8. 2 Sam. 22. 20. 1 Kings 10. 9. 2 Chron. 9.

Verse 19. *Thou art a stranger, and also an exile.*] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account. He, and his *six hundred* men, are generally supposed to have been proselytes to the Jewish religion.

Verse 20. *Mercy and truth be with thee.*] May God ever show thee mercy, as thou showest it to me; and his truth ever preserve thee from error and delusion.

Verse 23. *The brook Kidron*] This was an considerable brook; and only furnished with water in *winter*, and in the *rains*. See John xviii. 1.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him: they, therefore, chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] David shows here great confidence in God, and great humility. The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him, if he delighted in him; and he was not willing to carry off from the

ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he ² will bring me again, and show me *both* it and his habitation:

26 But if he thus say, I have no ^b delight in thee; behold, *here am I*, ¹ let him do unto me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a ^k seer? return into the city in peace, and ¹ your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, ^m I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount Olivet*, ⁿ and wept as he went up, and ^o had his head covered, and he went ^p barefoot: and all the people that *was* with him ^r covered every man his head, and they went up, ^s weeping as they went up.

8. Isa. 62. 4.—ⁱ 1 Sam. 3. 18.—^k 1 Sam. 9. 9.—^l See Ch. 17. 17.—^m Ch. 17. 16.—ⁿ Heb. *going up, and weeping*.—^o Ch. 19. 4. Esther 6. 12.—^p Isaiah 20. 2, 4.—^q Jer. 14. 3, 4.—^r Psa. 126. 6.

city of God that, without which the *public worship* could not be carried on. He felt, therefore, more for this public worship, and the honour of God, than he did for his own personal safety.

Verse 27. *Art not thou a seer? return into the city in peace*] That is, As thou art the only organ of the public worship, that worship cannot be carried on without thee; and, as thou art the *priest of God*, thou hast no cause to fear for thy personal safety: the nation has not abandoned their God, though they have abandoned their king. It appears also, that he wished these priests, by means of their sons, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar, to send him frequent intelligence of the motions and operations of the enemy.

Verse 30. *Had his head covered*] This was not only the attitude of a *mourner*, but even of a *culprit*; they usually had their heads covered when condemned; see the case of Haman. When the king had pronounced his condemnation, they immediately covered his face, and led him out to punishment. Esth. vii. 8. See also Quintus Curtius, De Philota, cap. 6. *Lictor; caput obnubito*.

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31 ¶ And one told David, saying, ^aAhithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, ^uturn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top of the mount, where he worshipped God, behold, Hushai the ^vArchite came to meet him, ^wwith his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be ^xa burden unto me:

34 But if thou return to the city, and say unto Absalom, ^yI will be thy servant, O king; *as I have been thy father's*

^t Psa. 3. 1, 2, & 55. 12, &c.—^u Ch. 16. 23. & 17. 14, 23.—
^v Josh. 16. 2.—^w Ch. 1. 2.—^x Ch. 19. 35.

Verse 31. *Turn the counsel of Ahithophel into foolishness.*] Ahithophel was a wise man, and well versed in state affairs; and God alone could confound his devices.

Verse 32. *Where he worshipped God*] Though in danger of his life, he stops on the top of mount Olivet for prayer! How true is the adage, *Prayers and provender never hinder any man's journey.* Reader, dost thou do likewise?

Hushai the Archite] He was the particular friend of David; and was now greatly affected by his calamity.

Verse 33. *Then thou shalt be a burden unto me*] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gaining him intelligence of the success of Absalom's conspiracy: and he directs him to form a strict confederacy with the priests, Zadok and Abiathar; and to make use of their sons as couriers between Jerusalem and David's place of retreat.

Verse 27. *Absalom came into Jerusalem.*] It is very probable that he and his partisans were not far from the city when David left it; and

servant hitherto, so *will* I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, ^athou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there ^awith them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, ^bDavid's friend, came into the city, ^cand Absalom came into Jerusalem.

^y Ch. 16. 19.—^z Ch. 17. 15, 16.—^a Ver. 27.—^b Ch. 16. 16.
¹ Chron. 27. 33.—^c Ch. 16. 15.

this was one reason which caused him to hurry his departure.

READER, behold in the case of David a sad vicissitude of human affairs; and a fearful proof of their instability. Behold a king, the greatest that ever lived; a profound politician, an able general, a brave soldier, a poet of the most sublime genius and character, a prophet of the Most High God, and the deliverer of his country, driven from his dominions by his own son, abandoned by his fickle people, and, for a time, even by his God! See in his desolate state that there is none so exalted that God cannot abase; and none so abased that God cannot exalt. He was forsaken for a time, and his enemies triumphed: God returned, and his enemies were confounded. His crime, it is true, was great; and God had declared by Nathan what has now come to pass. God is just, and in numberless instances sees right to show his displeasure, even at those sins which his mercy has forgiven. In all cases, it is a fearful and bitter thing to sin against the Lord.

CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions; and, by false insinuations, obtains the grant of his master's property, 1—4. Shimei abuses and curses David; who restrains Abishai from slaying him, 5—14. Hushai makes a feigned tender of his services to Absalom, 15—19. Absalom calls a council; and Ahithophel advises him to go in to his father's concubines, 20—22. Character of Ahithophel as a counsellor, 23.

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AND ^awhen David was a little past the top of the hill, behold, ^bZiba the servant of Mephibosheth

met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred

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^a Ch. 15. 30, 32.

^b Ch. 9. 2.

NOTES ON CHAPTER XVI.

Verse 1. *Two hundred loaves of bread*] The word loaf gives us a false idea of the ancient Jewish bread; it was *thin cakes*, not *yeasted and raised* like ours.

Bunches of raisins] See on 1 Sam. xxv. 18. *Summer-fruits*] These were probably *pompions, cucumbers, or watermelons*. The two

latter are extensively used in those countries to refresh travellers in the burning heat of the summer. Mr. Harmer supposes they are called *summer-fruits* on this very account.

A bottle of wine.] *A goat's skin full of wine:* this I have already shown was the general bottle in the Eastern countries, see on 1 Sam. xxv. 18.

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bunches of raisins, and a hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, ^c that such as *be* faint in the wilderness may drink.

3 And the king said, And where is thy master's son? ^d And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 ^e Then said the king to Ziba, Behold, *thine are* all that *pertained* unto Mephibosheth. And Ziba said, ^f I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when King David came to Bahurim, behold, there came out a man of the family of the house of Saul, whose name *was* ^g Shimei, the son of Gera: ^h he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of King David:

^c Ch. 15. 23. & 17. 29.—^d Ch. 19. 27.—^e Prov. 18. 13.—^f Heb. *I do obeisance*.—^g Ch. 19. 16. 1 Kings 2. 8, 44.—^h Or, *he still came forth and cursed*.—ⁱ Hob. *man of blood*.—^k Deut. 13. 13. 1 Judg. 9. 24, 56, 57. 1 Kings 2. 32, 33.—^m See Ch. 1. 16. & 3.

Verse 2. *The asses be for the king's household*] This is the Eastern method of speaking when any thing is presented to a great man. "This and this is for the slaves of the servants of your majesty;" when at the same time the presents are intended for the sovereign himself, and are so understood. It is a high Eastern compliment. These presents are not worthy of your acceptance; they are only fit for the slaves of your slaves.

Verse 3. *To-day shall the house of Israel*] What a base wretch was Ziba! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth!

Verse 4. *Thine are all*] This conduct of David was very rash; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions; and these, sometimes, make even a *wise man* mad. Nothing should be done rashly: he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action; and never keep a clear conscience.

Verse 5. *David came to Bahurim*] This place lay northward of Jerusalem, in the tribe of Benjamin. It is called *Almon*, Josh. xxi. 18; and *Alemeth*, 1 Chron. vi. 60. Bahurim signifies *youths*, and Alemuth *youth*; so the names are of the same import.

and all the people, and all the mighty men, *were* on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out, thou ⁱ bloody man, and thou ^k man of Belial:

8 The LORD hath ^l returned upon thee all ^m the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, ⁿ behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this ^o dead dog ^p curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ^r What have I to do with you, ye sons of Zeruiah? so let him curse, because ^s the LORD hath said unto him, Curse David. ^t Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, ^u my son, which ^v came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him alone, and let him curse; for the LORD hath bidden him.

28, 29. & 4. 11, 12.—ⁿ Heb. *behold thee in thy evil*.—^o 1 Sam. 24. 14. Ch. 9. 8.—^p Exod. 22. 28.—^r Ch. 19. 22. 1 Pet. 2. 23. ^s See 2 Kings 18. 25. Laim. 3. 38.—^t Rom. 9. 20.—^u Ch. 12. 11.—^v Gen. 15. 4.

Cursed still as he came] Used imprecations and execrations.

Verse 10. *Because the LORD hath said*] The particle *veki*, should be translated *for if*, not *because*. For if the LORD hath said unto him, Curse David, who shall then say, Wherefore hast thou done so?

Verse 11. *Let him curse; for the LORD hath bidden him*.] No soul of man can suppose that ever God bade one man to curse another; much less that he commanded such a wretch as Shimei to curse such a man as David: but this is a peculiarity of the Hebrew language, which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what he only *permits* to be done; or what, in the course of his providence, he does not *hinder*. David, however, considers all this as being permitted of God, for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets:—

"Pure from the blood of Saul in vain,
He dares not to the charge reply:
Uriah's doth the charge maintain,
Uriah's doth against him cry!
Let Shimei curse: the rod he bears
For sins which mercy had forgiven;
And in the wrongs of man reverts
The awful righteousness of heaven."

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12 It may be that the LORD will look on mine ^waffliction, ^z and that the LORD will ^yrequite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ^zcast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And ^a Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, ^b David's friend, was come unto Absalom, that Hushai said unto Absalom, ^c God save the king, God save the king.

17 And Absalom said to Hushai, *Is this thy kindness to thy friend?* ^a why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel,

choose, his will I be, and with him will I abide.

19 And again, ^e who should I serve? *should I not serve* I. Olymp. 247. in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's ^f concubines, which he hath left to keep the house; and all Israel shall hear that thou ^gart abhorred of thy father: then shall ^h the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ⁱ in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the ^k oracle of God: so *was* all the counsel of Ahithophel, ^l both with David and with Absalom.

^w Or, tears.—^x Heb. eye. Gen. 29. 32. 1 Sam. 1. 11. Psa. 25. 18.—^y Rom. 28. 8.—^z Heb. dusted him with dust.—^a Ch. 15. 37.—^b Ch. 15. 37.—^c Heb. Let the king live.

Lord, I adore thy righteous will,
Through every instrument of ill
My Father's goodness see:
Accept the complicated wrong
Of Shimei's hand, and Shimei's tongue,
As kind rebukes from thee."

Verse 15. *The men of Israel*] These words are wanting in the Chaldee, Septuagint, Syriac, Vulgate, and Arabic; and in two of Kennicott's and De Rossi's MSS.

Verse 18. *Whom the LORD and this people—choose*] Here is an equivocal: Hushai meant in his heart that God and all the people of Israel had chosen David; but he spake so as to make Absalom believe that he spoke of him: for whatever of insincerity may appear in this, Hushai is alone answerable. What he says afterward may be understood in the same way.

Verse 21. *Go in unto thy father's concubines*] It may be remembered that David left ten of them behind, to take care of the house, see ch. xv. 16. Ahithophel advised this infernal measure, in order to prevent the possibility of a reconciliation between David and his son: thus was the prophecy of Nathan fulfilled, ch. xiii. 11. And this was probably transacted in

^d Ch. 19. 25. Prov. 17. 17.—^e Ch. 15. 34.—^f Ch. 15. 16. & 20. 3.—^g Gen. 34. 30. 1 Sam. 13. 4.—^h Ch. 2. 7. Zech. 8. 13. ⁱ Ch. 12. 11, 12.—^k Heb. word.—^l Ch. 15. 12.

the very same place that David's eye took the adulterous view of Bath-sheba: see chap. xi. 2.

The wives of the conquered king were always the property of the conqueror; and, in possessing these, he appeared to possess the right to the kingdom. Herodotus informs us that Smerdis, having seized on the Persian throne after the death of Cambyzes, espoused all the wives of his predecessor, lib. iii. c. 68. But for a son to take his father's wives, was the sum of abomination, and was death by the law of God, Lev. xx. 11. This was a sin rarely found, even among the Gentiles.

Every part of the conduct of Absalom shows him to have been a most profligate young man: he was proud, vindictive, adulterous, incestuous, a parricide, and, in fine, reprobate to every good word and work. We still, however, recollect that David had grievously sinned; and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary. Reader! God is as *just* as he is *merciful*.

CHAPTER XVII.

Ahithophel counsels Absalom to pursue his father with twelve thousand men, 1—4. Hushai gives a different counsel, and is followed, 5—14. Hushai informs Zadok and Abiathar; and they send word to David, 15—21. David and his men go beyond Jordan, 22. Ahithophel, finding his counsel slighted, goes home, sets his house in order, and hangs himself, 23. David moves to Mahanaim; and Absalom follows him over Jordan, 24—26. Several friends meet David at Mahanaim, with refreshments and provisions, 27—29.

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MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night :

2 And I will come upon him while he is ^a weary and weak-handed, and will make him afraid : and all the people that are with him shall flee : and I will ^b smite the king only :

3 And I will bring back all the people unto thee : the man whom thou seekest is as if all returned : so all the people shall be in peace.

4 And the saying ^c pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise ^d what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner : shall we do *after* his ^e saying ? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath ^f given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be ^g chafed in their minds, as ^h a bear robbed of her whelps in the field : and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place : and it will come to pass, when some of them be ⁱ overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

^a See Deut. 25. 18. Ch. 16. 14.—^b Zech. 13. 7.—^c Heb. *was right in the eyes of, &c.* 1. Sam. 18. 20.—^d Heb. *what is in his mouth.*—^e Heb. *word.*—^f Heb. *counselled.*—^g Heb. *bitter of soul.* Judg. 18. 25.

NOTES ON CHAPTER XVII.

Verse 1. *Let me now choose out twelve thousand men*] Had this counsel been followed, David and his little troop would soon have been destroyed : nothing but the miraculous interposition of God could have saved them. Twelve thousand chosen troops coming against him, in his totally unprepared state, would have soon settled the business of the kingdom. Ahithophel well saw that, this advice neglected, all was lost.

Verse 3. *The man whom thou seekest is as if all returned*] Only secure David, and all Israel will be on thy side. He is the soul of the whole ; destroy him, and all the rest will submit.

10 And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly ^k melt : for all Israel knoweth that thy father is a mighty man, and *they* which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, ^l from Dan even to Beer-sheba, ^m as the sand that is by the sea for multitude ; and ⁿ that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground : and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For ^o the LORD had ^p appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel ; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night ^q in the plains of the wilderness, but speedily pass over ; lest the king be swallowed up, and all the people that are with him.

^k Hos. 13. 8.—^l Heb. *fallen.*—^m Josh. 2. 11.—ⁿ Judg. 20. 1. ^o Gen. 22. 17.—^p Heb. *that thy face, or presence go, &c.* ^q Ch. 15. 31, 34.—^r Heb. *commanded.*—^s Ch. 15. 35.—^t Ch. 15. 28.

Verse 8. *As a bear robbed of her whelps*] All wild beasts are very furious when robbed of their young : but we have some remarkable instances of the maternal affection of the bear in such circumstances ; see one at the end of the chapter.

Verse 13. *Shall all Israel bring ropes to that city*] The original word חבלים *chabolim*, which signifies *ropes*, and from which we have our word *cable*, may have some peculiarity of meaning here ; for it is not likely that any city could be pulled down with ropes. The *Chaldees*, which should be best judge in this case, translates the original word by משרין *masheryan*, *towers* ; this gives an easy sense.

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17 ^c Now Jonathan and Ahimaaz ^u stayed by ^v En-rogel; for they might not be seen to come into the city : and a wench went and told them ; and they went and told King David.

18 Nevertheless, a lad saw them, and told Absalom : but they went both of them away quickly, and came to a man's house ^w in Bahurim, which had a well in his court ; whither they went down.

19 And ^x the woman took and spread a covering over the well's mouth, and spread ground corn thereon ; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan ? And ^y the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David, ^z Arise, and pass quickly over the water : for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they

[†] Ch. 15. 27, 36.—^u Josh. 2. 4, &c.—^v Josh. 15. 7. & 18. 16. ^w Ch. 16. 5.—^x See Josh. 2. 6.—^y See Exod. 1. 19. Josh. 2. 4, 5.—^z Ver. 15, 16.—^a Heb. *done*.—^b Ch. 15. 12.—^c Heb. *gave charge concerning his house*. 2 Kings 20. 1.

Verse 17. *En-rogel*] The fullers' well ; the place where they were accustomed to tread the clothes with their feet ; hence the name *עין רוגל*, a well, and *רגל*, the foot, because of the treading above-mentioned.

And a wench went and told them] The word *wench* occurs nowhere else in the Holy Scriptures ; and, indeed, has no business here, as the Hebrew word *שפחה* *shiphchah*, should have been translated *girl*, *maid*, *maid-servant*. The word either comes from the Anglo-Saxon *penche*, a maid, or the Belgic *wunch*, desire, a thing wished for : *multum enim ut plurimum Puellæ, a Juvenibus desiderantur, seu appetuntur*. So *Minsheu*. Junius seems more willing to derive it from *wince*, to frisk, to be skittish, &c. ; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens*, or *weins*, a word frequently used in the Gospels of the Codex Argenteus for wife. Coverdale's Bible, 1585, has *damsell*. Beck's Bible, 1549, has *wenche*. The same in Cardmarden's Bible, 1566 ; but it is *maid* in Barker's Bible, 1615. *Wench* is more of a Scotticism than *maid* or *damsel* ; and King James probably restored it, as he is said to have done *lad*, in Gen. xxi. 12. and elsewhere. In

passed over Jordan : by the morning light there lacked not one of them that was not gone over Jordan.

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23 ¶ And when Ahithophel saw that his counsel was not ^a followed, he saddled *his* ass, and arose, and gat him home to his house, to ^b his city, and ^c put his household in order, and ^d hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to ^e Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab : which Amasa was a man's son, whose name was ^f Ithra, an Israelite, that went in to ^g Abigail ^h the daughter of ⁱ Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that ^k Shobi the son of Nahash of Rabbah of the children of Ammon, and ^l Machir the son of Ammiel of Lo-debar, and ^m Barzillai the Gileadite of Rogelim,

28 Brought beds, and ⁿ basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and

^d Matt. 27. 5.—^e Gen. 32. 2. Josh. 13. 26. Ch. 2. 8.—^f Or, *Jether an Ishmaelite*.—^g 1 Chron. 2. 16, 17.—^h Heb. *Abigail*. ⁱ Or, *Jesse*. See 1 Chron. 2. 13, 16.—^k See Ch. 10. & 12. 30. ^l Ch. 9. 4.—^m Ch. 19. 31, 32. 1 Kings 2. 7.—ⁿ Or, *cups*.

every other place where the word occurs, our translators render it *handmaid*, *bondmaid*, *maiden*, *woman-servant*, *maid-servant*, and *servant*. Such is the latitude with which they translate the same Hebrew term, in almost innumerable instances !

Verse 23. *Put his household in order*] This self-murder could not be called *lunacy*, as every step to it was deliberate. He foresaw Absalom's ruin ; and he did not choose to witness it, and share in the disgrace. He was a very bad man, and died an unprepared and accursed death.

Verse 25. *Amasa captain of the host*] From the account in this verse, it appears that Joab and Amasa were sisters' children, and both nephews to David.

Verse 28. *Brought beds*] These, no doubt, consisted in *skins* of beasts, *mats*, *carpets*, and such like things.

Basins] *ספוח* *saphath*. Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels] *קלי יוצר* *keeley yotser*. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

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beans, and lentiles, and
parched pulse,
29 And honey, and butter,
and sheep, and cheese ^t of
kine, for David, and for the peo-

^t Deut. 32. 14.

[Wheat and barley, &c.] There is no direct mention of *flesh meat* here: little was eaten in that country; and it would not keep. Whether the *sheep* mentioned were brought for their *flesh*, or their *milk*, I cannot tell.

According to Mr. Jones, "the Moors of West Barbary use the flour of parched barley, which is the chief provision they make for their *journeys*; and often use it at *home*; and this they carry in a leathern satchel." These are ordinarily made of *goat skins*. One of them now lies before me: it has been drawn off the animal before it was cut up; the places where the fore-legs, the tail, and the anus were, are elegantly closed, and have leathern thongs attached to them, by which it can be slung over the back of man, ass, or camel. The place of the neck is left open, with a running string to draw it up, purse-like, when necessary. The skin itself is tanned; and the upper side is curiously embroidered, with red, black, blue, yellow, and flesh-coloured leather, in very curious and elegant forms and devices. Bags of this kind are used for carrying wine, water, milk, butter, grain, flour, clothes, and different articles of merchandise. This is, as I have before stated, the *Scripture bottle*. Mr. Jones farther says, "Travellers use *zumeet*, *tumeet*, and *limerece*. *Zumeet*, is flour, mixed with honey, butter, and spice; *tumeet*, is flour, done up with organ oil: and *limerece*, is flour, mixed with water, for drink. This, says he, quenches thirst much better than water alone; satisfies a hungry appetite; cools and refreshes tired and weary spirits; overcoming those ill effects which a hot sun and fatiguing journey might well occasion."

This flour might be made of grain or pulse of any kind; and probably may be that which we here term *parched corn*, and *parched pulse*; and, in the forms above-mentioned, was well calculated, according to Mr. Jones' account, for the people, hungry, weary, and thirsty, in the wilderness. This was a timely supply for David and his men; and, no doubt, contributed much to the victory mentioned in the following chapter.

A REMARKABLE account of maternal affection in a she-bear. "In the year 1772, the *Seahorse* frigate and *Carcass* bomb, under the command of the Hon. Captain C. J. Phipps, afterward Lord Mulgrave, were sent on a voyage of discovery to the North seas. In this expedition the late celebrated Admiral Lord Nelson served as midshipman. While the *Carcass* lay locked in the ice, early one morning,

ple that were with him, to eat: for they said, The people is hungry, and weary, and thirsty ^u in the wilderness.

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^u Ch. 16. 2.

the man at the mast-head gave notice, that three bears were making their way very fast over the frozen sea, and were directing their course toward the ship. They had, no doubt, been invited by the scent of some blubber of a seahorse the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the seahorse that remained unconsumed, and ate voraciously. The crew from the ship threw great lumps of flesh of the seahorse, which they had still left upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and, dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat, they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was piteous to hear her moan. When she found she could not move them, she went off; and, being at some distance, looked back and moaned: this not availing to entice them away, she returned; and, smelling round them, began to lick their wounds. She went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them, and moaning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds."

Had this animal got among the destroyers of her young, she would have soon shown what was implied in the *chafed mind of a bear, robbed of her whelps*.

CHAPTER XVIII.

David reviews and arranges the people, and gives the command to Joab, Abishai, and Itai, 1, 2. On his expressing a desire to accompany them to the battle, they will not permit him, 3. He reviews them as they go out of the city, and gives commandment to the captains to save Absalom, 4, 5. They join battle with Absalom and his army, who are discomfited with the loss of twenty thousand men, 6-8. Absalom, fleeing away, is caught by the head in an oak; Joab finds, and transfixes him with three darts, 9-15. The servants of David are recalled, and Absalom buried, 16-18. Ahimaaz and Cushi bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him, 19-37.

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AND David ^a numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, ^b and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, ^c and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 ^d But the people answered, Thou shalt not go forth: for if we flee away, they will not ^e care for us; neither if half of us die, will they care for us; but now *thou art* ^f worth ten thousand of us: therefore now *it is* better that thou ^g succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. ^h And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the

^a Psa. 3. 1.—^b 1 Sam. 26. 6.—^c Ch. 15. 19.—^d Ch. 21. 17.—^e Heb. set their heart on us.—^f Heb. as ten thousand of us.

NOTES ON CHAPTER XVIII.

Verse 1. *And set captains of thousands*] By this time David's small company was greatly recruited; but what its number was we cannot tell. Josephus says, it amounted only to *four thousand* men. Others have supposed, that they amounted to *ten thousand*; for thus they understand a clause in ver. 3. which they think should be read, *We are now ten thousand strong*.

Verse 3. *But now thou art worth ten thousand of us*] The particle *νυν* *ata*, now, is doubtless a mistake for the pronoun *αυ* *ατα*, thou: and so it appears to have been read by the *Septuagint*, the *Vulgate*, and the *Chaldee*; and by two of *Kennicott's* and *De Rossi's* MSS.

Verse 5. *Deal gently with the young man*] David was the *father* of this worthless young man; and is it to be wondered at that he feels *as a father*? Who, in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise.

Verse 7. *Twenty thousand men*] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the *wood* of Ephraim, we know not.

Verse 8. *The wood devoured more people*] It is generally supposed, that when the army was broken, they betook themselves to the wood,

field against Israel: and the battle was in the ⁱ wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood ^k devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that *was* under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should ^l receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the

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^g Heb. be to succour.—^h Ver. 12.—ⁱ Josh. 17. 15, 18.—^k Heb multiplied to devour.—^l Heb. weigh upon mine hand.

fell into pits, swamps, &c. and being entangled, were hewn down, by David's men; but the *Chaldee*, *Syriac*, and *Arabic*, state, that they were *devoured* by wild beasts in the wood.

Verse 9. *And his head caught hold of the oak*] It has been supposed that Absalom was caught by the *hair*; but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and that he was nearly dead when Joab found him: for it is said, ver. 14. *he was yet alive*; an expression which intimates he was *nearly dead*.

Verse 10. *I saw Absalom hanged in an oak*] He must have bung there a considerable time. This man saw him hanging; how long he had been hanging *before* he saw him, we cannot tell. He came and informed Joab; this must have taken up a considerable time; Joab *went* and pierced him through with three darts; this must have taken up still more time. It is therefore natural to conclude, that his life must have been nearly gone, after having been so long suspended; and probably was past recovery, even if Joab had taken him down.

Verse 11. *And a girdle*]. The military belt was the chief ornament of a soldier; and was highly prized in all ancient nations: it was also a rich present from one chieftain to another. *Jonathan* gave his to *David*, as the highest

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king's son : ^m for in our hearing the king charged thee, and Abishai, and Itai, saying, ⁿ Beware that none

touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus ^o with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the ^p midst of the oak.

15 And ten young men that bare Joab's armour, compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and ^r laid a very great heap of stones upon him : and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar,

which is in ^s the king's dale : for he said, ^t I have no son to keep my name in remembrance : and he called the pillar after his own name : and it is called unto this day Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath ^u avenged him of his enemies.

20 And Joab said unto him, Thou shalt not ^v bear tidings this day, but thou shalt bear tidings another day : but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But ^w howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ^x ready ?

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

^m Ver. 5.—ⁿ Heb. Beware whosoever ye be of, &c.—^o Heb. before thee.—^p Heb. heart.—^r Josh. 7.26.—^s Gen. 14.17.—^t See

Ch. 14. 27.—^u Heb. judged him from the hand, &c.—^v Heb. be a man of tidings.—^w Heb. be what may.—^x Or, convenient.

pledge of his esteem and perpetual friendship, 1 Sam. xviii. 4. And Ajax gave his to Hector, as a token of the highest respect. Hom. II. vii. ver. 305.

Verse 13. *Thou thyself wouldest have set thyself against me.*] This is a strong appeal to Joab's loyalty, and respect for the orders of David ; but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] He had nothing to say in vindication of the purpose he had formed.

Thrust them through the heart of Absalom] He was determined to make sure work ; and, therefore, he pierced his heart.

Joab should have obeyed the king's commandment ; and yet, the safety of the state required the sacrifice of Absalom. But, independently of this, his life was quadruply forfeited to the law : 1. In having murdered his brother Amnon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 18, 21. 4. In having lain with his father's concubines, Lev. xviii. 29. Long ago he should have died by the hand of justice ; and now all his crimes are visited on him, in his last act of rebellion. Yet, in the present circumstances, Joab's act was base and disloyal ; and a cowardly murder.

Verse 15. *Ten young men—smote Absalom, and slew him.*] That is, they all pierced the

body ; but there could be no life in it after three darts had been thrust through the heart : but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that the rebellion was now extinguished by the death of Absalom ; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors ; the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient cairns, or heaps of stones, in different parts of the world, are of this kind. The various tumuli or barrows, in England, are the same as the cairns in different parts of Ireland and Scotland. In the former, stones were not plenty ; hence they heaped up great mounds of earth.

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus, called Absalom's pillar : and there is one shown to the present day, under this name ; but it is comparatively a modern structure.

Absalom's place.] Literally Absalom's HAND. See the note on 1 Sam. xv. 12.

Verse 21. *Tell the king what thou hast seen*] At this time the death of Absalom was not publicly known : but Joab had given Cushi private information of it. This Ahimaaz had not. for

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24 And David sat between the two gates; and ^v the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, *there is tidings* in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, ^z Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the ^a king, ^b All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God; which hath ^c delivered up the men that lifted up their hand against my lord the king.

^v 2 Kings 9. 17.—^z Heb. I see the running.—^a Or, Peace be to thee.—^b Heb. Peace.

he could not tell the king whether Absalom were dead. To this Joab seems to refer, ver. 22. Thou hast no tidings ready.

Verse 24. *David sat between the two gates*] He was probably in the seat of justice. Before the gate of the city, it is supposed, there was an enclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel, or watchman, stood continually; and gave information of what he saw in the country.

Verse 25. *If he be alone, there is tidings*] That is, *good tidings*. For, if the battle had been lost, men would have been running in different directions through the country.

Verse 29. *I saw a great tumult*] It is very probable that Ahimaaz did not know of the death of Absalom: he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

Verse 30. *Stand here*] He intended to confront the two messengers, and compare their accounts.

Verse 32. *Is the young man Absalom safe?*] This was the utmost of his solicitude: and it well merited the reproof which Joab gave him, ch. xix. 5.

Verse 33. *O my son Absalom*] It is allowed

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29 And the king said, ^d Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushie, came; and Cushie said, ^e Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushie, *Is the young man Absalom safe?* And Cushie answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, ^f O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

^c Heb. shut up.—^d Heb. Is there peace?—^e Heb. Tidings is brought.—^f Ch. 19. 4.

by the most able critics that this lamentation is exceedingly pathetic. In what order the words were pronounced, for much depends on this, we cannot say. Perhaps it was the following:—

בני אבשלום בני
Beni Abshalom, beni!
My son Absalom! O my son!

בני אבשלום
Beni Abshalom!
O my son Absalom!

כי יתן מותי אני תחתיו
Mi yitten muthi ani tachteicha.
O that I had died in thy stead!

אבשלום בני בני
Abshalom, beni! beni!
O Absalom, my son, my son!

Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite, to the end that he might have time to deprecate the wrath of divine justice?

This is at least a charitable conjecture, and humanity will delight, in such a case, to lay hold even on *possibilities*. If there be any room for *hope* in such a death, who, that knows the worth of an immortal soul, would not wish to indulge in it?

CHAPTER XIX.

David continues his lamentation for his son, and the people are greatly discouraged, 1—4. Joab reproves and threatens him with the general defection of the people, 5—7. David lays aside his mourning, and shows himself to the people, who are thereby encouraged, 8. The tribes take counsel to bring the king back to Jerusalem, 9—12. He makes Amasa captain of the host, in place of Joab, 13. The king, returning, is met by Judah, at Gilead, 14, 15. Shimei comes to meet David, and entreates for his life, which David grants, 16—23. Mephibosheth also meets him, and shows how he had been slandered by Ziba, 24—30. David is met by Barzillai, and between them there is an affecting interview, 31—40. Contention between the men of Judah and the men of Israel, about bringing back the king, 41—43.

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AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the ^a victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day ^b into the city, as people being ashamed steal away when they flee in battle.

4 But the king ^c covered his face, and the king cried with a loud voice, ^d O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 ^e In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, ^f that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak ^g comfortably unto thy servants:

^a Heb. salvation, or, deliverance.—^b Ver. 32.—^c Ch. 15. 30.
^d Ch. 18. 33.—^e Heb. By loving, &c.—^f Heb. that princes or

NOTES ON CHAPTER XIX.

Verse 2. *The victory*—was turned into mourning] Instead of rejoicing that a most unnatural and ruinous rebellion had been quashed; the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. *The king covered his face*] This was the custom of mourners.

O my son Absalom!] Calmet has properly remarked, that the frequent repetition of the name of the defunct, is common in the language of lamentation. Thus VIRGIL, *Ecl. v.* ver. 51.

—Daphnim que tuum tollemus ad astra;
Daphnim ad astra feremus: amavit nos quoque Daphnis.
With yours, my song I cheerfully shall join,
To raise your Daphnis to the powers divine.
Daphnis I'll raise unto the powers above,
For dear to me was Daphnis' well-tried love.

See the notes on the preceding chapter.

Verse 5. *Thou hast shamed this day*] Joab's

for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is ^h fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why ⁱ speak ye not a word of bringing the king back?

11 ¶ And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are ^k my bones and my flesh: wherefore then

servants are not to thee.—^g Heb. to the heart of thy servants.
Gen. 34. 3.—^h Ch. 15. 14.—ⁱ Heb. are ye silent?—^k Ch. 5. 1.

speech to David on his immoderate grief for the death of his rebellious son, is not only remarkable for the *insolence of office*, but also for good sense and firmness. Every man, who candidly considers the state of the case, must allow that David acted imprudently, at least; and that Joab's firm reproof was necessary, to arouse him to a sense of his duty to his people. But still, in his manner, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier; but, in every respect, a bad man, and a dangerous subject.

Verse 8. *The king—sat in the gate*] The place where justice was administered to the people.

Verse 11. *Speak unto the elders of Judah*] David was afraid to fall out with this tribe: they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion; and, doubtless, were now ashamed of their conduct.

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are ye the last to bring back the king ?

13 ¹ And say ye to Amasa, Art thou not of my bone, and of my flesh ? ^m God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, ⁿ even as *the heart* of one man ; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ^o Gilgal, to go to meet the king, to conduct the king over Jordan.

16 [†] And ^p Shimei the son of Gera, a Benjaminite, which *was* of Bahurim, hasted, and came down with the men of Judah to meet King David.

17 And *there were* a thousand men of Benjamin with him, and ^r Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him ; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do ^s what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan ;

19 And said unto the king, ^t Let not my lord impute iniquity unto me, neither do thou remember ^u that which thy servant did perversely the day that my lord the king went out of Jerusalem,

¹ Ch. 17. 25.—^m Ruth 1. 17.—ⁿ Judges 20. 1.—^o Josh. 5. 9.
^p Ch. 16. 5. ¹ Kings 2. 8.—^r Ch. 9. 2, 10. & 16. 1, 2.—^s Heb. *the good in his eyes*.—^t 1 Sam. 22. 15.

David appears to take no notice of their infidelity ; but rather to place confidence in them, that their confidence in him might be naturally excited : and, to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

Verse 14. *And he bowed the heart of all the men of Judah*] The measures that he pursued were the best calculated that could be, to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect, and you increase their caution and distrust. Put as much confidence in them as you safely can ; and this will not fail to excite their confidence toward you.

Verse 16. *Shimei the son of Gera*] It appears that Shimei was a powerful chieftain in the land ; for he had here, in his retinue, no less than a thousand men.

Verse 18. *There went over a ferry-boat*] This

that the king should take it to his heart.

20 For thy servant doth know that I have sinned : therefore, behold, I am come the first this day of all ^w the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^x cursed the LORD's anointed ?

22 And David said, ^y What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me ? ^z shall there any man be put to death this day in Israel ? for do not I know that *I am* this day king over Israel ?

23 Therefore ^a the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 [†] And ^b Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, ^c Wherefore wentest not thou with me, Mephibosheth ?

26 And he answered, My lord, O king, my servant deceived me : for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king ; because thy servant is lame.

27 ^d And he hath slandered thy ser-

^w Ch. 16. 5, 6, &c.—^x Ch. 13. 33.—^y See Ch. 16. 5.—^z Exod. 22. 28.—^a Ch. 16. 10.—^b 1 Sam. 11. 13.—^c 1 Kings 2. 8, 9, 37, 46.—^d Ch. 9. 6.—^e Ch. 16. 17.—^f Ch. 16. 3.

is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended.

Verse 20. *For thy servant doth know that I have sinned*] This was all he could do : his subsequent conduct alone could prove his sincerity. On such an avowal as this, David could not but grant him his life.

Verse 24. *Neither dressed his feet*] He had given the fullest proof of his sincere attachment to David and his cause ; and, by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. *The king is as an angel of God*] As if he had said, I state my case plainly, and without guile ; thou art too wise not to penetrate the motives from which both myself and servant have acted. I shall make no appeal ; with whatsoever thou determinest, I shall rest contented.

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vant unto my lord the king;
° but my lord the king is as
an angel of God: do there-
fore *what is good in thine*
eyes.

28 For all of my father's house were
but ^f dead men before my lord the king;
° yet didst thou set thy servant among
them that did eat at thine own table.
What right therefore have I yet to cry
any more unto the king?

29 And the king said unto him, Why
speakest thou any more of thy matters?
I have said, Thou and Ziba divide the
land.

30 And Mephibosheth said unto the
king, Yea, let him take all, forasmuch
as my lord the king is come again in
peace unto his own house.

31 ¶ And ^b Barzillai the Gileadite
came down from Rogelim, and went
over Jordan with the king, to conduct
him over Jordan.

32 Now Barzillai was a very aged
man, *even* fourscore years old: and ⁱ he
had provided the king of sustenance
while he lay at Mahanaim; for he *was*
a very great man.

33 And the king said unto Barzillai,

^c Ch. 14. 17, 20.—^f Heb. *men of death*. 2 Sam. 26. 16.—^g Ch.
9. 7, 10, 13.—^h 1 Kings 2. 7.—ⁱ Ch. 17. 27.

Verse 29. *I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth; David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him, on the spot, a grant of his master's land. Now he finds that he has acted too rashly; and therefore confirms the *former grant*: i. e. that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man any thing? Answer—1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessities of life, when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Verse 32. *Barzillai was a very aged man*] This venerable person had given full proof of his attachment to David, by the supplies he had given him when he lay at Mahanaim,

Come thou over with me, and I will feed thee with me in Jerusalem.

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34 And Barzillai said unto the king, ^k How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day ^l fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant ^m Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will

^k Heb. *How many days are the years of my life?*—1 Psa. 90. 10.—^m 1 Kings 2. 7. Jer. 41. 17.

where his case was all but desperate; the sincerity of his congratulations now, none can suspect. David's offer to him was at once noble and liberal: he wished to compensate *such a man*; and he wished to have at hand *such a friend*.

Verse 35. *Can thy servant taste what I eat*] Here is at once an affecting description of the infirmities of old age; and a correct account of the mode of living at an Eastern court, in ancient times.

Barzillai was fourscore years old; his *ear* was become dull of hearing, and his *relish* for his food was gone: he, therefore, appears to have been not only an old man, but an *infirm* old man. Besides *delicate meats and drinks*, we find that *vocal music* constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most Eastern courts to the present day. As David was a most sublime poet, and emphatically styled the *sweet singer of Israel*, he, no doubt, had his court well supplied with vocal as well as *instrumental* performers; and, probably, with *poets and poetesses*; for it is not likely that he was the only poet of his time, though he undoubtedly was the most excellent.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable from 1 Kings ii. 8. where, when David was dying, he said, *Show kindness to the sons of Barzillai*: and it is very

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do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king °kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and °Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and

have brought the king, and his household, and all David's men with him, over Jordan?

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42 And all the men of Judah answered the men of Israel, Because the king is °near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye °despise us, that our advice should not be first had in bringing back our king? And °the words of the men of Judah were fiercer than the words of the men of Israel.

° Heb. choose.— Gen. 31. 55.—° Heb. Chimham.
° Ver. 15.

probable that this Chimham was one of them. In Jer. xli. 17. mention is made of the *habitation of Chimham*, which was near to Beth-lehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

Verse 39. *The king kissed Barzillai, and blessed him*] The *kiss* was the token of *friendship* and *farewell*; the *blessing* was a *prayer* to God for his prosperity: probably a prophetic benediction.

Verse 42. *Wherefore then be ye angry for this matter*] We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

Verse 43. *We have ten parts in the king, and—more right*] We are ten tribes to one; or we are ten times so many as you; and, consequently, should have been consulted in this business.

The words of the men of Judah were fiercer than the words of the men of Israel.] They had more weight, for they had more reason on their side.

It is pleasant when every province, canton, district, and country, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these civil wars are never likely

° Ver. 12.—° Heb. set us at light.—° See Judges 8. 1. & 12. 1.

to arise. And how blessed it must be for the country where the king merits all this! where the prince is the pastor and father of his people, and in all things the minister of God to them for good.

It is criminal in the prince not to endeavour to deserve the confidence and love of his people; and it is highly criminal in the people not to repay such endeavours with the most loyal and affectionate attachment.

Where the government is not *despotic*, the king acts by the counsels of his ministers; and while he does so, he is not chargeable with miscarriages and misfortunes: they either came through bad counsels, or directly thwarting providences. On this ground is that political maxim in our laws formed, *the king can do no wrong*. Sometimes God will have things otherwise than the best counsels have determined; because he sees that the results will, on the whole, be better for the peace and prosperity of that state. "God is the only Ruler of princes." And as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Wo to him who labours to bring about a general disaffection; as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle; to pull down than to build up.

CHAPTER XX.

Sheba raises an insurrection, and gains a party in Israel, 1, 2. David shuts up the ten concubines who were defiled by Absalom, 3. Amasa is sent to assemble the men of Judah, 4, 5. And in the mean time Abishai is sent to pursue Sheba, 6, 7. Joab treacherously murders Amasa, 8—12. Joab and the army continue the pursuit of Sheba, 13, 14. He is besieged in Abel; and, by the counsels of a wise woman, the people of Abel cut off his head, and throw it over the wall to Joab; who blows the trumpet of peace, and he and his men return to Jerusalem, 15—22. Account of David's civil and military officers, 23—26.

A. M. 2982,
B. C. 1022.
An. Exod. Isr.
469.
Anno ante
I. Olymp. 246.

AND there happened to be there a man of Be-
lial, whose name was Sheba,
the son of Bichri, a Benja-
mite: and he blew a trumpet, and said,
a We have no part in David, neither
have we inheritance in the son of Jesse:
b every man to his tents, O Israel.

2 So every man of Israel went up
from after David, and followed Sheba
the son of Bichri: but the men of Ju-
dah clave unto their king, from Jordan
even to Jerusalem.

3 ¶ And David came to his house at
Jerusalem; and the king took the ten
women, his c concubines, whom he had
left to keep the house, and put them in
d ward, and fed them, but went not in
unto them. So they were e shut up
unto the day of their death, f living in
widowhood.

4 ¶ Then said the king to Amasa,
g Assemble h me the men of Judah
within three days, and be thou here
present.

5 So Amasa went to assemble the
men of Judah: but he tarried longer
than the set time which he had ap-
pointed him.

6 And David said to Abishai, Now

shall Sheba the son of
Bichri do us more harm
than did Absalom: take
thou i thy lord's servants,
and pursue after him, lest he get him
fenced cities, and k escape us.

7 And there went out after him Joab's
men, and the l Cherethites, and the
Pelethites, and all the mighty men;
and they went out of Jerusalem to pur-
sue after Sheba the son of Bichri.

8 When they were at the great stone
which is in Gibeon, Amasa went be-
fore them. And Joab's garment that
he had put on was girded unto him,
and upon it a girdle with a sword faste-
ned upon his loins in the sheath there-
of; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou
in health, my brother? m And Joab
took Amasa by the beard with the
right hand to kiss him.

10 But Amasa took no heed to the
sword that was in Joab's hand: so n he
smote him therewith o in the fifth rib,
and shed out his bowels to the ground,
and p struck him not again; and he
died. So Joab and Abishai his brother
pursued after Sheba the son of
Bichri.

a Ch. 19. 43.—b 1 Kings 12. 16. 2 Chron. 10. 16.—c Ch. 15.
16. & 16. 21, 22.—d Heb. a house of ward.—e Heb. bound.
f Heb. in widowhood of life.—g Ch. 19. 13.—h Heb. Call.

i Ch. 11. 11. 1 Kings 1. 33.—k Heb. deliver himself from our
eyes.—l Ch. 8. 18. 1 Kings 1. 38.—m Matt. 26. 49. Luke 22. 47
n 1 Kings 2. 5.—o Ch. 2. 23.—p Heb. doubled not his stroke.

NOTES ON CHAPTER XX.

Verse 1. *Sheba, the son of Bichri*] As this
man was a *Benjamite*, he probably belonged to
the family of Saul; and he seems to have had
considerable influence in Israel to raise such an
insurrection: but we know nothing farther of
him than what is related in this place.

We have no part in David] We of Israel,
we of the ten tribes, are under no obligation to
the house of David. Leave him, and let
every man fall into the ranks under his own
leader.

Verse 3. *The ten women*] He could not well
divorce them: he could not punish them, as
they were not in transgression; and he could
no more be familiar with them, because they
had been defiled by his son. To have married
them to other men might have been dangerous
to the state, therefore he shut them up and
fed them; made them quite comfortable; and
they continued as widows to their death.

Verse 4. *Then said the king to Amasa*] Thus
he invests him with the command of the army,
and sends him to collect the men of Judah, and
to come back to receive his orders in relation
to Sheba, in three days. It appears that Amasa
found more difficulty in collecting his country-
men than was at first supposed; and this, de-
taining him beyond the three days, David,
fearing that Sheba's rebellion would get head,

sent Abishai, who it appears was accompanied
by Joab, to pursue after Sheba.

Amasa, it seems, got up with them at Gibeon,
ver. 8. where he was treacherously murdered
by the execrable Joab.

Verse 8. *Joab's garment*] It appears that
this was not a military garment; and that Joab
had no arms but a short sword, which he had
concealed in his girdle; and this sword, or
knife, was so loose in its sheath that it could be
easily drawn out. It is thought farther, that
Joab, in passing to Amasa, stumbled, for so
some of the versions, and able critics, under-
stand the words *it fell out*; and that the sword
fell down when he stumbled; that he took it
up with his left hand, as if he had no bad in-
tention; and then, taking Amasa by the beard
with his right hand, pretending to kiss him, he,
with his sword in his left hand, ripped up his
bowels. This seems to be the meaning of this
very obscure verse. It is worthy of remark
that, in the Eastern country, it is the beard,
not the man, which is usually kissed.

Verse 10. *In the fifth rib*] I believe *chomesh*,
which we render here, and elsewhere,
the *fifth rib*, means any part of the abdominal
region. The *Septuagint* translate it *in the
groin*; the *Targum*, the *right side of the
thigh*; i. e. the phrase of the Targumist being
interpreted, the *privy parts*. That it means

A. M. 2982.
B. C. 1022.
An. Exod. Isr.
469.
Anno ante
I. Olymp. 246.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go

after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city; Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

2 Kings 15. 29. 2 Chron. 16. 4.—2 Kings 19. 32.—Or, it stood against the outmost wall.—Heb. married to throw down.—Or, They plainly spake in the beginning, saying,

some part of the abdominal region, is evident from what follows, *And shed out his bowels to the ground*. It appears from this that, in plain English, he ripped up his belly.

Verse 11. *He that favoureth Joab*] As if he had said, there is now no other commander besides Joab; and Joab is steadily attached to David: let those, therefore, who are loyal, follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene, in St. Luke iii. 1.

Beth-maachah] Is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.

Verse 15. *They cast up a bank against the city*] The word סֹלֶה *sollah*, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls; on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

A. M. 2982.
B. C. 1022.
An. Exod. Isr.
469.
Anno ante
I. Olymp. 246.

17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel; and so they ended the matter.

19 *I am one of them that are peaceable and faithful in Israel*: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And

Surely they will ask of Abel, and so make an end: See Deut. 20. 11.—1 Sam. 26. 19. Ch. 21. 3.—Heb. by his name.—Eccles. 9. 14, 15.

Verse 16. *A wise woman*] She was probably governess.

Verse 18. *They shall surely ask counsel at Abel*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes, appealed to their judgment; which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers; and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

Verse 19. *I—peaceable and faithful in Israel*] I am for peace, not contention of any kind; I am faithful. I adhere to David; and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the name and on the behalf of the city: "I am a peaceable city, and am faithful to the king."

A mother in Israel] That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself.

Verse 21. *His head shall be thrown to thee*] Thus it appears she had great sway in the coun-

A. M. 2982.
B. C. 1022.
An. Exod. Isr.
469.
Anno ante
I. Olymp. 246.

he blew a trumpet, and they
retired from the city, every
man to his tent. And Joab
returned to Jerusalem unto
the king.

23 ¶ Now ^aJoab was over all the
host of Israel: and Benaiah the son of
Jehoiada was over the Cherethites and
over the Pelethites:

* Heb. were scattered.—^a Ch. 8. 16, 18.—^b 1 Kings 4. 6.—^c Ch.
8. 16. 1 Kings 4. 3.—^d Or, remembrancer.

sels of the city; and that the punishment of a
state rebel was then, what it is now in this
kingdom, *beheading*.

Verse 23. *Joab was over all the host*] He had
murdered Amasa, and seized on the supreme
command: and such was his power at present,
and the service which he had rendered to the
state by quelling the rebellion of Sheba, that
David was obliged to continue him; and dared
not to call him to account for his murders,
without endangering the safety of the state by
a civil war.

Benaiah—over the Cherethites] Benaiah was
over the archers and slingers. See the notes
on chap. viii. 18.

Verse 24. *Adoram was over the tribute*] Pro-
bably the chief receiver of the taxes; or *Chan-
cellor of the Exchequer*, as we term it.

24 And Adoram was ^bover
the tribute: and ^cJehosha-
phat the son of Ahilud was
^drecorder:

A. M. 2982.
B. C. 1022.
An. Exod. Isr.
469.
Anno ante
I. Olymp. 246.

25 And Sheva was scribe: and
^eZadok and Abiathar were the
priests;

26 ^fAnd Ira also the Jairite was ^ga
chief ruler about David.

* Ch. 8. 17. 1 Kings 4. 4.—^f Ch. 23. 38.—^g Or, a prince. Gen.
41. 45. Exod. 2. 16. Ch. 8. 18.

Jehoshaphat—recorder] The registrar of
public events.

Verse 25. *Sheva was scribe*] The king's
secretary.

Verse 26. *Ira—was a chief ruler about David*] The Hebrew is *קובץ ליהודה* *coben le David*, a *priest to David*; and so the *Vulgate*, *Septua-
gint*, *Syriac*, and *Arabic*. The *Chaldee* has *ר
ר* *rab*; a *prince*, or *chief*: he was probably a sort of
domestic chaplain to the king. We know that
the kings of Judah had their *seers*, which is
nearly the same: Gad was David's seer, 2 Sam.
xxiv. 11.; and Jeduthun was the *seer* of king
Josiah, 2 Chron. xxxv. 15.

THE conclusion of this chapter is very similar
to the conclusion of chapter the eighth; where
see the notes.

CHAPTER XXI.

A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was
on account of Saul and his bloody house, who had slain the Gibeonites, 1. David inquires of the Gibeonites what atone-
ment they required; and they answer, seven sons of Saul, that they might hang them up in Gibeah, 2—6. Names of the seven
sons thus given up, 7—9. Affecting account of Rizpah, who watched the bodies through the whole of the time of harvest,
to prevent them from being devoured by birds and beasts of prey, 10. David is informed of Rizpah's conduct; and collects
the bones of Saul, Jonathan, and the seven men that were hanged at Gibeah, and buries them; and God is entreated for the
land, 11—14. War between the Israelites and Philistines, in which David was in danger of being slain by Ishbi-benob, but
was succoured by Abishai, 15—17. He, and several gigantic Philistines, are slain by David and his servants, 18—22.

A. M. 2983.
B. C. 1021.
An. Exod. Isr.
470.
Anno ante
I. Olymp. 245.

THEN there was a fa-
mine in the days of
David three years, year
after year; and David ^ain-
quired of the LORD. And the LORD
answered, *It is for Saul*, and for *his*
bloody house, because he slew the
Gibeonites.

2 And the king called the Gibeonites,
and said unto them; (now the Gibeon-
ites were not of the children of Israel,
but ^bof the remnant of the Amorites;
and the children of Israel had sworn
unto them: and Saul sought to slay

* Heb. sought the face, &c. See Numb. 27. 21.—^b Josh. 9.
3, 15, 16, 17.—^c Ch. 20. 19.

NOTES ON CHAPTER XXI.

Verse 1. *Then there was a famine*] Of this
famine we know nothing; it is not mentioned
in any part of the history of David.

Because he slew the Gibeonites.] No such
fact is mentioned in the life and transactions of
Saul; nor is there any reference to it in any
other part of Scripture.

Verse 2. *The remnant of the Amorites*] The

them in his zeal to the chil-
dren of Israel and Judah;)

A. M. 2983.
B. C. 1021.
An. Exod. Isr.
470.
Anno ante
I. Olymp. 245.

3 Wherefore David said
unto the Gibeonites, What
shall I do for you? and wherewith
shall I make the atonement; that ye
may bless ^cthe inheritance of the
LORD?

4 And the Gibeonites said unto him,
^dWe will have no silver nor gold of
Saul, nor of his house; neither for us
shalt thou kill any man in Israel. And
he said, What ye shall say, *that* will I
do for you.

* Or, It is not silver nor gold that we have to do with Saul or
his house, neither pertains it to us to kill, &c.

Gibeonites were *Hivites*, not Amorites, as
appears from Joshua vi. 19; but *Amorites*
is a name often given to the Canaanites in
general, Gen. xv. 16. Anos xi. 9. and else-
where.

Verse 3. *Wherewith shall I make the atone-
ment*] It is very strange that a choice of this
kind should be left to such a people. Why not
ask this of God himself?

A. M. 2983.
B. C. 1021.
An. Exod. Isr.
470.
Anno ante
I. Olymp. 245.

5 And they answered the king, The man that consumed us, and that ^edevised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD ^fin Gibeah of Saul, ^gwhom ^hthe LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of ⁱthe LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ^kRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ^lMichal the daughter of Saul, whom she ^mbrought up for Adriel the son of Barzillai the Meholathite:

A. M. 2985.
B. C. 1019.
An. Exod. Isr.
472.
Anno ante
I. Olymp. 243.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ⁿbefore the LORD:

^e Or, cut us off.—^f 1 Sam. 10. 26. & 11. 4.—^g 1 Sam. 10. 24.—^h Or, chosen of the Lord.—ⁱ 1 Sam. 18. 3. & 20. 8, 15, 42. & 23. 18.—^k Ch. 3. 7.

Verse 6. *Seven men of his sons*] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites. But where is the proof of this?

Verse 8. *Five sons of Michal—whom she brought up*] Michal, Saul's daughter, was never married to Adriel, but to David, and afterward to Phaltiel; though it is here said she bore יָלְדָה, *yaledah*, not *brought up*, as we falsely translate it: but we learn from 1 Sam. xviii. 19. that *Merab*, one of Saul's daughters, was married to Adriel.

Two of Dr. Kennicott's MSS. have *Merab*, not Michal; the Syriac and Arabic have *Nadal*; the Chaldee has properly *Merab*; but it renders the passage thus:—*And the five sons of Merab, which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai.* This cuts the knot.

Verse 9. *In the beginning of barley-harvest.*] This happened, in Judea, about the vernal equinox, or 21st of March.

Verse 10. *Rizpah—took sackcloth*] Who can read the account of Rizpah's maternal affection for her sons that were now hanged, without feeling his mind deeply impressed with sorrow?

Did God require this sacrifice of Saul's sons, probably all innocent of the alleged crime of their father? Was there no other method of averting the divine displeasure? Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God? Certainly not; God will not have

and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 And ^oRizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, ^pfrom the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^rJabesh-gilead, which had stolen them from the street of Beth-shan, where the ^sPhilistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of

A. M. 2985.
B. C. 1019.
An. Exod. Isr.
472.
Anno ante
I. Olymp. 243.

A. M. 2986.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.

^o Or, Michal's sister.—^m Heb. bare to Adriel. 1 Sam. 18. 19.—^p Ch. 6. 17.—^q Ver. 8. Ch. 3. 7.—^r See Deut. 21. 23. ^s 1 Sam. 31. 11, 12, 13.—^t 1 Sam. 31. 10.

man's blood for sacrifice, no more than he will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices prescribed by the law; and by a general humiliation of the people.

Until water dropped upon them] Until the time of the autumnal rains; which, in that country, commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue (and probably in the open air) of watching these bodies for more than five months? Some think that the *rain dropping on them out of heaven* means the removal of the famine which was occasioned by drought, by now sending rain, which might have been shortly after these men were hanged: but this by no means agrees with the manner in which the account is introduced.—*They were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.* And Rizpah—took sackcloth, and spread it for her on the rock, from the beginning of harvest, until water dropped upon them out of heaven. No casual, or immediately providential rain can be here intended; reference must be to the *periodical* rains above-mentioned.

Verse 12. *Took the bones of Saul*] The reader will recollect that the men of Jabesh-gilead burnt the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh; see 1 Sam. xxxi. 12, 13. These David might have digged up again, in order to bury them in the family sepulchre

A. M. 2986. Jonathan his son; and they
B. C. 1018. gathered the bones of them
An. Exod. Isr. that were hanged.
473.
Anno ante
I. Olymp. 242.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that ^u God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of ^v the giant, the weight of whose ^w spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, ^x Thou shalt go no more out with us

^t Josh. 18. 28.—^u So Josh. 7. 26. Ch. 24. 25.—^v Or, *Rapha*.
^w Heb. the staff, or, the head.—^x Ch. 18. 3.—^y 1 Kings 11. 36.
& 15. 4. Ps. 132. 17.—^z Heb. candle, or, lamp.—^a 1 Chr. 20. 4.

Verse 15. *Moreover, the Philistines had yet war*] There is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

David waxed faint.] This circumstance is nowhere else mentioned.

Verse 16. *Being girded with a new sword*] As the word *sword* is not in the original, we may apply the term *new* to his *armour* in general: he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable.

Verse 17. *That thou quench not the light of Israel.*] David is here considered as the *lamp* by which all Israel was guided; and, without whom, all the nation must be involved in darkness. The lamp is the emblem of *direction* and *support*. Light is used in this sense by Homer:—

Οὐδὲ τι Πατροκλῆ γενόμεν φάος, οὐδ' ἀπαροίσι
Τοῖς ἀλλοῖς, εἰ δὲ πόλεος δαμνὲν Ἑκτορι δια.
Iliad, lib. xviii. ver. 102.

“I have neither been a LIGHT to Patroclus, nor to his companions, who have been slain by the noble Hector.”

Verse 18. *A battle—at Gob*] Instead of *Gob*, several editions, and about forty of Kennicott's and De Rossi's MSS. have *Nob*; but *Gezer* is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaare-oregim—slew—Goliath the Gittite*] Here is a most manifest corruption of the text, or gross mistake of the transcriber; *David*, not *Elhanan*, slew Goliath. In 1 Chron. xx. 5. the parallel place, it stands thus—*Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose*

to battle, that thou quench not the ^z light of Israel.

18 ^a And it came to pass after this, that there was again a battle with the Philistines at Gob: then ^b Sibbechai the Hushathite slew ^c Saph, which was of the sons of ^d the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of ^e Jaare-oregim, a Beth-lehemite, slew ^f the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And ^g there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ^h the giant.

21 And when he ⁱ defied Israel, Jonathan the son of ^k Shimeah the brother of David slew him.

22 ^l These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

^b 1 Chr. 11. 29.—^c Or, *Sippai*.—^d Or, *Rapha*.—^e Or, *Jair*.—^f See 1 Chr. 20. 5.—^g 1 Chr. 20. 6.—^h Or, *Rapha*.—ⁱ Or, *reproached*.
1 Sam. 17. 10, 25, 26.—^k 1 Sam. 16. 9, *Shammah*.—^l 1 Chr. 20. 8.

spear-staff was like a weaver's beam. This is plain: and our translators have borrowed some words from Chronicles to make both texts agree. The corruption may be easily accounted for, by considering that *אֶרֶגִּים* *oregim*, which signifies *weavers*, has slipped out of one line into the other; and that *בֶּת לֶחֶמִי* *Beth ha lechmi*, the *Beth-lehemite*, is corrupted from *אֶת לַחֲמִי* *eth lachmi*; then the reading will be the same as in Chronicles. Dr. Kennicott has made this appear very plain in his first *Dissertation on the Hebrew Text*, pag. 78, &c.

Verse 20. *On every hand six fingers*] This is not a solitary instance: Tavernier informs us, that the eldest son of the emperor of Java (who reigned in 1648) had *six fingers* on each hand, and *six toes* on each foot. And Maupertuis, in his seventeenth letter, says, that he met with two families near Berlin, where *sex-digitism* was equally transmitted on both sides of father and mother. I saw once a young girl in the county of Londonderry, in Ireland, who had *six fingers* on each hand, and *six toes* on each foot; but her stature had nothing gigantic in it. The daughters of Caius Horatius, of patrician dignity, were called *sedigitæ*, because they had *six fingers* on each hand. Volcatius, a poet, was called *sedigitus*, for the same reason. See Pliny's Hist. Nat. lib. xi. cap. 43.

THERE are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and, indeed, I suspect the whole has suffered so materially as to distort, if not misrepresent, the principal facts. It seems as if a

Gibeonite has had something to do with the copies that are come down to us; or that the fourteen first verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptionable, particulars:—

1. The *famine*, ver. 1. is not spoken of any where else; nor at all referred to in the books of *Kings* or *Chronicles*; and, being of three years' duration, it was too remarkable to be omitted in the history of David.

2. The circumstance of Saul's attempt to exterminate the Gibeonites, is nowhere else mentioned; and, had it taken place, it is not likely that it would have been passed over in the history of Saul's transgressions. Indeed, it would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.

3. The wish of David, that the Gibeonites, little better than a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely.

4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws, and particular providence.

5. That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with his justice and mercy.

6. In ver. 8. there is mention made of five sons of Michal, which she bore (יָלְדָה *yaledah*) unto Adriel. Now, 1. Michal was never the wife of Adriel, but of David and Phaltiel. 2. She never appears to have had any children, see 2 Sam. vi. 23; this I have been obliged to correct in the text, by putting *Merab* in the place of *Michal*.

7. The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God, in any case, require human blood for sacrifice? And is it not such a sacrifice that is represented here? Dr. Delaney, and others, imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre; he was ever lame, and could not be so employed; and yet he would have been one of the seven, had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan—because of the Lord's oath that was between them, ver. 7.

8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.

9. The hanging the bodies so long was against an express law of God, which ordained, that those who were hanged on a tree should be taken down before sunset, and buried the same day, lest the land should be defiled, Deut. xxi. 22, 23. Therefore—1. God did not command a breach of his own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies: and this would, in all likelihood, have added pestilence to famine.

10. The story of collecting and burying the bones of Saul and Jonathan, is not very likely; considering that the men of Jabesh-gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1 Sam. xxxi. 12. yet still it is possible.

11. Josephus takes as much of this story as he thinks proper; but says not one word about Rizpah, and her long watching over her slaughtered sons.

12. Even the facts in this chapter, which are mentioned in other places, see 1 Chron. xx. 4, &c. are greatly distorted and corrupted; for we have already seen that *Elhanan* is made here to kill Goliath the Gittite, whom it is well known David slew: and it is only by means of the parallel place above that we can restore this to historical truth.

That there have been attempts to remove some of these objections I know; and, I know also, that these attempts have been, in general, without success.

Till I get farther light on the subject, I am led to conclude that the whole chapter is not now what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The law, the prophets, and the hagiographa, including Psalms, Proverbs, Ecclesiastes, &c. have been ever considered as possessing the highest title to divine inspiration; and, therefore, have been most carefully preserved and transcribed: but the historical books, especially Samuel, Kings, and Chronicles, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet still the great foundation of God standeth sure, and is sufficiently attested by his own broad seal of consistency, truth, and holiness.

CHAPTER XXII.

David's psalm of thanksgiving for God's powerful deliverance, and manifold blessings; including prophetic declarations relative to the humiliation and exaltation of the Messiah, 1—51.

A. M. 2986.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.

AND David ^a spake unto the LORD the words of this song in the day that the LORD had ^b delivered

^a Exod. 15. 1. Judg. 5. 1.—^b Psa. 18. title. & Psa. 34. 19.

NOTES ON CHAPTER XXII.

Verse 1. David spake unto the Lord the words of this song.] This is the same in substance, and

him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, ^c The LORD

A. M. 2986.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.

^c Deut. 32. 4. Psa. 18. 2, &c. & 31. 3. & 71. 3. & 91. 2. & 144. 2.

almost in words, with Psalm xviii.; and, therefore, the exposition of it must be reserved till it occurs in its course in this book, with the ex-

David's prophetic thanksgiving II. SAMUEL. to God for deliverance, &c.

A.M. 2986.
B.C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.
is my rock, and my fortress,
and my deliverer;
3 The God of my rock;
in him will I trust: *he is*
my shield, and the horn of my sal-
vation, my high tower, and my re-
fuge, my saviour; thou savest me from
violence.

4 I will call on the LORD, *who is*
worthy to be praised: so shall I be
saved from mine enemies.

5 When the waves of death com-
passed me, the floods of ungodly men
made me afraid;

6 The sorrows of hell compassed
me about; the snares of death pre-
vented me.

7 In my distress I called upon the
LORD, and cried to my God: and he
did hear my voice out of his temple,
and my cry *did enter* into his ears.

8 Then the earth shook and trem-
bled; the foundations of heaven
moved and shook, because he was
wroth.

9 There went up a smoke out of his
nostrils, and fire out of his mouth de-
voured: coals were kindled by it.

10 He bowed the heavens also, and
came down; and darkness was under
his feet.

11 And he rode upon a cherub, and
did fly; and he was seen upon the
wings of the wind.

12 And he made darkness pavilions
round about him, dark waters, and
thick clouds of the skies.

13 Through the brightness before him
were coals of fire kindled.

14 The LORD thundered from hea-
ven, and the Most High uttered his
voice.

A.M. 2986.
B.C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.
15 And he sent out arrows,
and scattered them;
lightning, and discomfited
them.

16 And the channels of the sea ap-
peared, the foundations of the world
were discovered, at the rebuking of
the LORD, at the blast of the breath of
his nostrils.

17 He sent from above, he took me;
he drew me out of many waters;

18 He delivered me from my strong
enemy, and from them that hated me:
for they were too strong for me.

19 They prevented me in the day of
my calamity; but the LORD was my
stay.

20 He brought me forth also into a
large place; he delivered me, because
he delighted in me.

21 The LORD rewarded me accord-
ing to my righteousness; according to
the cleanness of my hands hath he
recompensed me.

22 For I have kept the ways of the
LORD, and have not wickedly departed
from my God.

23 For all his judgments were be-
fore me: and as for his statutes, I did
not depart from them.

24 I was also upright before him,
and have kept myself from mine in-
iquity.

25 Therefore the LORD hath recom-
pensed me according to my righteous-
ness; according to my cleanness in
his eyesight.

26 With the merciful thou wilt show
thyself merciful, and with the upright
man thou wilt show thyself upright.

27 With the pure thou wilt show
thyself pure; and with the froward

^d Heb. 2. 13.—^e Gen. 15. 1.—^f Luke 1. 69.—^g Prov. 18. 10.
^h Psa. 9. 9. & 14. 6. & 59. 16. & 71. 7. Jer. 16. 19.—ⁱ Or,
pangs.—^k Heb. *Belial*.—^l Or, *cords*.—^m Psa. 116. 3.—ⁿ Psa.
116. 4. & 120. 1. Jonah 2. 2.—^o Exod. 3. 7. Psa. 34. 6, 15, 17.
^p Judg. 5. 4. Psa. 77. 18. & 97. 4.—^q Job. 26. 11.—^r Heb. *by*.
^s Psa. 97. 3. Hab. 3. 5. Heb. 12. 29.—^t Psa. 144. 5. Isai. 64. 1.
^u Exod. 20. 21. 1 Kings 8. 12. Psa. 97. 2.—^v Psa. 104. 3.
^x Ver. 10. Psa. 97. 2.—^y Heb. *binding of waters*.—^z Ver. 9.
^a Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. Psa. 29. 3. Isa. 30. 30.

ception of a very few observations, and Dr.
Kennicott's general view of the subject.

Verse 5. *When the waves of death compassed me*] Though, in a primary sense, many of these things belong to David; yet, generally, and fully, they belong to the Messiah alone.

Verse 11. *He rode upon a cherub, and did*

רוח על כנפי ויירא וייעף על כרוב ויירא וייעף
ruach canphey al vaiyera; vaiyaoph keruv al vaiyirkav
wind the of wings the upon seen was he and fly; did and cherub a upon rode he

^b Deut. 32. 23. Psa. 7. 13. & 77. 17. & 144. 6. Hab. 3. 11.
^c Exod. 15. 8. Psa. 106. 9. Nah. 1. 4. Matt. 8. 26.—^d Or,
anger. Psa. 74. 1.—^e Psa. 144. 7.—^f Or, *great*.—^g Ver. 1.
^h Psa. 31. 8. & 118. 5.—ⁱ Ch. 15. 26. Psa. 22. 8.—^k Ver. 25.
^l 1 Sam. 26. 23. 1 Kings 8. 32. Psa. 7. 8.—^m Psa. 24. 4.—ⁿ Gen.
18. 19. Psa. 119. 3. & 128. 1. Prov. 8. 32.—^o Deut. 7. 12. Psa.
119. 30, 102.—^p Gen. 6. 9. & 17. 1. Job 1. 1.—^q Heb. *to him*.
^r Ver. 21.—^s Heb. *before his eyes*.—^t Matt. 5. 7.—^u Lev.
26. 23, 24, 27, 28.

fly;—he was seen upon the wings of the wind.] In the original of this sublime passage, *sense and sound* are astonishingly well connected: I shall insert the *Hebrew*, represent it in *English letters* for the sake of the unlearned reader, and have only to observe, he must read from the right to the left.

A. M. 2986.
B. C. 1018.
An. Exod. 1st. 473.
Anno ante
I. Olymp. 242.

thou wilt ^v show thyself un-
savoury.
28 And the ^w afflicted peo-
ple thou wilt save: but thine
eyes are upon the ^x haughty, *that* thou
mayest bring them down.

29 For thou art my ^y lamp, O LORD:
and the LORD will lighten my darkness.

30 For by thee I have ^z run through
a troop: by my God have I leaped
over a wall.

31 As for God, ^a his way is perfect;
^b the word of the LORD is ^c tried: he is
a buckler to all them that trust in him.

32 For ^d who is God, save the LORD?
and who is a rock, save our God?

33 God is my ^e strength and power;
and he ^f maketh ^g my way ^h perfect.

34 He ⁱ maketh my feet ^k like hinds'
feet: and ^l setteth me upon my high
places.

35 ^m He teacheth my hands ⁿ to war;
so that a bow of steel is broken by mine
arms.

36 Thou hast also given me the shield
of thy salvation: and thy gentleness
hath ^o made me great.

37 Thou hast ^p enlarged my steps un-
der me; so that my ^q feet did not slip.

38 I have pursued mine enemies, and
destroyed them; and turned not again
until I had consumed them.

39 And I have consumed them, and
wounded them, that they could not
arise: yea, they are fallen ^r under my
feet.

40 For thou hast ^t girded me with
strength to battle: ^u them that rose up
against me hast thou ^v subdued under
me.

^v Or, *wrestle*, Psa. 18. 26.—^w Exod. 3. 7, 8. Psa. 72. 12, 13.
^x Job. 40. 11, 12. Isa. 2. 11, 12, 17. & 5. 15. Dan. 4. 37.—^y Or,
candle. Job 29. 3. Psa. 27. 1.—^z Or, *broken a troop*.—^a Deut.
32. 4. Dan. 4. 37. Rev. 15. 3.—^b Psa. 12. 6. & 119. 140. Prov.
30. 5.—^c Or, *refined*.—^d 1 Sam. 2. 2. Isa. 45. 5, 6.—^e Exod.
15. 2. Psa. 27. 1. & 28. 7, 8. & 31. 4. Isa. 12. 2.—^f Heb. *rid-
deth*, or, *looseth*.—^g Heb. 13. 21.—^h Deut. 18. 13. Job 22. 3.
Psa. 101. 2, 6. & 119. 1.—ⁱ Heb. *equalled*.—^k Ch. 2. 18. Hab.
3. 19.—^l Deut. 32. 13. Psa. 33. 16. & 58. 14.—^m Psa. 144. 1.
ⁿ Heb. *for the war*.—^o Heb. *multiplied me*.—^p Prov. 4. 12.
^q Heb. *ankles*.

The *clap of the wing*, the *agitation* and *rush*
through the air, are expressed here in a very
extraordinary manner.

Other beauties of this kind will be noted in
the exposition of the Psalm referred to above.

I now subjoin Dr. Kennicott's remarks on this
chapter:

"The very sublime poetry contained in this
chapter is universally admired; and yet it can-
not be perfectly understood, (till it is known,) *who is the speaker; who the person, thus triumphant over mighty enemies; whose sufferings*

41 Thou hast also given
me the ^w necks of mine ene-
mies, that I might destroy
them that hate me.

42 They looked, but *there was* none
to save; *even* ^x unto the LORD, but he
answered them not.

43 Then did I beat them as small ^y as
the dust of the earth, I did stamp them
^z as the mire of the street, *and* did spread
them abroad.

44 ^a Thou also hast delivered me from
the strivings of my people, thou hast
kept me *to be* ^b head of the heathen:
^c a people *which* I knew not shall serve
me.

45 ^d Strangers shall ^e submit ^f them-
selves unto me: as soon as they hear,
they shall be obedient unto me.

46 Strangers shall fade away, and
they shall be afraid ^g out of their close
places.

47 The LORD liveth; and blessed *be*
my rock; and exalted *be* the God of
the ^h rock of my salvation.

48 It is God that ⁱ avengeth me, and
that ^k bringeth down the people under
me,

49 And that bringeth me forth from
mine enemies: thou also hast lifted me
up on high above them that rose up
against me: thou hast delivered me
from the ^l violent man.

50 Therefore I will give thanks unto
thee, O LORD, among ^m the heathen,
and I will sing praises unto thy name.

51 ⁿ *He* is the tower of salvation for
his king: and showeth mercy to his
^o anointed, unto David, and ^p to his
seed for evermore.

^a Mal. 4. 3.—^b Psa. 18. 32, 39.—^c Psa. 44. 5.—^d Heb.
caused to bow.—^e Gen. 49. 8. Exod. 23. 27. Josh. 10. 24.
^f Job 27. 9. Prov. 1. 28. Isa. 1. 15. Mic. 3. 4.—^g 2 Kings 13.
7. Psa. 35. 5. Dan. 2. 25.—^h Isa. 10. 6. Mic. 7. 10. Zach.
10. 5.—ⁱ Ch. 3. 1. & 5. 1. & 19. 9, 14. & 20. 1, 2, 22.—^j Deut.
28. 13. Ch. 8. 1.—^k Isa. 2. 8.—^l Isa. 55. 5.—^m Heb. *Sons of
the stranger*.—ⁿ Or, *yielded obedience*.—^o Heb. *tie*: See
Deut. 33. 29. Psa. 66. 3. & 81. 15.—^p Mic. 7. 17.—^q Psa. 89.
26.—^r Heb. *giveth vengeance for me*. 1 Sam. 25. 39. Ch. 18.
19. 31.—^s Psa. 144. 2.—^t Psa. 140. 1.—^u Rom. 15. 9.—^v Psa.
144. 10.—^w Psa. 89. 20.—^x Ch. 7. 12, 13. Psa. 89. 29.

occasioned such a dreadful convulsion of nature;
and *who*, upon his deliverance, inflicted such
vengeance on his own people, and also became
thus a king over the heathen. Should we be
told that this person was *David*, it will be very
difficult to show how this description can possi-
bly agree with that character: but, if it did in
fact agree, yet would it contradict St. Paul,
who quotes part of it, as predicting the *conver-
sion of the Gentiles, under Christ the Messiah*,
Rom. xv. 9. Heb. ii. 13; and see *Peirce's*
Commentary, page 50. Now, if the person re-

presented as speaking through this divine ode, be *David only*, the Messiah is excluded: and, if it be the Messiah only, then David is excluded. In consequence of the difficulties resulting from each of these suppositions, the general idea has been that it relates *both to David and to the Messiah*, as a *prophecy of a double sense*: first, as spoken by David of himself; and yet to be understood, in a secondary sense, of the *Messiah*. But, it must be remarked here, that, if spoken only of David, it is not a *prediction* of any thing future, but a *thanksgiving* for favours past; and, therefore, is no *prophecy* at all. And farther, it could not be a *prophecy* descriptive of David unless the particulars agreed to David; which they evidently do not. If, then, David be here necessarily excluded from the *single* sense, he must be excluded also from the *double* sense; because nothing can be intended, by any sacred writer, to relate to *two* persons, unless it be *true of both*: but, it not being the case here as to David, we must conclude that this song relates only to the *Messiah*; and on this subject an excellent dissertation, by the late Mr. Peirce, is subjoined to his comment on the *Epistle to the Hebrews*. It may be necessary to add here two remarks; the 24th verse now ends with, *I have kept myself from mine iniquity*; which words, it is objected, are not proper, if applied to the Messiah. But this difficulty is removed, in part, by the context, which represents the speaker as *perfectly innocent and righteous*; and this exactly agrees with the proof arising from the *Syriac* and the *Arabic* versions, (and also the *Chaldee* paraphrase,) that this word was anciently *אנין אב אינקוואטיוס*; consequently, this is one of the many instances where the final *mem* is improperly omitted by the Jewish transcribers. See my *General Dissertation*, page 12. Lastly, the dif-

ficulty arising from the *title*, which ascribes the psalm to *David*, and which seems to make *him* the speaker in it, may be removed; either by supposing that the *title* here, (like those now prefixed to several psalms,) is of no sufficient authority; or *rather*, by considering this *title* as only meant to describe the *time* when David composed this prophetic hymn; that *when delivered from all his other enemies, as well as from the hand of Saul*, he then consecrated his leisure, by composing this sublime prophecy concerning *MESSIAH*, his Son; *whom* he represents here as *speaking*, (just as in *Psa. xxii. xl.* and other places,) and as describing—1. His triumph over death and hell—2. The manifestation of Omnipotence in his favour; earth and heaven trembling at God's awful presence—3. The speaker's innocence thus divinely attested—4. The vengeance he was to take on *his own people*, the Jews, in the destruction of Jerusalem—and, 5. The adoption of the *heathen*, over whom he was to be the head and ruler.

“Another instance of a *title*, denoting only the *time* of a prophecy, occurs in the very next chapter; where a prophecy concerning the Messiah is entitled, *The last words of David*: i. e. a hymn which he composed a little before his death, after all his other prophecies. And, perhaps, this ode in chap. xxii. which immediately precedes that in chap. xxiii. was composed but a little while before: namely, *when all his wars were over*. Let it be added, that *Josephus*, immediately before he speaks of David's mighty men, (which follow in this same chapter of Samuel,) considers the two hymns in chap. xxii. and xxiii. as both written after his wars were over—*Jam Davides, bellis et periculis perfunctus, pacemque deinceps profundam agitant, odas in Deum hymnosque composuit*, Tom. i. p. 401.”

CHAPTER XXIII.

The last words of David, 1–7. The names and exploits of his thirty-seven worthies, 8–39.

A. M. 2966.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.

NOW these be the last words of David. David the son of Jesse said, ^a and the man *whom* was raised up on high, ^b the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

^a Ch. 7. 8, 9. *Psa.* 78. 70, 71. & 89. 27.—^b 1 Sam. 16. 12, 13. *Psa.* 89. 20.—^c 2 Pet. 1. 21.

NOTES ON CHAPTER XXIII.

Verse 1. *These be the last words of David.* I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

The sweet psalmist of Israel This character not only belonged to him as the finest poet in Israel, but as the finest and most divine poet of the whole Christian world. The *sweet psalmist* of Israel has been the sweet psalmist of every part of the habitable world, where religion and piety have been held in reverence.

2 The Spirit of the LORD spake by me, and his word was in my tongue.

A. M. 2966.
B. C. 1018.
An. Exod. Isr.
473.
Anno ante
I. Olymp. 242.

3 The God of Israel said, ^a the Rock of Israel spake to me, ^c He that ruleth over men *must be just*, ruling ^f in the fear of God.

^d Deut. 32. 4, 31. Ch. 22. 2, 32.—^e Or, *Be thou ruler*, &c. Ps. 110. 2.—^f Exod. 18. 21. 2 Chron. 19. 7, 9.

Verse 2. *The Spirit of the LORD spake by me*] Hence the *matter* of his writing came by direct and immediate inspiration.

His word was in my tongue.] Hence the *words* of this writing were as directly inspired as the *matter*.

Verse 3. *The Rock of Israel*] *The fountain whence Israel was derived.*

He that ruleth over men must be just] More literally, מושל באדם מושל מושל moshel ba adam tsadik: *He that ruleth in man is the Just One*; or, *the Just One is the ruler among men.*

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all his followers: and he who has not the fear of God before his eyes can never be a Christian.

A. M. 2986.
B. C. 1012.
An. Exod. I. 473.
Anno ante
I. Olymp. 242.

4 And ¹ he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God, ² yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be ³ fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place.

8 ¶ These be the names of the mighty men whom David had: ⁴ The Tach-

¹ Judg. 5. 31. Psa. 89. 36. Prov. 4. 18. Hos. 6. 5. See Psa. 110. 3.—² Ch. 7. 15, 16. Psa. 89. 29. Isa. 55. 3.—³ Heb. filled.
⁴ Or, Josheb-bashebet the Tachmonite, head of the three.

Verse 4. He shall be as the light of the morning] This verse is very obscure, for it does not appear from it who the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person here intended. One of Dr. Kennicott's MSS. supplies the word יהוה Yehovah; and he, therefore, translates, As the light of the morning ariseth Yehovah; see below. He shall be the Sun of Righteousness; bring salvation in his rays; and, shining, illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

As the tender grass] The effects of this shining, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

Verse 5. Although my house be not so with God] Instead of כן ken, so, read כן kun, ESTABLISHED; and let the whole verse be considered as an interrogation, including a positive assertion; and the sense will be at once clear and consistent. "For, is not my house, (family,) established with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this, (he,) is all my salvation, and all my desire, although he make it, (or him,) not to spring up." All is sure relative to my spiritual successor: though he do not as yet appear, the covenant is firm; and it will spring forth in due time. See Kennicott's observations at the end of the chapter.

Verse 6. But the sons of Belial shall be all of them as thorns] There is no word in the text for sons, it is simply Belial, the good-for-nothing man; and may here refer—first, to Saul, and, secondly, to the enemies of our Lord.

As thorns thrust away] A metaphor from hedging; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable mitten, or glove, till, getting a fair blow at the roots, he cuts them all down.

monite that sat in the seat; chief among the captains; the same was Adino the Eznite: ¹ he lifted up his spear against eight hundred, ² whom he slew at one time.

9 And after him was ³ Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was ⁴ Shammah the son of Agee the Hararite. ⁵ And the Philistines were gathered together ⁶ into

¹ See 1 Chron. 11. 11. & 27. 2.—² Heb. slain.—³ 1 Chron. 11. 12 & 27. 4.—⁴ 1 Chron. 11. 27.—⁵ See 1 Chron. 11. 13, 14.—⁶ Or, for foraging.

The man is fenced with iron, and the handle of his bill is like the staff of a spear. This is a perfectly natural and intelligible image.

Verse 8. These be the names of the mighty men] This chapter should be collated with the parallel place, 1 Chron. xi. and see Kennicott's first Dissertation on the printed Hebrew text, page 64—471.

The Tachmonite that sat in the seat] Literally, and properly, Jashobeam the Hachmonite. See 1 Chron. xi. 10.

The same was Adino the Eznite] This is a corruption for he lifted up his spear. See 1 Chron. xi. 10.

Eight hundred, whom he slew at one time.] THREE hundred is the reading in Chronicles, and seems to be the true one. The word חלל chahal, which we translate slain, should probably be translated soldiers, as in the Septuagint στρατιώτας he withstood three hundred soldiers at one time. See the note on David's lamentation over Saul and Jonathan, 2 Sam. i. and Kennicott's first Dissertation, p. 101. Dr. Kennicott observes, "This one verse contains three great corruptions in the Hebrew text—1. The proper name of the hero Jashobeam is turned into two common words, rendered, that sat in the seat. 2. The words he lifted up his spear, הוא ערר את חניתו hu orer et chanito, are turned into two proper names wholly inadmissible here:—הוא עררין האדנו hu Adino Haetsni, he was Adino the Eznite: it being nearly as absurd to say that Jashobeam the Hachmonite was the same with Adino the Eznite, as that David the Beth-lehemite was the same with Elijah the Tishbite. 3. The number eight hundred was probably at first three hundred; as in 1 Chron. xi. 11. See Kennicott, ubi supr.

Verse 9. When they defied the Philistines that were there gathered] This is supposed to refer to the war in which David slew Goliath.

Verse 11. A piece of ground full of lentiles; In 1 Chron. xi. 13. it is a parcel of ground full

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a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines; and the LORD wrought a great victory.

13 And ^athree ^tof the thirty chief went down, and came to David in the harvest-time unto ^uthe cave of Adul-lam: and the troop of the Philistines pitched in ^vthe valley of Rephaim.

14 And David *was* then in ^wa hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

^a 1 Chron. 11. 15.—^t Or, the three captains over the thirty.
^u 1 Sam. 22. 1.—^v Ch. 5. 18.—^w 1 Sam. 22. 4, 5.—^x Lev. 17. 10.—^y 1 Chron. 11. 20.—^z Heb. slain.—^a Josh. 15. 21.

of barley. There is probably a mistake of *אֲדָשִׁים* *adashim*, lentiles, for *שְׁעִירִים* *sheorim*, barley; or vice versa. Some think there were both lentiles and barley in the field, and that a marauding party of the Philistines came to destroy, or carry them off; and these worthies defeated the whole, and saved the produce of the field. This is not unlikely.

Verse 13. *The three of the thirty*] The word *שְׁלָשִׁים* *shalashim*, which we translate *thirty*, probably signifies an office, or particular description of men. Of these *shalashim* we have here *thirty-seven*; and it can scarcely be said, with propriety, that we have *thirty-seven* out of *thirty*: and besides, in the parallel place, 1 Chron. xi. there are *sixteen* added! The captains over Pharaoh's chariots are termed *שְׁלָשִׁים* *shalashim*, Exod. xiv. 7.

The Philistines pitched in the valley of Rephaim.] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem.*] This was David's city, and he knew the excellence of the water which was there; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well. These three heroes having heard it, though they received no command from David, brake through a company of the Philistines, and brought away some of the water. When brought to David, he refused to drink it; for, as the men had got it at the hazard of their lives, he considered it as their blood, and gave thereby a noble instance of self-denial. There is no evidence that David

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* ^athe blood of the men that

went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And ^vAbishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, ^zand slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of ^aKabzeel, ^bwho had done many acts, ^che slew two ^dlion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, ^ea goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and

^b Heb. great of acts.—^c Exod. 15. 15. 1 Chron. 11. 22.
^d Heb. lions of God.—^e Heb. a man of countenance, or, sight: called, 1 Chron. 11. 23, a man of great stature.

had requested them to bring it; they had gone for it of their own accord, and without the knowledge of David.

Verse 16. *Poured it out unto the LORD.*] To make libations, both of water and wine, was a frequent custom among the heathens. We have an almost similar account in *Arrian's* Life of Alexander:—"When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water: he ordered it to be carried back, saying, I cannot bear to drink alone, while so many are in want; and this cup is too small to be divided among the whole."

Tunc poculo pleno sicut oblatum est reddito: Non solus, inquit, bibere sustineo, nec tam exiguum dividere omnibus possum. ARRIAN, lib. vi.

The example was noble in both cases; but David added *piety* to *bravery*. He poured it out unto the LORD.

Verse 20. *Two lion-like men of Moab*] Some think that two real lions are meant; some, that they were two savage gigantic men; others, that two fortresses are meant. The words *שְׁנֵי מְנַחֵם מְרָאֵל* *sheney ariel Moab*, may signify, as the Targum has rendered it, *שְׁנֵי מְנַחֵם מְרָאֵל* *ynetin rabreby Moab*, "The two princes of Moab."

Verse 21. *He slew an Egyptian*] This man, in 1 Chron. xi. 23. is stated to have been *five cubits high*; about seven feet six inches.

He went down to him with a staff] I have known men who, with a staff only for their defence, could render the sword of the best practised soldier of no use to him. I have seen even a parallel instance of a man with his staff

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slew him with his own spear.
22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.^f

24 Asahel, the brother of Joab, was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliabba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Abiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah.

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

^f Or, honourable among the thirty.—^g Ch. 8. 18. & 20. 23.
^h Or, council.—1 Heb. at his command. 1 Sam. 22. 14.

^k Ch. 2. 18.—1 See 1 Chr. 11. 27.—^m Or, valleys, Deut. 1. 24.
ⁿ Judg. 2. 9.—^o Ch. 20. 26.—^p Ch. 11. 3, 6.

being attacked by a soldier with his hanger; he soon beat the weapon out of the soldier's hand, and could easily have slain him with his own sword.

We have a good elucidation of this in the duel between *Dioxippus* the Athenian, and *Horratas* a Macedonian, before Alexander.—“The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came, armed *cap-à-pie*, to the place: on his left arm he had a brazen shield, and in the same hand the spear called *sarissa*; he had a javelin in his right hand, and a sword girded on his side: in short, he appeared armed as though he were going to contend with a host. *Dioxippus* came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil; and in his right hand a strong knotty club, (*dextrâ validum nodosumque stipitem præferebat*.) *Horratas*, supposing that he could easily kill his antagonist while at a distance, threw his javelin; which *Dioxippus*, suddenly stooping, dexterously avoided; and, before *Horratas* could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club broke it in two. The Macedonian, being deprived of both his spears, began to draw his sword; but, before he could draw it, *Dioxippus* seized him, tripped up his heels, and threw him with great violence on the ground, (*pedibus repente subductis arietavit in terram*.) He then put his foot on his neck, drew out his sword, and, lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king.” *Q. Curt. lib. ix. cap. 7.*

How similar are the two cases: He went down to him with a staff, and plucked the spear

out of the Egyptian's hands, and slew him with his own spear. Benaiah appears to have been just such another *clubsmán* as *Dioxippus*.

Verse 23. *David set him over his guard.* The *Vulgate* renders this *fecitque eum sibi David auricularium à secreto*; David made him his privy counsellor: or, according to the Hebrew, he put him to his ears; i. e. confided his secrets to him. Some think he made him a spy over the rest. It is supposed that the meaning of the fable which attributes to *Midas* very long ears, is, that this king carried the system of espionage to a great length; that he had a multitude of spies in different places.

Verse 24. *Asahel—was one of the thirty*] Asahel was one of those officers, or troops, called the *shalashim*. This Asahel, brother of Joab, was the same that was killed by Abner, chap. xi. 23.

Verse 25. *Shammah the Harodite*] There are several varieties in the names of the following *shalashim*; which may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. *Uriah the Hittite: thirty and seven in all.*] To these the author of 1 Chron. xi. 41. adds *Zabad* son of Ahlai.

Verse 42. *Adina* the son of *Shiza* the Reubenite, a captain of the Reubenites, and thirty with him.

Verse 43. *Hanan* the son of *Maachah*, and *Joshaphat* the Mithnite,

Verse 44. *Uzziah* the Ashterathite, *Shama* and *Jehiel* the sons of *Hothan* the Aroerite,

Verse 45. *Jediael* the son of *Shimri*, and *Joha*, his brother, the Tizite,

Verse 46. *Eliel* the Mahavite, and *Jeribai*, and *Joshaviah*, the sons of *Elnaam*, and *Ithmah* the Moabite,

Verse 47. *Eliel*, and *Obed*, and *Jasiel* the Mesobahite.

The 4th and 5th verses are very obscure; *L. De Dieu* gives them a good meaning, if not the true one:

“The *perpetuity* of his kingdom David amplifies by a comparison to three natural things, which are very grateful to men, but not *constant and stable*. For the sun rises, and goes down again; the *morning* may be clear, but clouds afterward arise; and the *tender grass* springs up, but afterward withers. Not so, said he, is my kingdom before God; it is flourishing like all these, but *perpetual*, for he has made an everlasting covenant with me, though some afflictions have befallen me; and he has not made all my *salvation and desire* to grow.”

De Dieu repeats (5 *ke.*) the note of similitude *thrice*; and the following is his version:

“The God of Israel said, the Rock of Israel spake unto me, (or concerning me:) the just man ruleth among men; he ruleth in the fear of God. And, as the sun ariseth with a shining light; as the morning is without clouds, by

reason of its splendour; as, from rain, the tender grass springeth out of the earth; truly so is not my house with God: because he hath made an *everlasting* covenant with me; disposed in all things, and well *kept and preserved* in that order. Although he doth not make all my deliverance and desire to grow—*i. e.* though some adversities happen to me and my family; yet, that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved.”

See Bishop *Patrick* on the place.

ONCE more I must beg the reader to refer to the *first dissertation* of Dr. *Kennicott*, on the *present state of the printed Hebrew text*; in which there is not only great light cast on this subject, several corruptions in the Hebrew text being demonstrated, but also many valuable criticisms on different texts in the Sacred Writings. There are two *Dissertations*, 2 vols. 8vo.; and both very valuable.

CHAPTER XXIV.

David is tempted by Satan to number Israel and Judah, 1. Joab remonstrates against it, but the king determines that it shall be done; and Joab and the captains accomplish the work, and bring the sum total to the king; viz. *eight hundred thousand* warriors in Israel, and *five hundred thousand* in Judah, 2—9. David is convinced that he has done wrong; and the prophet Gad is sent to him, to give him his choice of three judgments; one of which God is determined to inflict upon the nation, 10—13. David humbles himself before God; and a pestilence is sent, which destroys *seventy thousand* men, 14, 15. The angel of the Lord, being about to destroy Jerusalem, David makes intercession, and the plague is stayed, 16, 17. Gad directs him to build an altar to the Lord, on the thrashing-floor of Araunah, where the plague was stayed, 18. He purchases this place for the purpose; and offers burnt-offerings and peace-offerings, 19—25.

A. M. 2987.
B. C. 1017.
An. Exod. Isr. 474.
Anno ante 1. Olym^p. 241.
AND ^a again the anger of the LORD was kindled against Israel, and ^b he moved David against them to say, ^c Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, ^d Go now through all the tribes of Israel, ^e from Dan even to Beer-sheba, and number ye the people, that ^f I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred fold, and that the eyes of my lord

the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^g Ar^oer, on the right side of the city that *lieth* in the midst of the ^h river of Gad, and toward ⁱ Jazer:

6 Then they came to Gilead, and to the ^k land of Tahtim-hodshi; and

^a Ch. 21. 1.—^b Satan. See 1 Chron. 21. 1. James 1. 13, 14.
^c 1 Chron. 27. 23, 24.—^d Or, Compass.—^e Judg. 20. 1.—^f Jer.

NOTES ON CHAPTER XXIV.

Verse 1. *He moved David against them*] God could not be angry with David for numbering the people, if he moved him to do it: but, in the parallel place, 1 Chron. xxi. 1. it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions, without the divine counsel or command, was naturally curious to know whether the number of fighting men in his empire were sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab, and the captains, to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away; either by *famine*, *war*, or *pestilence*.

17. 5.—^g Deut. 2. 36. Josh. 13. 9, 16.—^h Or, valley.—ⁱ Num. 32. 1, 3.—^k Or, netherland newly inhabited.

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a wrong one, and might be ruinous to the people; and, therefore, he remonstrates against it in a very sensible speech: but the king was infatuated, and would hear no reason.

Verse 5. *And pitched in Ar^oer*] This was beyond Jordan, on the river Arnon, in the tribe of Gad: hence it appears, says *Calmet*, that they began their census with the most eastern parts of the country beyond Jordan.

Verse 6. *Tahtim-hodshi*] Where this place was, is not exactly known: some think that the words refer to a newly conquered country, as our margin, *the netherland newly inhabited*; and, if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarenes, and dwelt in it themselves. See

A. M. 2987.
B. C. 1017.
[An. Exod. Isr.
474.
Anno ante
I. Olymp. 241.]

they came to ¹ Dan-jaan, and about to ^m Zidon,

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: ⁿ and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And ^o David's heart smote him

¹ Josh. 19. 47. Judg. 18. 29.—^m Josh. 19. 28. Judg. 18. 28.
ⁿ See 1 Chron. 21. 5.—^o 1 Sam. 24. 5.—^p Ch. 12. 13.

1 Chron. v. 10. where this transaction is recorded.

To Dan-jaan] Or, to Dan of the woods. This is the place so frequently mentioned, situated at the foot of mount Libanus, near to the source of the Jordan, the most northern city of all the possessions of the Israelites, in what was called the promised land; as Beer-sheba was the most southern; hence the common form of speech, *From Dan to Beer-sheba*, i. e. from north to south.

Verse 7. *The strong-hold of Tyre*] This must have been the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days.*] This was a considerable time: but they had much work to do; nor did they complete the work, as appears from 1 Chron. xxi. 6. xxvii. 24. *William the Conqueror* made a survey of all England, particularizing "how many hides or carucates the land is taxed at; whose it was in the time of his predecessor Edward; who the present owner and sub-tenants; what, and how much arable land, meadow, pasture, and wood, there is; how much in demesne; i. e. held and cultivated by the land-owners; how much in tenancy, and what number of ploughs it will keep; what mills and fisheries; how many sockmen, freemen, co-liberti, cotarii, bordarii, radmanni, radchenisters, villains, maid-servants, and bondmen, there are; how many hogs the woods would support; how many churches, priests, or parsons; what customary rents, prestations, and services, are to be paid and rendered out of the lands; what has been added to the manor; what has been withheld from it, and by whom; what land is waste, and what the whole was let for in the time of King Edward; and what the net rent, and whether it was too dear rented, and whether it might be improved." This survey was begun in the year 1080, and was finished in the year 1086; *six* years having been employed in the work. This most important document is still preserved: it is in the *Chapter House, Westminster*; in two volumes; one folio, on three hundred and eighty-two leaves of vellum; the other in quarto, on four hundred and fifty leaves; and is in as good

A. M. 2987.
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after that he had numbered the people. And David said unto the LORD, ^p I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have ^r done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^s Gad, David's ^t seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^u seven

^r 1 Sam. 13. 13.—^s 1 Sam. 22. 5.—^t 1 Sam. 9. 9. 1 Chron. 29. 29.—^u See 1 Chron. 21. 12.

preservation as it was *seven hundred* years ago! This work was much more difficult than that which was performed by Joab and his fellows.

Verse 9. *In Israel eight hundred thousand—in Judah five hundred thousand*] In the parallel place, 1 Chron. xxi. 5. the sums are widely different: in Israel *one million one hundred thousand*; in Judah *four hundred and seventy thousand*. Neither of these sums is too great; but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the numbers of the historical books of the Old Testament, than in any other part of the Sacred Records. To attempt to reconcile them is lost labour: better at once acknowledge, what cannot be successfully denied, that, although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake: and they did mistake.

Verse 10. *David said—I have sinned greatly*] We know not exactly in what this sin consisted. I have already hinted, ver. 1. that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan, or some other *adversary*, for so the word implies, given way to this covetous disposition, he could not well look to God for help; and, therefore, wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended, and refuses assistance, vain is the help of man.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by Gad; and that, in the order of time, the reproof came before the confession, stated in the 10th verse.

David's seer] A holy man of God, under the divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12. the number is *three*, not *seven*; and here, the *Septuagint* has *three*, the same as

God is offended with David, and II. SAMUEL. sends a pestilence on the land.

A. M. 2967.
B. C. 1017.
An. Exod. Isr.
474.
Anno ante
I. Olymp. 241.

years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; ^v for his mercies are ^w great: and ^x let me not fall into the hand of man.

15 ¶ So ^y the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 ^z And when the angel stretched out his hand upon Jerusalem to destroy it, ^a the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the thrashing-place of ^b Araunah the Jebusite.

^v Psa. 103. 3, 13, 14. & 119. 156.—^w Or, many.—^x See Isa. 47. 6. Zech. 1. 15.—^y 1 Chron. 21. 14. & 27. 24.—^z Exod. 12. 23. 1 Chron. 21. 15.—^a Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13,

in Chronicles: this is, no doubt, the true reading; the letter; *zain*, SEVEN, being mistaken for *gimel*, THREE. A mistake of this kind might be easily made, from the similarity of the letters.

Verse 14. *I am in a great strait: let us fall now into the hand of the Lord*] David acted nobly in this business: had he chosen war, his own personal safety was in no danger; because there was already an ordinance preventing him from going to battle. Had he chosen famine, his own wealth would have secured his and his own family's support: but he showed the greatness of his mind in choosing the pestilence, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election, till the third day, according to the condition which God had proposed, and he had accepted: but it seems that the plague was terminated before the conclusion of the third day; for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, seventy thousand persons were slain! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place we know not: it appears that an angel was employed in it; and that this minister of divine justice actually appeared as an object of sight; for it is said, ver. 17. *When David saw the angel that smote the people, he*

A. M. 2967.
B. C. 1017.
An. Exod. Isr.
474.
Anno ante
I. Olymp. 241.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, ^c I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, ^d Go up, rear an altar unto the LORD in the thrashing-floor of ^e Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that ^f the plague may be stayed from the people.

14.—^b 1 Chron. 21. 15, Ornan: See Ver. 18. 2 Chron. 3. 1. ^c 1 Chron. 21. 17.—^d 1 Chron. 21. 18, &c.—^e Heb. *Araunah*. ^f See Gen. 23. 8-16.—^g Numb. 16. 48, 50.

said, &c.; and both Ornan and his four sons saw him and were affrighted, 1 Chron. xxi. 20.

The thrashing-place of Araunah] These, we have already seen, were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c. this person is called Ornan. The word that we render *Araunah*, is written in this very chapter אורנה *Aurnah*, ver. 16. ארניה *Arniyah*, ver. 18. ארונה *Arunah* or *Arawnah*, ver. 20. and the following; but in every place in 1 Chron. xxi. where it occurs, it is written ארנן *Arnan*. It is likely he had both names, *Arunah* and *Arnan*: but the varieties of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done?*] It seems that, in the order of providence, there is no way of punishing kings in their regal capacity, but by afflictions on their land, in which the people must necessarily suffer. If the king, therefore, by his own personal offences, in which the people can have no part, bring down God's judgments upon his people; though they suffer innocently, grievous will be the account that their sovereigns must give to God. The people generally suffer for the mis-carriages of their governors: this has been observed in every age.

Quicquid delirant reges, plectuntur Achivi.

"When doating monarchs urgo
Unsound resolves, their subjects feel the scourge."

Hor. Ep. lib. i. ep. 2. l. 14.

Against my father's house] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be mount Moriah;

A. M. 2987.
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22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: ^a behold, here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God, ^b accept thee.

24 And the king said unto Araunah,

^b 1 Kings 19. 21.—ⁱ Ezek. 20. 40. 41.—^k See

on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac; and where the temple of Solomon was afterward built.

Verse 22. Here be oxen for burnt-sacrifice.] He felt for the king, and showed his loyalty to him by this offer: he felt for the people, and was willing to make any sacrifice to get the plague stayed. He felt for his own personal safety; and, therefore, was willing to give up all to save his life. He felt for the honour of God; and, therefore, was glad that he had a sacrifice to offer, so that God might magnify both his justice and mercy.

Verse 23. As a king, give unto the king.] Literally, all these did king Araunah give unto the king. That there could not be a king of the Jebusites on mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word *המלך* *hamelec*, "the king," given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; in three of Kennicott's and De Rossi's MSS., and in the parallel place in *Chronicles*; and, it is very probable, never made a part of the text. Perhaps it should be read, all these did Araunah give unto the king.

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before: yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David: but he paid him respect, as a neighbour and a king. This is merely possible.

Verse 24. Neither will I offer burnt-offerings.] It is a maxim from heaven, "Honour the Lord with thy substance." He who has a

Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So ^k David bought the thrashing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. ^l So the LORD was entreated for the land, and ^m the plague was stayed from Israel.

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^l 1 Chron. 21. 24, 25.—^m Ch. 21. 14.—ⁿ Ver. 21.

religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore, David must offer sacrifice.

Verse 25. David—offered burnt-offerings.] And that these sacrifices were pleasing to the Lord, is evident from a circumstance marked in the parallel place, 1 Chron. xxi. 26. David called upon the Lord, and he answered him from heaven, by fire upon the altar of burnt-offering.

The plague was stayed.] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.

This book is unfinished, and requires 1 Chron. xxii. xxiii. xxiv. xxv. xxvi. xxvii. xxviii. and xxix. to complete it. A few things relative to this history may be found in the beginning of the following book: but the information in 1 Chron. is much more extensive and satisfactory.

Masoretic Notes on the two books of Samuel.

In the time of the Masoretes the two books of Samuel were considered but as one, and thus divided:

Number of verses in these two books, 1506.

Number of Masoretic sections, 34.

The middle verse is 1 Sam. ch. xxviii. ver. 24. And the woman had a fatted calf, and she hastened, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

PREFACE

TO THE

FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

IN the most correct and ancient editions of the Hebrew Bible, the two Books of Kings make but one; with sometimes a little break, the First Book beginning with 1 Sam. xxii. 40. Some of the ancient fathers seem to have begun the First Book of Kings at the death of David, chap. ii. 12. The more modern copies of the Hebrew Bible have the same division with ours: but, in the time of the Masoretes, they certainly made but one book; as both, like the Books of Samuel, are included under one enumeration of sections, verses, &c. in the Masora.

The titles to these Books have been various; though it appears, from Origen, that they had their name from their first words, וּמִלְךְ דָּוִד *Vammelech David*, "and King David;" as *Genesis* had its name from בְּרֵשִׁית *bereshith*, "in the beginning." The *Septuagint* simply term it βασιλειων, of reigns, or kingdoms; of which it calls Samuel the first and second, and these two the third and fourth. The *Vulgate* has, *Liber Regnum tertius; secundum Hebræos, Liber Malachim*: "The Third Book of Kings: but, according to the Hebrews, the First Book of Malachim." The *Syriac* has, "Here follows the Book of the Kings who flourished among this ancient people; and in this are also exhibited the history of the Prophets who flourished in their times." The *Arabic* has the following title; "In the name of the most merciful and compassionate God; the Book of Solomon, the son of David the prophet, whose benedictions be upon us—Amen."

The author of these books is unknown: that they are a compilation out of public and private records, as the Books of Samuel are, there is little doubt; but by whom this compilation was made, nowhere appears. Some have attributed them to Isaiah and to Jeremiah, because there are several chapters in both these prophets which are similar to some found in the First and Second Books of Kings; compare 2 Kings xviii. xix. and xx. with Isa. xxxvi. xxxvii. xxxviii. and xxxix.; and 2 Kings xxiv. 18. and xxv. 1. &c. with Jer. lii. 1, &c. But rather than allow those prophets to be the authors or compilers of these books, some very learned men have judged that the chapters in question have been taken from the Books of Kings in after times, and inserted in those prophets. It is worthy of remark, that the 52d chapter, found in Jeremiah, is marked so as to intimate that it is not the composition of that prophet; for, at the end of chap. li. we find these words, *Thus far are the words of Jeremiah*; intimating that the following chapter is not his.

But the most common opinion is, that *Ezra* was the author, or rather the compiler, of the history found in these books. Allowing only the existence of ancient documents, from which it was compiled, it appears—

1. That it is the work of one person; as is sufficiently evident from the uniformity of the style, and the connexion of events.

2. That this person had ancient documents, from which he compiled, and which he often only abridged, is evident from his own words; *The rest of the acts of such and such a prince, are they not written in the Chronicles of the kings of Judah, or of Israel*; which occur frequently.

3. These books were written during, or after, the Babylonish captivity; as, at the end of the Second Book, that event is particularly described.

The author states also, 2 Kings xvii. 23. that Israel was, in his time, in captivity in Assyria; according to the declaration of God by his prophets.

4. That the writer was not contemporary with the facts which he relates, is evident from the reflections he makes on the facts which he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6. to ver. 24.

5. There is every reason to believe that the author was a priest, or a prophet: he studies less to describe acts of heroism, successful battles, conquests, political addresses, &c. than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his kindness to the righteous. He appears every where strongly attached to the house of David: he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

Now, all this agrees well with the supposition that *Ezra* was the compiler of these books: he was not only a priest, a zealous servant of God, and a reformer of the corruptions which had

Preface to the First Book of Kings.

crept into the divine worship; but is universally allowed by the Jews to have been the collector and compiler of the whole Sacred Code, and of the arrangement of the different books which constitute the Old Testament. If some things be found in these Books of Kings which do not agree to his time, they may easily be accounted for on his often taking the facts as he found them in the documents which he consults, without any kind of alteration; and this is so far a proof of his great sincerity, and scrupulous exactness.

The First Book of Kings contains the history of *one hundred and nineteen* years; from A. M. 2989, to A. M. 3108. It contains a great variety of interesting particulars, the chief of which are the following:—The death of David; the reign of Solomon; the building and dedication of the temple; the building of Solomon's palace; an account of his great wisdom; his magnificence, and his fall; the division of Israel and Judah under Rehoboam; the idolatry of the ten tribes, over whom Jeroboam became king. It states, how Judah, Benjamin, and Levi, attached themselves to the house of David; how Rehoboam was attacked by Shishac, king of Egypt, who pillaged the temple; how Baasha destroyed the house of Jeroboam, and seized on the government of Israel; how Jehu predicted the ruin of Baasha; how Ahab married the impious Jezebel, and persecuted the prophets of the Lord. It relates the acts of Elijah; the destruction of the prophets of Baal; the cruel death of Naboth; the death of Ahab; the good reign of Jehoshaphat, king of Judah; and the wicked reign of Ahaziah, king of Israel, &c. See *Calmet's* Preface to the First and Second Books of Kings.

THE FIRST BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 2999.—Year before the Incarnation, 1015.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 170.—Year before the first Olympiad, 239.—Year before the building of Rome, 262.—Year of the Julian period, 3699.—Year of the Dionysian period, 507.—Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acastus, the second perpetual archon of the Athenians, 31.—Pyritides was king over the Assyrians about this time, according to Scaliger, Langius, and Strauchius. He was the *thirty-seventh* monarch, (including Belus,) according to Africanus; and the *thirty-third* according to Eusebius.—Year of Alba Silvius, the sixth king of the Latins, 15.—Year of David, king of the Hebrews, 40.

CHAPTER I.

David, grown old, is, by the advice of his physicians, cherished by Abishag, the Shunammite, 1—4. Adonijah conspires with Joab and Abiathar, to seize on the government, 5—10. Nathan and Bath-sheba communicate these tidings to the aged king, 11—27. David immediately pronounces Solomon his successor; and causes Zadok and Nathan to proclaim and anoint him king, 28—40. Adonijah and his friends hear of it, are afraid, and flee away, Adonijah, laying hold on the horns of the altar, from which he refuses to go till Solomon shall promise him his life; this he does, and banishes him to his own house, 41—53.

A. M. 2989.
B. C. 1015.
An. Exod. Isr.
476.
Anno ante
I. Olymp. 239.

NOW King David was old, and ^a stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, ^b Let there be sought for my lord the king ^c a young virgin; and let her stand before the king, and let her ^d cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a ^e Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

^a Heb. *entered into days*.—^b Let them seek.—^c Heb. *a damsel, a virgin*.—^d Heb. *be a cherisher unto him*.—^e Josh. 19. 18.—1 2 Sam. 3. 4.—^f Heb. *reign*.—1 2 Sam. 15. 1.

NOTES ON CHAPTER I.

Verse 1. *Now King David was old*] He was probably now about *sixty-nine* years of age. He was *thirty* years old when he began to reign, reigned *forty*, and died in the *seventieth* year of his age, 2 Sam. v. 4. and 1 Kings ii. 11. And the transactions mentioned here are supposed to have taken place about a year before his death.

But he gat no heat.] Sixty-nine was not an advanced age; but David had been exhausted with various fatigues, and especially by family afflictions, so that he was much older in constitution than he was in years. Besides, he seems to have laboured under some wasting maladies: to which there is frequent reference in the Psalms.

Verse 2. *Let there be sought—a young virgin*] This was the best remedy which, in his state, could be prescribed. His nearly exhausted frame would infallibly absorb from her young and healthy body an additional portion of animal heat; and, consequently, trim and revive the flame of animal life. This is properly, as I have

5 ¶ Then ^f Adonijah the son of Haggith exalted himself, saying, I will ^g be king: ^h and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him ⁱ at any time in saying, Why hast thou done so? and he also *was* a very goodly man; ^k and *his mother* bare him after Absalom.

7 And ^l he conferred with Joab the son of Zeruiah, and with ^m Abiathar the priest: and ⁿ they, ^o following Adonijah, helped him.

8 But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and ^p Shimei, and Rei, and

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ⁱ Heb. *from his days*.—^k 2 Sam. 3. 3, 4. 1 Chron. 3. 2.
^l Heb. *his words were with Joab*.—^m 2 Sam. 20. 23.—ⁿ Ch. 2. 22, 23.—^o Heb. *helped after Adonijah*.—^p Ch. 4. 13.

elsewhere expressed it, Friar Bacon's secret for the Cure of Old Age.

Verse 4. *The king knew her not.*] The maxim of Bacon, in his enigmatical cure is, "Take all you can from the medicine, but give nothing to it: if you give any thing, it increases the disease, and hastens death." I have seen this abundantly verified; but it is a subject on which it would be improper to dilate, except in a medical work. An extract from Friar Bacon's *Cure of Old Age* may be found at the end of the chapter.

Verse 5. *Adonijah the son of Haggith*] Who this woman was we know not; Adonijah was evidently David's eldest son now living, and one of whom his father was particularly fond; see ver. 6.

Prepared him chariots and horsemen] He copied the conduct of his brother Absalom in every respect. See 2 Sam. xv. 1.

Verse 7. *And he conferred with Joab*] Joab well knew if he made the new king, he would necessarily be continued in the command of the army; and so govern him.

Verse 8. *And Nathan*] Some suppose that he was the preceptor of Solomon.

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the mighty men which be-
longed to David, were not
with Adonijah.

9 And Adonijah slew sheep,
and oxen, and fat cattle, by the stone of
Zohemoth, which is by En-rogel, and
called all his brethren the king's sons,
and all the men of Judah the king's
servants:

10 But Nathan the prophet, and Be-
naiah, and the mighty men, and Solo-
mon his brother, he called not.

11 ¶ Wherefore Nathan spake unto
Bath-sheba the mother of Solomon,
saying, Hast thou not heard that Ado-
nijah the son of Haggith doth reign,
and David our lord knoweth it not?

12 Now therefore come, let me, I
pray thee, give thee counsel, that thou
mayest save thine own life, and the life
of thy son Solomon.

13 Go and get thee in unto King Da-
vid, and say unto him, Didst not thou,
my lord, O king, swear unto thine
handmaid, saying, Assuredly Solo-
mon thy son shall reign after me, and
he shall sit upon my throne? why then
doth Adonijah reign?

14 Behold, while thou yet talkest there
with the king, I also will come in after
thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto
the king into the chamber: and the
king was very old; and Abishag the
Shunammite ministered unto the king.

2 Sam. 23. 8.—^a Or, the well Rogel. 2 Sam. 17. 17.—^b 2 Sam.
3. 4.—^c 1 Chron. 22. 9.—^d Heb. fill up.

Verse 9. *Slew sheep and oxen*] Making a
royal feast, in reference to his inauguration. As
he had Abiathar the priest with him, no doubt
these animals were offered *sacrificially*; and
then the guests fed on the flesh of the victims.
He not only had a splendid feast, but a great
sacrifice; and he gave by this a popular colour
to his pretensions, by affecting to receive au-
thority from God.

Verse 11. *Hast thou not heard that Adonijah
the son of Haggith doth reign*] He was now con-
sidered as being legally appointed to the regal
office; and, no doubt, was about to begin to
perform its functions.

Verse 12. *Save thine own life, and the life of
thy son*] Nathan took for granted that Adonijah
would put both Bath-sheba and Solomon to
death as state criminals, if he got established on
the throne. O cursed lust of rule! a father will
destroy his son, a son depose his father, and a
brother murder a brother, in order to obtain a
crown! At this time the monarchy of Israel
was *unsettled*; no man knew who was to suc-
ceed to the crown; and the minds of the people

16 And Bath-sheba bow-
ed, and did obeisance unto
the king. And the king said,
What wouldest thou?

17 And she said unto him, My lord,
thou swearest by the LORD thy God
unto thine handmaid, saying, Assuredly
Solomon thy son shall reign after me,
and he shall sit upon my throne.

18 And now, behold, Adonijah reign-
eth; and now, my lord the king, thou
knowest it not:

19 And he hath slain oxen, and fat
cattle, and sheep in abundance, and
hath called all the sons of the king,
and Abiathar the priest, and Joab the
captain of the host: but Solomon thy
servant hath he not called.

20 And thou, my lord, O king, the eyes
of all Israel are upon thee, that thou
shouldest tell them who shall sit on the
throne of my lord the king after him.

21 Otherwise it shall come to pass,
when my lord the king shall sleep with
his fathers, that I and my son Solomon
shall be counted offenders.

22 ¶ And lo, while she yet talked
with the king, Nathan the prophet also
came in.

23 And they told the king, saying,
Behold Nathan the prophet. And
when he was come in before the king,
he bowed himself before the king with
his face to the ground.

24 And Nathan said, My lord, O

A. M. 2989.
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^w Heb. What to thee?—^x Ver. 13, 30.—^y Ver. 7, 8, 9, 25.
^z Deut. 31. 16. Ch. 2. 10.—^a Heb. sinners.

were as unsettled as the succession. I have
examined both systems; and find that, with all
its alleged disadvantages, *hereditary monarchy*
has a high balance of evidence in its favour, be-
yond that which is *elective*; and is every way
more safe for the state, and more secure for the
subject.

Verse 13. *Go and get thee in unto King David*]
He knew that this woman had a sovereign in-
fluence over the king. If Bath-sheba was a
source of pleasure to David, must she not also
have been a source of pain to him? For, could
he ever forget the guilty manner in which he
acquired her?

Didst not thou—swear] It is very likely that
David made such an oath; and that it was
known only to Bath-sheba and Nathan. It
is nowhere else mentioned.

Verse 20. *That thou shouldest tell—who shall
sit on the throne*] This was a monarchy neither
hereditary nor *elective*; the king simply named
his successor. This obtained less or more, an-
ciently, in most countries.

Verse 21. *Shall be counted offenders.*] When

A. M. 2999.
B. C. 1015.
An. Exod. Isr.
476.
Anno ante
I. Olymp. 239.

king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 ^b For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host; and Abiathar the priest; and, behold, they eat and drink before him, and say, ^c God ^d save King Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then King David answered and said, Call me Bath-sheba. And she came ^e into the king's presence, and stood before the king.

29 And the king sware, and said, ^f As the LORD liveth, that hath redeemed my soul out of all distress,

30 ^g Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

^b Ver. 19.—^c 1 Sam. 10. 24.—^d Heb. *Let King Adonijah live.*—^e Heb. *before the king.*—^f 2 Sam. 4. 9.—^g Ver. 17. ^h Neh. 2. 3. Dan. 2. 4.—ⁱ 2 Sam. 20. 6.—^k Heb. *which belongeth to me:* See Esth. 6. 8.

Adonijah and his party shall find that I and my son have had this promise from thee by oath, he will slay us both.

Verse 28. *Call me Bath-sheba.*] She had gone out when Nathan came in; and he retired when she was readmitted. Each had a separate audience; but to Nathan, the king did not express any will.

Verse 33. *Take with you the servants of your lord*] By these we may understand the king's guards, the guards of the city, the Cherethites and Pelethites, who were under the command of Benaiah; and, in short, all the disposable force that was at hand.

Solomon—to ride upon mine own mule] No subject could use any thing that belonged to the prince, without forfeiting his life. As David ordered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.

Verse 34. *Blow ye with the trumpet*] After he has been anointed, make proclamation that he is king.

Verse 35. *Sit upon my throne*] The manner of conducting a business of this kind seems to have been this.—1. The king elect was placed on the mule of his predecessor, and caused to ride abroad to one of the public wells, or to a

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, ^h Let my lord King David live for ever.

32 ¶ And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, ⁱ Take with you the servants of your lord, and cause Solomon my son to ride upon ^k mine own mule, and bring him down to ^l Gihon:

34 And let Zadok the priest, and Nathan the prophet, ^m anoint him there king over Israel: and ⁿ blow ye with the trumpet, and say, God save King Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 ^o As the LORD hath been with my lord the king, even so be he with Solomon, and ^p make his throne greater than the throne of my lord King David.

¹² Chr. 32. 30.—^m 1 Sam. 10. 1. & 16. 3, 12. 2 Sam. 2. 4. & 5. 3. Oh. 19. 16. 2 Kings 9. 3. & 11. 12.—ⁿ 2 Sam. 15. 10. 2 Kings 9. 13. & 11. 14.—^o Josh. 1. 5, 17. 1 Sam. 20. 13.—^p Ver. 47.

river where there was the greatest concourse of people, that they might see who he was that was appointed. Solomon was here taken to the river Gihon, in order to be anointed: the continual stream, or constantly running fountain, denoting the perpetuity of the kingdom.—2. The priest and the prophet anointed him in the name of the Lord; and thereby signified that he should be endued with all the kingly virtues; that he should reign *by, under, and for* the Lord.—3. The trumpet was then to be blown, and solemn proclamation made, that he was anointed king.—4. He was then brought and solemnly placed on the throne, to signify that he had now assumed the reins of government, and was about to administer justice and judgment to the people.

Verse 37. *Make his throne greater than the throne of—David.*] A wish of this kind a king will suffer in behalf of his son; but it is never, in ordinary cases, considered a compliment to say, “I hope this child will make a better man than his father;” because it seems to insinuate some reflection on the father's conduct or character.

Claudian, in his panegyric *De Quarto Consulatu Honorii Augusti*, ver. 428. has words something similar to those of Benaiah; when

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38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord King David hath made Solomon king.

44 And the king hath sent with him

2 Sam. 8. 18. & 23. 20-23.—Exod. 30. 23, 25, 32. Psa. 59. 20.—1 Chron. 29. 22.—1 Sam. 10. 24.—v Or, flutes.

he describes a father, worn out with toils and difficulties, committing the reins of government to the hands of his son:

*Adspice completur votum: jam natus adequat
Te meritis; et, quod magis est optabile, vincit.*

“Behold, thy desire is accomplished. Even now, thy son equals thee in worth; and, what is still more desirable, surpasses thee.”

Verse 39. *Zadok—took a horn of oil*] Pottery and glass were little in use in those times; and horns were frequently used to hold oil and wine. The oil used here was the holy anointing oil, which was laid up in the tabernacle; and which was used for the anointing both of priests and kings.

Verse 40. *The people piped with pipes*] They danced, sang, and played on what instrument of music they possessed.

The earth rent] We use a similar expression in precisely the same sense—They rent the air with their cries.

Verse 43. *Jonathan answered*] He was properly a messenger about the court; we have met with him and his brother Ahimaaz before, 2 Sam. xv. 36. He had now been an observer, if not a spy, on all that was doing; and relates the transactions to Adonijah, in the very order in which they took place.

Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon * sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our lord King David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50. ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying,

2 Sam. 18. 27.—x 1 Chron. 29. 23.—y Ver. 37.—z Gen. 47. 31.—Ch. 3. 6.—Psa. 132. 11, 12.—b Ch. 2. 28.

1. David has nominated Solomon his successor.

2. Zadok, Nathan, and Benaiah, have been appointed to set him on the king's mule.

3. They have taken him to Gihon, and anointed him there.

4. They have brought him up to Jerusalem, and placed him on the throne of the kingdom.

Verse 47. *Moreover the king's servants came*] The king himself was, at this time, confined to his own house, and probably to his bed; and could not possibly see these ceremonies; therefore his confidential servants came and told him. We know not how Jonathan, in so short a time, possessed himself of so much information.

Verse 50. *Adonijah feared*] He knew he had usurped the kingdom, and had not his father's consent; and, as he finds now that Solomon is appointed by David, he knows well that the people will immediately respect that appointment; and that his case is hopeless: he therefore took sanctuary; and, fleeing to the tabernacle, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place; and it was deemed sacrilege to molest a man who had taken refuge there. See ch. ii. ver. 28.

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Behold, Adonijah feareth King Solomon; for, lo, he hath caught hold on the horns of the altar, saying,

Let King Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, ° there shall not

° 1 Sam. 14. 45. 2 Sam.

Verse 52. *If he will show himself a worthy man*] If, from henceforth, he behave well, show himself to be contented, and not endeavour to make partisans, or stir up insurrections among the people, he shall be safe: *but if wickedness be found in him*—if he act at all contrary to this, he shall die; his blood shall be upon him.

Verse 53. *Go to thine house.*] Intimating that he should have no place about the king's person, nor under the government. Adonijah must have seen that he stood continually on his good behaviour.

Friar Bacon's method of restoring and strengthening the natural heat.

"I have read many volumes of the wise: I find few things in physic, which restore the natural heat, weakened by dissolution of the innate moisture, or increase of a foreign one.

"But certain wise men have tacitly made mention of some medicine, which is likened to that which goes out of the mine of the noble animal. They affirm, that in it there is a force and virtue, which restores and increases the natural heat. As to its disposition, they say it is like youth itself, and contains an equal and temperate complexion.

"And the signs of a temperate complexion in men are, when their colour is made up of white and red; when the hair is yellow, inclining to redness, and curling.

"This medicine, indeed, is like to such a complexion; for it is of a temperate heat, its flame is temperate and sweet, and grateful to the smell. When it departs from this temperature, it departs so far from its virtue and goodness.

"This medicine therefore temperately heats, because it is temperately hot: it therefore heals, because it is whole. When it is sick, it makes a man sick; when it is distempered, it breeds distempers; and changes the body to its own disposition, because of the similitude it has with the body.

"For the infirmity of a brute animal rarely passes into a man, but into another animal of the same kind; but the infirmity of man passes into man; and so does health, because of likeness.

"This thing is seldom found; and although sometimes it be found, yet it cannot commodiously be had of all men.

"Now, when this thing is like to youth, that

a hair of him fall to the earth: but if wickedness should be found in him, he shall die.

53. So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, Go to thine house.

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14. 11. Acts 27. 34.

is, of temperate complexion, it has good operations; if its temperature be better, it produces better effects: sometimes it is even in the highest degree of its perfection, and then it operates best; and then there is that property whereof we have spoken before.

"This differs from other medicines and nutriments, which heat and moisten after a certain temperate manner, and are good for old men. For other medicines principally heat and moisten the body; and, secondarily, they strengthen the native heat, and after that refresh the body, by moistening and heating it. For it brings back this heat in old men, who have it but weakly and deficient, to a certain stronger and more vehement power.

"If a plaster be made hereof, and applied to the stomach, it will help very much; for it will refresh the stomach itself, and excite an appetite; it will very much recreate an old man, and change him to a kind of youth; and will make complexions, by what means soever depraved or corrupted, better. But, it is to be observed, that Venus doth weaken and diminish the power and virtue of this thing!

"And it is very likely that the son of the prince, in his second canon of the operations of simple medicines, spoke of this thing, where he saith, that there is a certain medicine, concealed by wise men, lest the incontinent should offend their Creator. There is such a heat in this thing, as is in young men of a sound complexion; and, if I durst declare the properties of this heat, this most hidden secret should presently be revealed. For this heat doth help the palsical; it restores and preserves the wasted strength of the native heat; and causeth it to flourish in all the members, and gently revives the aged.

"But the simple medicine which restores the native heat, when wasted and weakened, is that which is likened to the complexion of a healthy young man."

All this covered and enigmatical description is intended simply to point out that very medicine recommended by the Jewish physicians, to restore and invigorate the dying king.

I could show the bearing of every sentence, but I must leave something to the good sense of my readers. By attending to the words in italics, the sense will be the more easily discovered. See my note on Ruth iv. 16.

CHAPTER II.

David leaves his dying charge with Solomon, relative to his own personal conduct, 1—4. To Joab, 5, 6. To Barzillai, 7. To Shimei, 8, 9. He dies, and Solomon is established in the kingdom, 10—12. Adonijah requests to have Abishag to wife, and is put to death by Solomon, 13—25. Abiathar the priest is banished to his estate at Anathoth, 26, 27. Joab, fearing for his life, flees to the horns of the altar, and is slain there by Benaiah, 28—34. Benaiah is made captain of the host in his stead, 35. Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death, 36—38. After three years, he follows some of his runaway servants to Gath, and thereby forfeits his life, 39, 40. Solomon sends for, upbraids him, and commands him to be slain by Benaiah, 41—46.

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NOW^a the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2^b I go the way of all the earth: ^c be thou strong therefore, and show thyself a man;

3 And keep the charge of the LORD thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest^d prosper^e in all that thou doest, and whithersoever thou turnest thyself;

^a Gen. 47. 29. Deut. 31. 14.—^b Josh. 23. 14.—^c Deut. 17. 19, 20.—^d Deut. 29. 9. Josh. 1. 7. 1 Chron. 22. 12, 13.—^e Or, do wisely. 1 Sam. 18. 5, 14, 40.—^f 2 Sam. 7. 25.—^g Ps. 132. 12.

NOTES ON CHAPTER II.

Verse 2. *I go the way of all the earth*] I am dying: All the inhabitants of the earth must come to the dust. In life, some follow one occupation, some another; but all must, sooner or later, come to the grave. Death is no respecter of persons; he visits the palace of the king as well as the cottage of the peasant.

Pallida mors æquo pulsat pede pauperum tabernas, Regumque turres. Hor. Odar. l. i. od. iv. ver. 13.
With equal pace, impartial fate
Knocks at the palace, as the cottage gate. Francis.

Sed omnes una manet nox
Et calcanda semel via leti. Ib. Od. xviii. ver. 15.
One dreary night for all mankind remains,
And once we all must tread the shadowy plains. Ibid.

There is no respect to age or youth, more than to station or external circumstance:

Mista senum ac juvenum densantur funera nullum
Sæva caput Proserpina fugit. Ib. Od. xxviii. ver. 19.
Thus age and youth promiscuous crowd the tomb;
No mortal head can shun th' impending doom. Ibid.

And it is not merely man that is subjected to this necessity; all that have in them the breath of life must lose it; it is the way of all the earth, both men and inferior animals.

Terrestria quando
Mortales animas vivunt sortita, neque ulla est,
Aut magno, aut parvo leti fuga.
Vixit memor quàm sis avi brevis.

Hor. Sat. l. ii. s. 6. 93.

"All that tread the earth are subject to mortality; neither great nor small can avoid death. Live, therefore, conscious that your time is short."

It is painful to the pride of the great and mighty, that, however decorated their tombs may be, they must undergo the same dissolution and corruption with the vulgar dead: for the grave is the house appointed for the living: man is born to die.

Omnium idem exitus est, sed et idem domicilium.

"For all have the same end, and are huddled together in the same narrow house."

Here emperors, kings, statesmen, warriors, heroes, and butchers, of all kinds, with peasants and beggars, meet; however various their routes, they terminate in the same point. This, and all other kindred sentiments on the subject, are well expressed in that excellent little poem of

4 That the LORD may continue his word, which he spake concerning me, saying, 5 If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the

^h 2 Kings 20. 3.—ⁱ 2 Sam. 7. 12, 13. Ch. 8. 25.—^k Heb. be cut off from thee from the throne.—^l 2 Sam. 3. 39. & 18. 5, 12, 14. & 19. 3, 6, 7.—^m 2 Sam. 3. 27.—ⁿ 2 Sam. 20. 10.—^o Heb. put.

Mr. Blair, entitled THE GRAVE, which opens with the following lines:

While some affect the sun, and some the shade;
Some fleo the city, some the hermitage;
Their aims as various as the roads they take
In journeying through life—the task be mine
To paint the gloomy horrors of the tomb;
Th' appointed place of rendezvous, where all
These travellers meet.

Show thyself a man] Act like a rational being, and not like a brute; and remember, that he acts most like a man, who is most devoted to his God.

Verse 2. *Keep the charge of the Lord*] Keep what God has given thee to keep.

1. *Walk in his ways*: not in thine own, nor in the ways of a wicked, perishing world.

2. *Keep his statutes*. Consider all his appointments to be holy, just, and good; receive them as such; and conscientiously observe them.

3. *Keep his commandments*. Whatever he has bidden thee to do, perform: what he has forbidden thee to do, omit.

4. *Keep his judgments*] What he has determined to be right, is essentially and inherently right: what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good, because God has commanded it: a thing is not evil because he has forbidden it. He has commanded the good, because it is in its own nature good and useful: he has forbidden the evil, because it is in its own nature bad and hurtful. Keep, therefore, his judgments.

5. *Keep his testimonies*] Bear witness to all, to which he has borne witness. His testimonies are true; there is no deceit or falsity in them. His testimonies refer also to future good things, and good times: they are the signifiers of coming blessedness. As such, respect them.

That thou mayest prosper] If thou hast God's approbation, thou wilt have God's blessing. If thy ways please him, he will not withhold from thee any manner of thing that is good.

Verse 4. *That the Lord may continue his word*] The prosperity which God has promised to grant to my family will depend on their faithfulness to the good they receive: if they live to God, they shall sit for ever on the throne of Israel. But, alas! they did not: and God's justice cut off the entail made by his mercy.

Verse 5. *Thou knowest—what Joab—did to*

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blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore ^p according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But show kindness unto the sons of ^r Barzillai the Gileadite, and let them be of those that eat at thy table: for so ^t they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee ^u Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a ^v grievous curse in the day when I went to Mahanaim: but ^w he came down to meet me at Jordan, and ^x I swear to him by the LORD, saying, I will not put thee to death with the sword.

^p Ver. 9. Prov. 20. 26.—^r Sam. 12. 31, 38.—^s 2 Sam. 9. 7, 10, & 19. 28.—^t 2 Sam. 17. 27.—^u 2 Sam. 16. 6.—^v Heb. strong.—^w 2 Sam. 19. 18.—^x 2 Sam. 19. 23.

me] He did every thing bad and dishonourable in itself, in the murder of Abner and Amasa: and, indeed, in the death of the profligate Absalom.

Shed the blood of war—upon his girdle—and in his shoes] He stabbed them while he pretended to embrace them: so that their blood gushed out on his girdle, and fell into his shoes! This was a most abominable aggravation of his crimes.

Verse 6. *Let not his hoar head go down to the grave in peace.*] It would have been an insult to justice, not to have taken the life of Joab. David was culpable in delaying it so long: but probably the circumstances of his government would not admit of his doing it sooner. According to the law of God, Joab, having murdered Abner and Amasa, should die. And had not David commanded Solomon to perform this act of justice, he could not have died in the approbation of his Maker.

Verse 7. *But show kindness unto the sons of Barzillai*] See the notes on 2 Sam. xix. 31, &c.

Verse 8. *Thou hast with thee Shimei*] See on 2 Sam. xvi. 5, &c. and the notes on *ibid.* xix. 18—23.

Verse 9. *Hold him not guiltless*] Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only as I have sworn to him, and he is an aged man, let him not die a violent death; bring not down his hoary head to the grave with blood. So Solomon understood David, and so I think David should be understood; for the negative particle *al lo*, in the former clause, *hold him not guiltless*, should be repeated in this latter clause, though not expressed; *his hoary head bring thou not down*; instances of which frequently occur in the Hebrew Bible. See Dr. Kennicott's note at the end of this chapter.

9 Now therefore ^y hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head ^z bring thou down to the grave with blood.

10 ¶ So ^a David slept with his fathers, and was buried in the ^b city of David.

11 And the days that David ^c reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, ^e Comest

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^y Exod. 20. 7. Job 9. 28.—^z Gen. 42. 38. & 44. 31.—^a Ch. 1. 21. Acts 2. 29. & 13. 36.—^b 2 Sam. 5. 7.—^c 2 Sam. 5. 4. 1 Chr. 29. 26, 27.—^d 1 Chron. 29. 23. 2 Chron. 1. 1.—^e 1 Sam. 16. 4, 5.

Verse 10. *David slept with his fathers*] His life was a life of remarkable providences, of much piety, and of great public usefulness. In general he lived well, and it is most evident that he died well; and, as a king, a general, a poet, a father, and a friend, he has had few equals, and no superior, from his own time to the present day. But I shall reserve a more particular consideration of his character till I come to the Book of Psalms, in which that character, with all its lights and shades, is exhibited by his own masterly hand. And it is from this composition alone that we can know David, and the maxims by which he was governed in public and private life.

Was buried in the city of David] And Josephus says, that Solomon deposited immense treasures with him in the grave, where they continued unmolested for thirteen hundred years; till Hyrcanus, the high priest, being besieged by Antiochus, he opened the sepulchre, and took thence three thousand talents, part of which he gave to Antiochus, to raise the siege. It is added that, many years afterward, Herod the Great ransacked this tomb, and got considerable riches. Little credit is due to this account; though we know that it was customary in ancient times, to deposite with the more illustrious dead, gold, silver, and precious stones. That the tomb of David existed in the days of the apostles, we learn from Acts ii. 29. where St. Peter, addressing the Jews, says, *Men and brethren, let me speak freely to you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day.* St. Jerom speaks of it as existing in his time: and modern travellers pretend that it is still in existence. But both monks and Mohammedans have long united to impose on Christian pilgrims; and there is scarcely any dependence to be placed on any of their relations; absurdity and self-contradiction are their principal characteristics.

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thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was ¹ mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for ² it was his from the LORD.

16 And now I ask one petition of thee, ³ deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me ⁴ Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and ⁵ bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; ⁶ and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

⁴ Ch. 1.—⁵ 1 Chron. 22. 9, 10. & 28. 5, 6, 7. Prov. 21. 30. Dan. 2. 21.—⁶ Heb. turn not away my face. Psa. 132. 10. Ch. 1. 3, 4.—⁷ Exod. 20. 12.—⁸ See Psa. 45. 9.

Verse 15. *Thou knowest that the kingdom was mine*] It certainly was *his* by the right of *primogeniture*; and it was *his* by the *voice of the people*, and the consent of the *high priest*. But there was a right paramount to all these, the *right of God*: it was his kingdom; the kings were his *lieutenants*, and he had a right to give the crown to whomsoever he pleased; and he was pleased to give it to Solomon.

Verse 17. *That he give me Abishag—to wife.*] He cheerfully gives up all right to the kingdom, and only desires to have this young woman; who, though she had been his father's wife or concubine, was still in a state of virginity. Some think that Joab and Abiathar had advised Adonijah to make this application; not doubting, if he got Abishag, that the popular tide would again turn in his favour, and that Solomon, whom they did not like, might soon be deposed: and that it was on this account that Solomon was so severe. But there is little evidence to support these conjectures. It does not appear that Adonijah, by desiring to have Abishag, had any thought of the kingdom, or of maintaining any right to it; though Solomon appears to have understood him in this sense. But, without farther evidence, this was a flimsy pretence to imbrue his hands in a brother's

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21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And King Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him; and for ¹ Abiathar the priest; and for Joab the son of Zeruiah.

23 Then King Solomon swore by the LORD, saying, ² God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he ³ promised, Adonijah shall be put to death this day.

25 And King Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to ⁴ Anathoth, unto thine own fields; for thou *art* ⁵ worthy of death: but I will not at this time put thee to death, ⁶ because thou barest the ark of the LORD God before David my father, and because ⁷ thou hast been afflicted in all where-

¹ Ch. 1. 7.—² Ruth 1. 17.—³ 2 Sam. 7. 11, 13. 1 Chron. 22. 10.—⁴ Josh. 21. 18.—⁵ Heb. a man of death.—⁶ 1 Sam. 23. 6. 2 Sam. 15. 24, 29.—⁷ 1 Sam. 22. 20, 23. 2 Sam. 15. 24.

blood. He who attempts to varnish over this conduct of Solomon, by either *state necessity*, or a *divine command*, is an enemy, in my mind, to the cause of God and truth. See on ver. 25.

Verse 25. *Solomon sent—Benaiah—and he fell upon him that he died.*] Benaiah seems to have been the public state executioner; and yet he was generalissimo of all the forces! See him employed in a similar work, ver. 34, 46. I suppose him to have been such another general as *Suwarrow*, butcher-general of the Turks and Poles to the late Empress Catherine of Russia: like mistress, like man. But they have long since been called to an impartial tribunal.

That this was an act of cruelty toward Adonijah needs no proof. He is suspected, condemned, and slain, without a hearing! *Calmet* vindicates all this by various assumptions; and lays down a doctrine that is calculated for the meridian of *Fez* or *Morocco*: hear him—*Un prince, dans ses jugemens, ne peut pas toujours suivre les regles de la plus parfaite morale: la politique, et le bien de l'état, obligent souvent à des choses opposées aux conseils de l'évangile.* "A prince, in his judgments, cannot always follow the rules of the most perfect morality: policy, and the good of the state, often require things to be done which are contrary to the

A. M. 2990. in my father was afflicted.
B. C. 1014. 27 So Solomon thrust out
An. Exod. Isr. Abiathar from being priest
477. unto the LORD; that he
Anno ante might fulfil the word of the LORD,
I. Olymp. 238. which he spake concerning the house
of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for
Joab ¶ had turned after Adonijah,
though he turned not after Absalom.
And Joab fled unto the tabernacle of
the LORD, and ¶ caught hold on the
horns of the altar.

29 And it was told King Solomon
that Joab was fled unto the tabernacle
of the LORD; and, behold, *he is* by the
altar. Then Solomon sent Benaiah
the son of Jehoiada, saying, Go, fall
upon him.

30 And Benaiah came to the taber-
nacle of the LORD, and said unto him,
Thus saith the king, Come forth. And
he said, Nay; but I will die here. And
Benaiah brought the king word again,
saying, Thus saith Joab, and thus he
answered me.

31 And the king said unto him, * Do
as he hath said, and fall upon him, and
bury him; ¶ that thou mayest take

* 1 Sam. 2. 31-35.—† Ch. 1. 7.—‡ Ch. 1. 50.—§ Exod. 21.
14.—¶ Numb. 35. 33. Deut. 19. 13. & 21. 8, 9.—‡ Judg. 9.
24, 57. Psa. 7. 16.

counsels of the Gospel." What a diabolic
maxim is this! And is this indeed the way that
French kings ruled, and ministers decreed judg-
ment? Then we need not wonder at a revolu-
tion in that state; nor of the scourge that deso-
lated the land. O England! magnify God for
your constitution, your constitutional king, and
the laws according to which he reigns.

Verse 27. *So Solomon thrust out Abiathar*] This
was for having taken part before with Adonijah:
but by it a remarkable prophecy was fulfilled;
see 1 Sam. ii. 32-35. and the notes there. God
had told Eli that the priesthood should depart
from his house: Abiathar was the last of the
descendants of *Ithamar*, of which family was
Eli the high priest. Zadok, who was made
priest in the stead of Abiathar, was of the
family of *Eliezer*; and by this change the priest-
hood reverted to its ancient channel. Abiathar
deserved this degradation: he supported *Ado-
nijah* in his unnatural assumption of the royal
dignity, even during the life of his father.

Verse 28. *Tidings came to Joab*] He heard
that Adonijah had been slain, and Abiathar
banished; and, probably, he had heard of David's
dying charge to Solomon. Fearing, therefore,
for his personal safety, he takes refuge at the
tabernacle, as claiming divine protection, and
desiring to have his case decided by God alone:
or perhaps a spark of remorse is now kindled;
and, knowing that he must die, he wishes to die
in the house of God; as it were, under the sha-

away the innocent blood, A. M. 2990.
which Joab shed, from me, B. C. 1014.
and from the house of my An. Exod. Isr.
father. 477.
Anno ante I. Olymp. 238.

32 And the LORD * shall return his
blood upon his own head, who fell upon
two men more righteous * and better
than he, and slew them with the sword,
my father David not knowing thereof,
to wit, ^b Abner the son of Ner, captain
of the host of Israel, and ^c Amasa the
son of Jether, captain of the host of
Judah.

33 Their blood shall therefore return
upon the head of Joab, and ^d upon the
head of his seed for ever: ^e but upon
David, and upon his seed, and upon
his house, and upon his throne, shall
there be peace for ever from the
LORD.

34 So Benaiah the son of Jehoiada
went up, and fell upon him, and slew
him: and he was buried in his own
house in the wilderness.

35 ¶ And the king put Benaiah the
son of Jehoiada in his room over the
host: and ^f Zadok the priest did
the king put in the room of ^g Abi-
athar.

* 2 Chr. 21. 13.—† 2 Sam. 3. 27.—‡ 2 Sam. 20. 10.—§ 2 Sam.
3. 29.—¶ Prov. 25. 5.—‡ Numb. 25. 11, 12, 13. 1 Sam. 2. 35.
See 1 Chron. 6. 53. & 24. 3.—§ Ver. 27.

dow, that he might receive the mercy, of the
Almighty.

Verse 30. *Nay; but I will die here*] The
altars were so sacred among all people, that, in
general, even the vilest wretch found safety, if
he once reached the altar. This led to many
abuses, and the perversion of public justice;
and, at last, it became a maxim that the guilty
should be punished should they even have taken
refuge at the altars. God decreed that the
presumptuous murderer, who had taken refuge
at the altar, should be dragged thence, and put
to death: see Exod. xxi. 14. The heathens had
the same kind of ordinance: hence *Euripides*.

Εγω γὰρ ὅστις μὴ δίκαιος εἰς ἀντὶ
βλαβὸν προσπίπτει, τὸν νόμον χερσὶν εἶναι,
Πρὸς τὴν δίκην ἀγορεύει, οὐ πρὸς τὰς θεούς.
Κανὼν γὰρ ἀνδρὶ χερὶ μακρὸς παύσχειν αἶμα.

EURIPID. Frag. 42. Edit. Musg.

"If an unrighteous man, availing himself of
the law, should claim the protection of the
altar, I would drag him to justice, nor fear
the wrath of the gods: for it is necessary
that every wicked man should suffer for his
crimes."

Verse 34. *So Benaiah—went up—and slew
him*] It appears he slew him at the very altar.
Joab must have been both old and infirm at this
time; and now he bleeds for *Abner*, he bleeds
for *Amasa*, and he bleeds for *Uriah*. The for-

A. M. 2990.
B. C. 1014.
An. Exod. Isr.
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Anno ante
I. Olymp. 235.

36 ¶ And the king sent and called for ^h Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over ^l the brook Kidron, thou shalt know for certain that thou shalt surely die: ^k thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto ^l Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to

Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest ^m all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall ⁿ return thy wickedness upon thine own head;

45 And King Solomon *shall be* blessed, and ^o the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the ^p kingdom was established in the hand of Solomon.

A. M. 2993.
B. C. 1011.
An. Exod. Isr.
480.
—Anno ante
I. Olymp. 235.

^b 2 Sam. 16. 5. Ver. 8.—^c 2 Sam. 15. 23.—^k Lev. 20. 9. Josh. 2. 29. 2 Sam. 1. 16.—^l 1 Sam. 27. 2.

^m 2 Sam. 16. 5.—ⁿ Psa. 7. 16. Ezek. 17. 19.—^o Prov. 25. 5. ^p Ver. 12. 2 Chron. 1. 1.

mer he murdered; of the blood of the latter he was not innocent.

Verse 36. *Build thee a house*] Thus he gave him the whole city for a prison; and this certainly could have reduced him to no hardships.

Verse 37. *Thy blood shall be upon thine own head.*] Thou knowest what to expect; if thou disobey my orders, thou shalt certainly be slain: and then thou shalt be considered as a *self-murderer*: thou alone shalt be answerable for thy own death. Solomon knew that Shimei was a seditious man; and he chose to keep him under his own eye; for such a man at large, in favourable circumstances, might do much evil. His bitter revilings of David were a sufficient proof.

Verse 40. *And Shimei—went to Gath*] It is astonishing that, with his eyes wide open, he would thus run into the jaws of death.

Verse 45. *King Solomon shall be blessed*] He seems to think that, while such bad men remained unpunished, the nation could not prosper; that it was an act of justice which God required him to perform, in order to the establishment and perpetuity of his throne.

Verse 46. *And the kingdom was established*] He had neither foes within nor without. He was either dreaded or loved universally. His own subjects were affectionately bound to him; and the surrounding nations did not think proper to make him their enemy.

As there are serious doubts relative to the dying charge of David, as it relates to Shimei,
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most believing that, in opposition to his own oath, David desired that Solomon should put him to death; I shall here insert Dr. Kennicott's criticism on this part of the text:

"*David* is here represented in our *English* version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable, (if true,) should be examined very carefully as to the ground it stands upon: and, when the passage is duly considered, I presume it will appear highly probable than an injury has been here done to this illustrious character. The point to which I now beg the reader's attention is this: that it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus, on Isai. xiii. 22. the late learned annotator says: "*The negative is repeated or referred to, by the conjunction *vau*, as in many other places.*" See also Isai. xxiii. 4. The necessity of so very considerable an alteration, as inserting the particle *not*, may be here confirmed by some other instances. Thus Psa. i. 5. *The ungodly shall not stand in the judgment, nor* (the Hebrew is *and*, signifying *and not*) *sinners in the congregation of the righteous.* Psa. ix. 18. *The needy shall not always be forgotten:* (and then the ne-

gative, understood as repeated by the conjunction, now dropped,) *the expectation of the poor shall (NOT) perish for ever.* *Psa. xxxviii. 1. O Lord, rebuke me not in thy wrath; NEITHER (AND, for and not) chasten me in thy hot displeasure.* *Psa. lxxv. 5. Lift not up your horn on high: (and then the negative, understood as repeated by the conjunction, now dropped) speak NOT with a stiff neck.* *Prov. xxiv. 12. (our version is this)—Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth (NOT) he know it? and shall (NOT) he render to every man according to his works? And Prov. xxx. 3. I neither learned wisdom, NOR (AND, for and not) have the knowledge of the holy.* If then there are, in fact, many such instances, the question is, Whether the negative here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and, if this may be, a strong reason will be added why it *should* be so

interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him NOT guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) but bring NOT down his head to the grave with blood." Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not: for, after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei; and, knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. Chap. ii. 36—42. See also Job xxiii. 17. xxx. 20. xxxi. 20." This is the best mode of interpreting this text.

CHAPTER III.

Solomon marries Pharaoh's daughter, 1, 2. He serves God, and offers a thousand burnt-offerings upon one altar, at Gibeon, 3, 4. God appears to him in a dream at Gibeon; and asks what he shall give him, 5. He asks wisdom; with which God is well pleased, and promises to give him not only that, but also riches and honour; and, if obedient, long life, 6—14. He comes back to Jerusalem; and offers burnt-offerings and peace-offerings, and makes a feast for his servants, 15. His judgment between the two harlots, 16—27. He rises in the esteem of the people, 28.

A. M. 2990.

B. C. 1014.

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I. Olymp. 238.

AND ^a Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and

brought her into ^b the city of David, until he had made an end of building his ^c own house, and ^d the house of the

A. M. 2990.

B. C. 1014.

An. Exod. Isr.

477.

Anno ante

I. Olymp. 238.

a Ch. 7. 8. & 9. 24.—b 2 Sam. 5. 7.

c Ch. 7. 1.—d Ch. 6.

NOTES ON CHAPTER III.

Verse 1. *Solomon made affinity with Pharaoh*] This was, no doubt, a political measure, in order to strengthen his kingdom; and, on the same ground, he continued his alliance with the king of Tyre: and these were among the most powerful of his neighbours. But should political considerations prevail over express laws of God? God had strictly forbidden his people to form alliances with heathenish women, lest they should lead their hearts away from him into idolatry. Let us hear the law: *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, &c.* Exod. xxxiv. 16. Deut. vii. 3, 4. Now Solomon acted in direct opposition to these laws; and, perhaps, in this alliance, were sown those seeds of apostasy from God and goodness, in which he so long lived, and in which he so awfully died.

Those who are, at all hazards, his determinate apologists, assume: 1. That Pharaoh's daughter must have been a proselyte to the Jewish religion, else Solomon would not have married her. 2. That God was not displeased with this match. 3. That the book of Canticles, which is supposed to have been his *epithalamium*, would not have found a place in the Sacred Canon, had the spouse^r whom it all along celebrates, been at that time an idolatress. 4. That it is certain we nowhere in Scripture find Solomon blamed for this match. See Dodd.

Now, to all this I answer—1. We have no evidence that the daughter of Pharaoh was a proselyte, no more than that her father was a true believer. It is no more likely that he

sought a proselyte here than that he sought them among the Moabites, Hittites, &c.; from whom he took many wives. 2. If God's law be positively against such matches, he could not possibly be pleased with this breach of it in Solomon: but his law is positively against them, therefore he was not pleased. 3. That the book of Canticles, being found in the Sacred Canon is, according to some critics, neither a proof that the marriage pleased God, nor that the book was written by divine inspiration: much less that it celebrates the love between Christ and his church, or is at all profitable for doctrine, for reproof, or for edification in righteousness. 4. That Solomon is most expressly reprov'd in Scripture for this very match, is, to me, very evident, from the following passages: DID NOT SOLOMON, king of Israel, sin by these things? Yet among many nations was there no king like him who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin. Neh. xiii. 26. Now, it is certain that Pharaoh's daughter was an outlandish woman; and, although it be not expressly said that Pharaoh's daughter is here intended, yet there is all reasonable evidence that she is included: and, indeed, the words seem to intimate that she is especially referred to. In ver. 3. it is said Solomon LOVED THE LORD, walking in the statutes of David: and Nehemiah says, Did not Solomon, king of Israel, sin by these things, who was beloved of his God? referring most probably to this early part of Solomon's history. But, supposing that this is not sufficient evidence that this match is spoken against in Scripture, let us turn to chap. xi. 1, 2, of this book, where the cause of Solomon's

A. M. 2990.
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LORD, and ^e the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon ^s loved the LORD, ^h walking in the statutes of David his father; only he sacrificed and burnt incense in high places.

4 And ⁱ the king went to Gibeon to sacrifice there; ^k for that *was* the great

^e Ch. 9. 15, 19.—^f Lev. 17. 3, 4, 5. Dent. 12. 2, 4, 5. Ch. 22. 43.—^g Dent. 6. 5. & 30. 16, 20. Psa. 31. 23. Rom. 8. 28. 1 Cor. 8. 3.—^h Ver. 6, 14.—ⁱ 2 Chron. 1. 3.

apostasy is assigned; and there we read, *But King Solomon loved many STRANGE WOMEN, TOGETHER WITH THE DAUGHTER OF PHARAOH, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations which the Lord said unto the children of Israel, Ye shall not go in unto them; neither shall they come in unto you; for surely they will turn away your heart after their gods: SOLOMON CLAVE UNTO THESE IN LOVE.* Here the marriage with Pharaoh's daughter is classed most positively with the most exceptionable of his matrimonial and concubinal alliances: as it, no doubt, had its predisposing share in an apostasy the most unprecedented and disgraceful.

Should I even be singular, I cannot help thinking that the reign of Solomon began rather *inauspiciously*; even a brother's blood must be shed to cause him to sit securely on his throne; and a most reprehensible alliance, the forerunner of many others of a similar nature, was formed for the same purpose. But we must be ever careful to distinguish between what God has commanded to be done, and what was done through the vile passions and foolish jealousies of men. Solomon had many advantages, and no man ever made a worse use of them.

Verse 2. *The people sacrificed in high places*] Could there be any sin in this; or was it unlawful till after the temple was built? for prophets, judges, the kings which preceded Solomon, and Solomon himself, sacrificed on high places; such as Gibeon, Gilgal, Shiloh, Hebron, Kirjath-jearim, &c. But, after the temple was erected, it was sinful to offer sacrifices in any other place; yet here it is introduced as being morally wrong: and it is introduced, ver. 3. as being an exceptionable trait in the character of Solomon. The explanation appears to be this: as the *ark* and *tabernacle* were still in being, it was not right to offer sacrifices but where they were; and wherever they were, whether on a high place or a plain, there sacrifices might be lawfully offered, previously to the building of the temple. And the tabernacle was now at Gibeon, 2 Chron. i. 3.

Verse 5. *The LORD appeared to Solomon in a dream*] This was the night after he had offered the sacrifices: see 2 Chron. i. 7: and, probably, after he had earnestly prayed for wisdom; see *Wisdom*, chap. vii. 7. *Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came*

high place; a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon ^m in a dream by night: and God said, Ask what I shall give thee.

6 ⁿ And Solomon said, Thou hast showed unto thy servant David my father great ^o mercy, according as he ^p walked before thee in truth, and in righteousness, and in uprightness of

A. M. 2990.
B. C. 1014.
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^k 1 Chron. 16. 39. 2 Chron. 1. 3.—^l Ch. 9. 2. 2 Chron. 1. 7. ^m Numb. 12. 6. Matt. 1. 20. & 2. 13, 19.—ⁿ 2 Chr. 1. 8, &c. ^o Or, bounty.—^p Ch. 2. 4. & 9. 4. 2 Kings 20. 3. Psa. 15. 2.

to me. If this were the case, the dream might have been the consequence of his earnest prayer for wisdom: the images of those things which occupy the mind during the day are most likely to recur during the night; and this, indeed, is the origin of the greater part of our dreams. But this appears to have been *supernatural*.

Gregory Nyssen, speaking of different kinds of dreams, observes, that our organs and brain are not unlike a musical instrument: while the strings of such instruments have their proper degree of tension, they give, when touched, a harmonious sound; but, as soon as they are relaxed, or screwed down, they give no sound at all. During our waking hours, our senses, touched by our reason, produce the most harmonious concert; but, as soon as we are asleep, the instrument is no longer capable of emitting any sound, unless it happen that the remembrance of what passed during the day returns and presents itself to the mind while we are asleep, and so forms a dream; just as the strings of an instrument continue to emit feeble sounds for some time after the musician has ceased to strike them. See GREG. NYSS. *De opificio hominis*, cap. xii. p. 77. *Oper.* vol. i. Edit. Morell. Par. 1638.

This may account, in some measure, for common dreams: but, even suppose we should not allow that Solomon had been, the day before, earnestly requesting the gift of wisdom from God, yet we might grant that such a dream as this might be produced by the immediate influence of God upon the soul. And if Solomon received his wisdom by immediate inspiration from heaven, this was the kind of dream that he had; a dream by which that wisdom was actually communicated. But probably we need not carry this matter so much into miracle: God might be the author of his extraordinary wisdom, as he was the author of his extraordinary riches. Some say, "He lay down as ignorant as other men; and yet arose in the morning wiser than all the children of men." I think this is as credible as that he lay down with a scanty revenue; and in the morning, when he arose, found his treasury full. In short, God's especial blessing brought him riches through the medium of his own care and industry: as the inspiration of the Almighty gave him understanding, while *He gave his heart to seek and search out, by his wisdom, concerning all things under the sun*, Eccles. i. 13. God gave him the seeds of an extraordinary

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heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so

that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women, that were harlots, unto the King, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered that this woman was delivered also: and we were together; there was no stranger with us

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† Ch. 1. 48.—1 Chron. 29. 1.—Numb. 27. 17.—Deut. 7. 6.—Gen. 13. 16. & 15. 5.—2 Chron. 1. 10. Prov. 2. 3-9. James 1. 5.—Heb. hearing.—7 Ps. 72. 1. 2.—Heb. 5. 14. a Jas. 4. 3.—Heb. many days.—c Heb. to hear.—d 1 John 5. 14, 15.—e Ch. 4. 29, 30, 31. & 5. 12. & 10. 24. Eccles. 1. 16.

understanding; and by much study and research they grew up under the divine blessing, and produced a plentiful harvest: but alas! they did not continue to grow.

Verse 7. *I know not how to go out or come in.* I am just like an infant, learning to walk alone; but can neither go out nor come in without help.

Verse 9. *Give—an understanding heart to judge thy people*] He did not ask wisdom in general, but the true science of government. This wisdom he sought: and this wisdom he obtained.

Verse 12. *I have given thee a wise and an understanding heart*] I have given thee a capacious mind; one capable of knowing much: make a proper use of thy powers, under the direction of my spirit, and thou shalt excel in wisdom all that have gone before thee; neither after thee shall any arise like unto thee. But query, Was not all this conditional? If he should walk in his ways, and keep his statutes, and commandments, ver. 14. Was it not to depend upon his proper use of initiatory inspirations? Did he ever receive all this wisdom? Did not his unfaithfulness prevent the fulfilment of the divine purpose? Instead of being the wisest of men, did he not become more brutish

† Wisd. 7. 11. Matt. 6. 33. Ephes. 3. 20.—g Ch. 4. 21, 24. & 10. 23, 25, &c. Prov. 3. 16.—h Or, hath not been.—i Ch. 15. 5.—k Ps. 91. 16. Prov. 3. 2.—l So Gen. 41. 7.—m So Gen. 40. 20. Ch. 8. 65. Esth. 1. 3. Dan. 5. 1. Mark 6. 21.

n Numb. 27. 2.

than any man? Did he not even lose the knowledge of his Creator, and worship the abominations of the Moabites, Zidonians, &c. &c.? And was not such idolatry a proof of the grossest stupidity? How few proofs does his life give that the gracious purpose of God was fulfilled in him? He received much; but he would have received much more, had he been faithful to the grace given. No character, in the Sacred Writings, disappoints us more than the character of Solomon.

None like thee, before thee] That is, no king, either in Israel or among the nations; as the following verse explains.

Verse 16. *Then came there two women—harlots*] The word *harlot*, which we here, and in some other places, improperly translate *harlots*, is, by the Chaldee, the best judge in this case, rendered *pundekan*, tavern-keepers. See on Josh. ii. 1. If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and, if they had been common women, it is not likely they would have had children: nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their husbands, it is probable they might have been, at this time, in other parts,

A. M. 2990. in the house, save we two
 B. C. 1014. in the house.
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 she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No: but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay;

but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for ^o her bowels ^p yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, *but* divide it.

27 Then the king answered and said, Give her the living child, and in nowise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the ^r wisdom of God *was* ^s in him, to do judgment.

^e Gen. 43. 30. Isa. 49. 15. Jer. 31. 20. Hos. 11. 8.—^p Heb.

following their necessary occupations; and the settling the present business could not have been delayed till their return: the appeal to justice must be made immediately.

Verse 25. *Divide the living child in two*] This was, apparently, a very strange decision; and such as nothing could vindicate, had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the *affection and tenderness* which she would necessarily show to her offspring. He plainly saw that the real mother would rather relinquish her claim to her child than see it hewn to pieces before her eyes; while it was probable the pretender would see this with indifference. He therefore orders such a mode of trial as would put the maternal affection of the real mother to the utmost proof: the plan was tried, and it succeeded. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but it is surely not produced as a proof of extraordinary and supernatural wisdom. We have several similar decisions even among heathens.

Suetonius, in his life of the emperor Claudius, cap. xv. whom he celebrates for his wonderful sagacity and penetration, on some particular occasions, tells us, that this emperor discovered a woman to be the mother of a certain young man, whom she refused to acknowledge as her son, by commanding her to marry him, the proofs being doubtful on both

^{uere} hot.—^r Ver. 9, 11, 12.—^s Heb. *in the midst of him.*

sides; for, rather than commit this incest, she confessed the truth. His words are—*Fœminam, non agnoscentem filium suum, dubiâ utrinque argumentorum fide, ad confessionem compulsi, indicto matrimonio juvenis.*

Ariopharnes, king of Thrace, being appointed to decide between three young men, who each professed to be the son of the deceased king of the Cimmerians, and claimed the crown in consequence; found out the real son, by commanding each to shoot an arrow into the body of the dead king: two of them did this without hesitation; the third refused, and was therefore judged by *Ariopharnes* to be the real son of the deceased. *Grotius*, on this place, quotes this relation from *Diodorus Siculus*: I quote this on his authority, but have not been able to find the place in *Diodorus*. This is a parallel case to that in the text; a covert appeal was made to the principle of *affection*; and the truth was discovered, as in the case of the mother of the living child.

Verse 28. *They feared the king*] This decision proved that they could not impose upon him; and they were afraid to do those things, which might bring them before his judgment-seat.

They saw that the wisdom of God was in him] They perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told; justice certainly required that she should be punished for her lies and fraud.

CHAPTER IV.

An account of Solomon's chief officers, 1—6. Names of the twelve officers that were over twelve districts, to provide victuals for the king's household monthly, 7—19. Judah and Israel are very populous; and Solomon reigns over many provinces, 20, 21. The daily provision for his family, 22, 23. The extent and peace of his dominions, 24, 25. His horses, chariots, and dromedaries; with the provision made for them, 26—28. His wisdom and understanding, 30—31. The number of his proverbs and songs; and his knowledge in natural history, 32, 33. People from all nations come to hear his wisdom, 34.

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SO King Solomon was king over all Israel. 2 And these were the princes which he had; Azariah the son of Zadok the ^a priest;

3 Elihoreph and Ahiah, the sons of Shisha, ^b scribes; ^c Jehoshaphat the son of Ahilud, the ^d recorder.

4 And ^e Benaiah the son of Jehoiada was over the host: and Zadok and ^f Abiathar were the priests:

5 And Azariah the son of Nathan was over ^g the officers: and Zabud the son of Nathan was ^h principal officer, and ⁱ the king's friend:

6 And Ahishar was over the household: and ^k Adoniram the son of Abda was over the ^l tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: ^m The son of Hur, in mount Ephraim:

9 ⁿ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 ^o The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hopher:

11 ^p The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

^a Or, the chief officer.—^b Or, secretaries.—^c 2 Sam. 8. 16. & 29. 24.—^d Or, remembrancer.—^e Ch. 2. 35.—^f See Ch. 2. 27. ^g Ver. 7.—^h 2 Sam. 8. 18. & 20. 26.—ⁱ 2 Sam. 15. 37. & 16. 16. 1 Chron. 27. 33.—^k Ch. 5. 14.

NOTES ON CHAPTER IV.

Verse 2. *These were the princes which he had; Azariah the son of Zadok, the priest, &c.* His great, chief, or principal men. None of them were princes in the common acceptation of the word.

Verse 3. *Elihoreph and Ahiah—scribes* Secretaries to the king.

Jehoshaphat—recorder. Historiographer to the king; who chronicled the affairs of the kingdom. He was in this office under David, see 2 Sam. xx. 24.

Verse 5. *Azariah—was over the officers* He had the superintendence of the twelve officers mentioned below: see ver. 7.

Zabud—principal officer Perhaps what we call premier, or prime minister.

The king's friend His chief favourite; his confidant.

Verse 6. *Ahishar was over the household* The king's chamberlain.

Adoniram—was over the tribute. What we call chancellor of the exchequer. He received and brought into the treasury all the proceeds

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 ^p The son of Geber, in Ramoth-gilead; to him pertained ^q the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained ^r the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars.

14 Ahinadab the son of Iddo had ^s Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri was in the country of Gilead, in ^v the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 ¶ Judah and Israel were many, ^w as the sand which is by the sea in multitude, ^x eating and drinking, and making merry.

¹ Or, levy.—^m Or, Benhur.—ⁿ Or, Bendekar.—^o Or, Benhesed.—^p Or, Benabinadab.—^q Or, Bengeber.—^r Numb. 32. 41. ^s Deut. 3. 4.—^t Or, to Mahanaim.—^v Deut. 3. 8.—^w Gen. 22. 17. Ch. 3. 8. Prov. 14. 28.—^x Ps. 72. 3, 7. Mic. 4. 4.

of taxes and tributes. He was in this office under David; see 2 Sam. xx. 24.

Verse 7. *Twelve officers* The business of these twelve officers was to provide daily, each for a month, those provisions which were consumed in the king's household: see verses 22 and 23. And the task for such a daily provision was not an easy one.

Verse 13. *Threescore great cities with walls and brazen bars.* These were fortified cities: their gates and bars covered with plates of brass. Such were the gates in Priam's palace—

*Ipsæ inter primos correptâ dura bipenni
Limina perrumpit postesque a curâque vellit
Æratos.* Virg. Æn. ii. v. 479.

Fierce Pyrrhus in the front, with forceful sway,
Plied the huge axe, and heaved the beams away;
The solid timbers from the portal tore,
And rent from every hinge the brazen door. Pitt.

Verse 20. *Eating, and drinking, and making merry.* They were very comfortable, very rich, very merry, and very corrupt. And this full feeding and dissipation led to a total corruption of manners.

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21 And ^v Solomon reigned over all kingdoms from ² the river unto the land of the Philistines, and unto the border of Egypt: ^a they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's ^b provision for one day was thirty ^c measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiph-sah even to Azzah, over ^d all the kings

on this side the river: and ^e he had peace on all sides round about him.

25 And Judah and Israel

^f dwelt ^g safely, ^b every man under his vine and under his fig tree, ⁱ from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And ^k Solomon had forty thousand stalls of ^l horses for his chariots, and twelve thousand horsemen.

27 And ^m those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ⁿ dromedaries brought they

^y 2 Chron. 9. 26. Psa. 72. 8. Eccles. 47. 13.—^z Gen. 15. 18. Josh. 1. 4.—^a Psa. 68. 29. & 72. 10, 11.—^b Heb. bread.—^c Heb. cors.—^d Psa. 72. 11.—^e 1 Chr. 22. 9.—^f See Jer. 23. 6.—^g Heb.

confidently.—^h Mic. 4. 4. Zech. 3. 10.—ⁱ Judg. 20. 1.—^k Ch. 10. 26. 2 Chron. 1. 14. & 9. 25.—^l See Dent. 17. 16.—^m Ver. 7.—ⁿ Or, mules, or, swift beasts. Esth. 8. 14. Mic. 1. 13.

Verse 21. *Solomon reigned over all kingdoms*] The meaning of this verse appears to be, that Solomon reigned over all the provinces from the river Euphrates, to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward, on the Mediterranean sea; and Egypt was on the south. Solomon had, therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. See Calmet. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.

Verse 22. *Solomon's provision for one day*—

Of fine flour	30 measures, or cors.
Of meal	60 ditto
Stall-fed oxen	10
Ditto from the pasture	20
Sheep	100: with harts, roe-bucks, fallow-deer, and fat fowls.

The ^r cor, was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Sheep] ^s tson, comprehending both sheep and goats.

Harts] ^t meayal, the deer.

Roe-bucks] ^u tsebi, the gazal, antelope, or wild goat.

Fallow-deer] ^v yachmur, the buffalo. See the notes Deut. xii. 15. and xiv. 5.

Fatted fowl] ^w barburim *barburim* ^x ab-sim, I suppose, means all the wild fowls in season during each month. Michaelis derives ^y barburim *barburim*, from ^z bara *bara*, which, in Chaldee, Syriac, and Arabic, signifies a field, a desert; all that is without the cities and habitations of men: hence ^{aa} chayoth *chayoth bara*, wild beasts, Dan. ii. 38. ^{bb} tor *tor bar*, wild bull; and, therefore, *barburim* may signify creatures living in the fields, woods, and deserts, which are taken by hunting; and opposed to those which are domesticated; and, consequently, may include beasts as well as fowls. Many have translated the word capons; but, query, was any such thing known among the ancient Jews? Solomon's table, therefore, was

spread with all the necessaries and delicacies which the house or the field could afford.

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! *Vilalpandus* computes the number to be not less than forty-eight thousand six hundred; and *Calvisius* makes, by estimation from the consumption of food, fifty-four thousand! These must have included all his guards, each of whom received a ration from the king's stores.

Verse 25. *Every man under his vine*] They were no longer obliged to dwell in fortified cities for fear of their enemies; they spread themselves over all the country, which they every where cultivated; and had always the privilege of eating the fruits of their own labours. This is the meaning of the phrase.

Verse 26. *Solomon had forty thousand stalls of horses—and twelve thousand horsemen.*] In 2 Chron. ix. 25. instead of forty thousand stalls, we read four thousand; and even this number might be quite sufficient to hold horses for twelve thousand horsemen; for stalls and stables may be here synonymous. In chap. x. 26. it is said he had one thousand four hundred chariots, and twelve thousand horsemen: and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25. already quoted, instead of forty thousand stalls for horses, the Septuagint has τεσσαρες χιλιας ιππων, four thousand mares; and in this place the whole verse is omitted, both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book we have ^{cc} arbâ meah, four hundred, instead of the four thousand in Chronicles, and the forty thousand in the text. From this collation of parallel places, we may rest satisfied that there is a corruption in the numbers somewhere; and, as a sort of medium, we may take from the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.

Verse 28. *And dromedaries*] The word ^{dd} rakeesh, which we translate thus, is rendered beasts, or beasts of burden, by the Vulgate; mares, by the Syriac and Arabic; chariots, by the Septuagint; and race-horses, by the Chal-

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unto the place where the
officers were, every man ac-
cording to his charge.

29 ¶ And God gave Solo-
mon wisdom and understanding ex-
ceeding much, and largeness of heart,
even as the sand that is on the sea-
shore.

30 And Solomon's wisdom excelled
the wisdom of all the children of the
east country, and all the wisdom of
Egypt.

31 For he was wiser than all men:
than Ethan the Ezrahite, and Heman,
and Chalcol, and Darda, the sons of

o Ch. 3. 12. Eccles. 47. 14, 15, 16, 17.—p Gen. 25. 6.—r See
Acts 7. 22.—s Ch. 3. 12.—t 1 Chr. 15. 19. Psa. 89, title.—u See

dee. The original word seems to signify a very
swift kind of horse; and race, or post-horse, is
probably its true meaning. To communicate
with so many distant provinces Solomon had
need of many animals of this kind.

Verse 29. *God gave Solomon wisdom, &c.*
He gave him a capacious mind, and furnished
him with extraordinary assistance to culti-
vate it.

Even as the sand that is on the sea-shore
Lord Bacon observes on this:—"As the sand
on the sea-shore encloses a great body of waters,
so Solomon's mind contained an ocean of know-
ledge." This is a happy and correct illustra-
tion.

Verse 30. *The children of the east country*
That is, the Chaldeans, Persians, and Arabians;
who, with the Egyptians, were famed for wisdom
and knowledge through all the world.

Verse 31. *He was wiser than all men* He
was wiser than any of those who were most
celebrated in his time: among whom were
the four after-mentioned, viz. *Ethan, Heman,
Chalcol, and Darda*. Ethan was probably the
same as is mentioned in some of the Psalms,
particularly Psa. lxxxix. title; and among the
singers, in 1 Chron. vi. 42. There is a *Heman*
mentioned in the title to Psa. lxxxviii. In
1 Chron. ii. 6. we have all the four names; but
they are probably not the same persons, for
they are there said to be the sons of Zerah,
but he flourished long before Solomon's time.

Some suppose that *beney mahol* should
be rendered *masters of dancing, or music*; as
mahol signifies not only a dance or choir,
but also an instrument of music, of the pipe
kind. Perhaps a reference is here made to
Solomon's skill in music and poetry; as he is
compared to persons who appear to have been
eminent poets and musicians.

Verse 32. *He spake three thousand proverbs*
The Book of Proverbs, attributed to Solomon,
contains only about nine hundred, or nine hun-
dred and twenty-three distinct proverbs; and if
we grant, with some, that the first nine chapters
are not the work of Solomon, then all that can
be attributed to him is only about six hundred
and fifty.

Of all his one thousand and five songs, or
poems, we have only one, the Book of Canticles,

Mahol: and his fame was in
all nations round about.

32 v And he spake three
thousand proverbs: and his
songs were a thousand and five.

33 And he spake of trees, from the
cedar tree that is in Lebanon, even unto
the hyssop that springeth out of the
wall: he spake also of beasts, and of
fowl, and of creeping things, and of
fishes.

34 And there came of all people to
hear the wisdom of Solomon, from all
kings of the earth, which had heard of
his wisdom.

1 Chron. 2. 6. & 6. 33. & 15. 19. Psa. 88, title.—v Prov. 1. 1.
Eccles. 12. 9.—w Cant. 1. 1.—x Ch. 10. 1. 2 Chron. 9. 1, 23.

remaining; unless we include the cxxviith
Psalm, which in the title is said to be by or for
him, *Except the Lord build the house, &c.*;
though it appears more properly to be a Psalm
of direction, left him by his father David, rela-
tive to the building of the temple.

Verse 33. *He spake of trees—beasts—fowls
—creeping things, and of fishes.* This is a
complete system of natural history, as far as
relates to the animal and vegetable kingdom;
and the first intimation we have of any thing
of the kind: and Solomon was properly the
first natural historian in the world.

O how must the heart of Tournefort, Ray,
Linné, Buffon, Cuvier, Swammerdam, Bloesch,
and other naturalists, be wrung to know, that
these works of Solomon are all, and forever lost!
What lights should we have thrown on the
animal and vegetable kingdoms, had these
works been preserved! But the providence of
God has not thought fit to preserve them; and
succeeding naturalists are left to invent the
system which he probably left perfect. If
there be any remains of his wisdom, they must
be sought among the Orientals, among whom
his character is well known, and rates as high
as it does with either Jews or Christians. I
shall give some extracts from their works, rela-
tive to Solomon, when I come to consider his
character at the end of chapter xi.

Verse 34. *There came of all people to hear
the wisdom of Solomon* We learn from chap.
x. that the queen of Sheba was one of those
visitants; and perhaps the most remarkable, as
we have the particulars of her visit, but not of
the others.

It is astonishing that of a person so renowned
for wisdom, so little should be left to prove the
truth of a fact of which all the civilized nations
of the world have heard; and of which scarcely
any man has ever doubted! The people that
came from all kings of the earth were probably
ambassadors, who came to form and maintain
friendship between their sovereigns and the
Israelitish king. We cannot understand the
place as speaking of people who, either through
an idle or laudable curiosity, came to see and
converse with Solomon: to give free access to
such people would ill comport with the main-
tenance of his dignity.

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CHAPTER V.

Hiram, king of Tyre, sends to congratulate Solomon on his accession to the kingdom, 1. Solomon consults him on building a temple for the Lord, and requests his assistance, 4-6. Hiram is pleased, and specifies the assistance which he will afford, 7-9. He sends cedars and fir trees, 10. The return made by Solomon, 11. They form a league, 12. Solomon makes a levy of men in Israel to prepare wood and stones, 13-18.

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AND ^a Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: ^b For Hiram was ever a lover of David.

2 And ^c Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the LORD his God, ^d for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me ^e rest on every side, so that there is neither adversary nor evil occurrence.

5 ^f And, behold, I ^g purpose to build a house unto the name of the LORD my God, ^h as the LORD spake unto Da-

^a Ver. 10. & 18. 2 Chron. 2. 3. *Hiram*.—^b 2 Sam. 5. 11. 1 Chr. 14. 1. Amos 1. 9.—^c 2 Chr. 2. 3.—^d 1 Chr. 22. 8. & 28. 3.

NOTES ON CHAPTER V.

Verse 1. *Hiram king of Tyre*] It must have been at the beginning of Solomon's reign that these ambassadors were sent; and some suppose that the Hiram mentioned here is different from him who was the friend of David; but there seems no very solid reason for this supposition. As Hiram had intimate alliance with David, and built his palace, 2 Sam. v. 11. he wished to maintain the same good understanding with his son, of whose wisdom he had, no doubt, heard the most advantageous accounts; and he loved the son, because he always loved the father. *For Hiram was ever a lover of David.*

Verse 2. *Solomon sent to Hiram*] Made an interchange of ambassadors and friendly greetings. Josephus tells us that the correspondence between Hiram and Solomon was preserved in the archives of the Tyrians, even in his time. But this, like many other assertions of the same author, is worthy of little credit.

Verse 4. *There is neither adversary*] *אין שׂטן* *ein Satan*, there is no Satan, no opposer, nor any kind of evil; all is peace and quiet, both without and within. God has given me this quiet that I may build his temple. *Deus nobis hæc otia fecit.*

Verse 5. *A house unto the name of the Lord*] The name of God is God himself. I purpose to build a house to that infinite and eternal being, called *Jehovah*.

Verse 6. *Any that can skill to hew timber*] An obsolete and barbarous expression for, *any that know how to cut timber*. They had neither sawyers, carpenters, joiners, nor builders among them, equal to the Sidonians. Sidon was a part of the territories of Hiram, and its in-

vid my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me ⁱ cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt ^k appoint: for thou knowest that there is not any among us that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, say-

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^e Ch. 4. 24. 2 Chr. 22. 9.—^f 2 Chr. 2. 4.—^g Heb. *say*.—^h 2 Sam. 7. 13. 1 Chr. 17. 12. & 22. 10.—ⁱ 2 Chr. 2. 8, 10.—^k Heb. *say*.

habitants appear to have been the most expert workmen. It requires more skill to *fell* and prepare timber than is generally supposed. *Vitruvius* gives some rules relative to this, lib. ii. cap. 9. the sum of which is this:—1. Trees should be felled in autumn, or in the winter, and in the wane of the moon; for in this season the trees recover their vigour and solidity, which was dispersed among their leaves, and exhausted by their fruit, in spring and summer: they will then be free from a certain moisture, very apt to engender worms, and rot them; which in autumn and winter is consumed and dried up. 2. Trees should not be cut down at once; they should be cut carefully round, toward the pith, that the sap may drop down, and distil away; and thus left till thoroughly dry; and then cut down entirely. 3. When fully dried, a tree should not be exposed to the south sun, high winds, and rain; and should be smeared over with cow-dung to prevent its splitting. 4. It should never be drawn through the dew; but be removed in the afternoon. 5. It is not fit for floors, doors, or windows, till it has been felled three years. Perhaps these directions, attended to, would prevent the dry rot. And we see from them that there is considerable skill required to *hew timber*, and in this the Sidonians excelled. We do every thing in a hurry, and our building is good for nothing.

Verse 7. *Blessed be the LORD this day*] From this, and indeed from every part of Hiram's conduct, it is evident that he was a worshipper of the true God: unless, as was the case with many of the heathens, he supposed that every country had its own god, and every god his own country; and he thanked the God of Israel that he had given so wise a prince to govern

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I. Olymp. 238.

ing, I have¹ considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: ^m and I will convey them by sea in floats unto the place that thou shalt ^a appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, ^o in giving food for my household.

10 ¶ So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

11 ^p And Solomon gave Hiram twenty thousand ^r measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, ^s as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

¹ Heb. heard.—^m 2 Chr. 2. 16.—^a Heb. send.—^o See Ezra, 3. 7. Ezek. 27. 17. Acts 12. 20.—^p See 2 Chr. 2. 10.—^r Heb. cors.

those whom he considered his friends and allies: but the first opinion seems to be the most correct.

Verse 9. *Shall bring them down from Lebanon unto the sea.*] As the river *Adonis* was in the vicinity of the forest of Lebanon, and emptied itself into the Mediterranean sea, near *Biblos*, Hiram could transport the timbers all squared, and not only cut to scantling, but cut so as to occupy the place it was intended for in the building, without any farther need of axe or saw. It might readily be sent down the coast on rafts, and landed at *Joppa*, or *Jamnia*, just opposite to Jerusalem, at the distance of about twenty-five miles. See 2 Chron. ii. 16. The carriage could not be great, as the timber was all fitted for the building where it was hewn down. The materials had only to be put together when they arrived at Jerusalem. See ch. vi. 7.

Verse 11. *And Solomon gave Hiram, &c.*] The information in this verse, of the annual stipend paid to Hiram, is deficient; and must be supplied out of 2 Chron. ii. 10. Here *twenty thousand* measures of wheat, and *twenty* measures of pure oil, is all that is promised; there, *twenty thousand* measures of beaten wheat, *twenty thousand* measures of barley, *twenty thousand* baths of wine, and *twenty thousand* baths of oil is the stipulation; unless we suppose the first to be for Hiram's own family, the latter for his workmen. Instead of *twenty* measures of oil, the Syriac, Arabic, and Septuagint, have *twenty thousand* measures, as in Chronicles. In 2 Chron. instead of *cors* of oil, it is *baths*. The *bath* was a measure much less than the *cor*.

Verse 13. *The levy was thirty thousand men.*] We find, from the following verse, that only

13 ¶ And King Solomon raised a ^t levy out of all Israel; and the levy was thirty thousand men.

A. M. 2990.
B. C. 1014.
An. Exod. Isr.
477.
Anno ante
I. Olymp. 238.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and ^u Adoniram was over the levy.

15 ^v And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and ^w hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ^x stone-squarers; so they prepared timber and stones to build the house.

^a Ch. 3. 12.—^t Heb. tribute of men.—^u Ch. 4. 6.—^v Ch. 9. 21. 2 Chr. 2. 17, 18.—^w 1 Chr. 22. 2.—^x Or, *Giblites*: as Ezek. 27. 9.

ten thousand were employed at once, and those only for one month at a time: and having rested two months, they again resumed their labour. These were the persons over whom Adoniram was superintendent; and were all Israelites.

Verse 15. *Threescore and ten thousand that bare burdens*] These were all *strangers* or *prose-lytes*, dwelling among the Israelites; as we learn from the parallel place, 2 Chron. ii. 17, 18.

Verse 16. *Besides—three thousand and three hundred, which ruled over the people*] In the parallel place, 2 Chron. ii. 18. it is *three thousand six hundred*. The Septuagint has here the same number.

Verse 17. *Great stones*] Stones of very large dimensions.

Costly stones] Stones that cost much labour and time to cut them out of the rock.

Hewed stones] Every where squared and polished.

Verse 18. *And the stone-squarers*] Instead of *stone-squarers*, the margin very properly reads *Giblites*, הגבליים *ha-giblim*, and refers to Ezek. xxvii. 9. where we find the inhabitants of *Gebal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of mount Libanus, northward of Sidon, on the coast of the Mediterranean sea; famous for its wines; and now called *Gaeta*. Both Ptolemy and *Stephanus Byzantinus* speak of a town called *Gebala*, to the east of Tyre; but this was different from *Gebal* or *Biblos*. It seems more natural to understand this of a *people*, than of *stone-squarers*; though most of the versions have adopted this idea, which we follow in the text

CHAPTER VI.

In the four hundred and eightieth year from the Exodus, in the fourth year of Solomon's reign, and in the second month, he laid the foundations of the temple; the length *sixty cubits*, and the height *thirty cubits*; besides the porch, which was *twenty cubits* in length, and *ten cubits* in height, 1—3. A description of its different external parts, 4—10. God's promise to Solomon, 11—13. Description of its internal parts and contents, 14—36. Temple finished in the *eighth* month of the *eleventh* year of Solomon's reign; being *seven* years in building, 37, 38.

A. M. 2993.
B. C. 1011.
An. Exod. Isr.
480.

Anno ante
I. Olymp. 235.

AND ^a it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that ^b he ^c began to build the house of the LORD.

2 And ^d the house which King Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof *twenty cubits*, and the height thereof *thirty cubits*.

3 And the porch before the temple of the house, *twenty cubits was* the length thereof, according to the breadth of the

house; and *ten cubits was* the breadth thereof before the house.

4 ¶ And for the house he made ^e windows ^f of narrow lights.

5 ¶ And ^g against the wall of the house he built ^h chambers ⁱ round about, *against* the walls of the house round about, *both* of the temple ^k and of the oracle: and he made ^l chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without in the wall of the house he made ^m narrowed rests round about, that *the beams* should not

^a 2 Chron. 3. 1, 2.—^b Acts 7. 47.—^c Heb. *built*.—^d See Ezek. 41. 1, &c.—^e See Ezek. 40. 16. & 41. 16.—^f Or, windows broad within, and narrow without: or, skewed and

closed.—^g Or, upon, or, joining to.—^h See Ezek. 41. 6.—ⁱ Heb. floors.—^k Ver. 16, 19, 20, 21, 31.—^l Heb. ribs.—^m Heb. narrowings, or, rebatements

NOTES ON CHAPTER VI.

Verse 1. *In the four hundred and eightieth year*] The Septuagint has the four hundred and fortieth year. It need scarcely be noticed, that among chronologists there is a great difference of opinion concerning this epocha. Glycas, has 330 years; Melchior Canus, 590 years; Josephus, 592 years; Sulpicius Severus, 588; Clemens Alexandrinus, 576; Cedrenus, 672; Codomanus, 598; Vossius and Capellus, 580; Serarius, 680; Nicholas Abraham, 527; Mæstlinus, 592; Petavius and Valtherus, 520. Here are more than a dozen of different opinions; and after all, that in the common Hebrew text is as likely to be the true one as any of the others.

The month Zif] This answers to a part of our April and May; and was the second month of the sacred year, but the eighth month of the civil year. Before the time of Solomon, the Jews do not appear to have had any names for their months, but mentioned them in the order of their consecutive occurrence, first month, second month, third month, &c. In this chapter, we find Zif and Bul; and in ch. viii. ver. 2. we find another, Ethanim; and these are supposed to be borrowed from the Chaldeans; and, consequently, this book was written after the Babylonish captivity. Before this time, we find only the word Abib mentioned as the name of a month, Exod. xiii. 4. Whether there were any others at that time, or whether Abib were really intended as the name of a month, we cannot absolutely say. The present names of the Hebrew months are:—Tisri, (answering to a part of September and October,) Marchesvan, Cisleu, Thebet, Shebet, Adar, Nisan, Ijar, Sivan, Thammuz, Ab, and Elul.

Verse 2. *The length thereof was threescore cubits*] A cubit, according to Bishop Cumberland, is 21 inches, and 888 decimals, or 1 foot, 9 inches, and 888 decimals.

	Yds.	Ft.	Inch.
According to this, the length, 60 cubits, was	36	1	5 28
The breadth, 20 cubits, was	12	0	5 76
The height, 30 cubits, was	18	0	8 64

This constituted what was called the temple, or house, the house of God, &c. But, besides this, there were courts and colonnades, where the people might assemble to perform their devotions, and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in notes; and as there is a great variety of opinions concerning the temple, its structure, ornaments, &c. as mentioned in the books of Kings and Chronicles, in Ezekiel, and by Josephus; and as modern writers, such as Vilalpandus, Dr. Lightfoot, and Dr. Prideaux, professing to be guided by the same principles, have produced very different buildings; I think it best to hazard nothing on the subject, but give that description at the end of the chapter which Calmet with great pains and industry has collected: at the same time pledging myself to no particular form or appearance, as I find I cannot give any thing as the likeness of Solomon's temple, which I could say, either in honour or conscience, bears any affinity to it. For other particulars I must refer the reader to the three large vols. of Vilalpandus, Dr. Lightfoot's Works, and to the Connexions of Dr. Prideaux.

Verse 4. *Windows of narrow lights.*] The Vulgate says, fenestras obliquas, oblique windows:—but what sort of windows could such be? The Hebrew is חלונות שקופים חלונות shekuphim atumim; windows to look through, which shut. Probably latticed windows: windows through which a person within

A. M. 2993. be fastened in the walls of
B. C. 1011. the house.

An. Exod. Isr. 480. 7 And ⁿ the house, when
Anno ante I. Olymp. 235. it was in building, was built
of stone made ready before it was
brought thither: so that there was nei-
ther hammer, nor axe, nor any tool of
iron, heard in the house while it was
in building.

8 The door for the middle chamber
was in the right ^o side of the house:
and they went up with winding stairs
into the middle chamber, and out of the
middle into the third.

A. M. 3000. 9 ^p So he built the house,
B. C. 1004. and finished it; and covered
Ante I. Ol. 238. the house ^r with beams and
An. Archippi, boards of cedar.
Arch. Athen. perpet. 9.

10 And then he built chambers against
all the house, five cubits high: and they
rested on the house with timber of cedar.

11 ¶ And the word of the LORD came
to Solomon, saying,

12 Concerning this house which thou
art in building, ^s if thou wilt walk in my
statutes, and execute my judgments,
and keep all my commandments to
walk in them; then will I perform my
word with thee, ^t which I spake unto
David thy father:

13 And ^u I will dwell among the
children of Israel, and will not ^v for-
sake my people Israel.

ⁿ See Deut. 27. 5, 6. Ch. 5. 18.—^p Ver. 14. 38.—^o Or, the vault beams and the ceilings with cedar.
^q Ch. 2. 4. & 9. 4.—^r 2 Sam. 7. 13. 1 Chron. 22. 10.—^s Exod. 25. 8. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.—^t Deut. 31. 6.

could see well; but a person without, nothing.
Windows, says the Targum, *which were open within, and shut without*. Does he mean *windows with shutters*; or, are we to understand, with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our margin expresses.

Verse 7. *The house—was built of stone*] It appears that every stone was hewn and squared, and its place in the building ascertained, before it came to Jerusalem: the timbers were fitted in like manner. This greatly lessened the trouble and expense of carriage; on this account, that all was prepared at mount Lebanon, *There was neither hammer, axe, nor any tool of iron, heard in the building*: nothing except mallets to drive the tenons into the mortices, and drive in the pins to fasten them, was necessary; therefore, there was no noise. But why is this so particularly marked? Is it not because the temple was a type of the kingdom of God; and the souls of men are to be prepared here for that place of blessedness. *There*, there is no preaching, exhortations, repentance, tears, cries, nor prayers; the stones

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar; ^x both the floor of the house, and the walls of the ceiling: and he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the ^y most holy place.

17 And the house, that *is*, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with ^z knops and ^a open flowers: all was cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with ^b pure gold; and *so* covered the altar *which was of cedar*.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

^w Ver. 38.—^x Or, from the floor of the house unto the walls, &c. and so, Ver. 16.—^y Exod. 26. 33. Lev. 16. 2. Ch. 8. 6. 2 Chron. 3. 8. Ezek. 45. 3. Heb. 9. 3.—^z Or, gourds.—^a Heb. openings of flowers.—^b Heb. shut up.

must be all squared and fitted here for their place in the New Jerusalem; and being *living stones*, must be built up a holy temple for a habitation of God, through the Spirit.

Verse 9. *Covered the house with beams and boards of cedar*.] The Eastern custom is very different from ours: We *ceil* with plaster, and make our floors of wood: they make their floors of plaster, or painted tiles; and make their ceilings of wood. But it may not be improper to observe that, in ancient times, our buildings were somewhat similar: Westminster Hall is a proof of this.

Verse 11. *The word of the Lord came to Solomon*] Some think that this is the same revelation as that mentioned chap. xii. 2, &c. which took place after the dedication of the temple: but to me it appears different; it was a word to encourage him while building; to warn him against apostasy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.

Verse 15. *The walls of the ceiling*] See on ver. 9.

Verse 19. *The oracle he prepared*] See the

A. M. 2993
—3000.
B. C. 1011—
1004.
Anno ante I. Ol.
235—228.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar, that was by the oracle, he overlaid with gold.

23 ¶ And within the oracle^d he made two cherubim of^e olive^f tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubim were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubim within the inner house: and^g they^h stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of cherubim, and palm trees, andⁱ open flowers, within and without.

30 And the floor of the house he over-

^c Exod. 30. 1, 3, 6.—^d Exod. 37. 7, 8, 9. 2 Chron. 3. 10, 11, 12.—^e Or, oil.—^f Heb. trees of oil.—^g Exod. 25. 20. & 37. 9. 2 Chron. 5. 8.—^h Or, the cherubim stretched forth their wings.—ⁱ Heb. openings of flowers.

description of the temple at the end of this chapter.

Verse 22. *The whole house he overlaid with gold*] It is impossible to calculate this expense, or the quantity of gold employed in this sacred building.

Verse 26. *The height of the one cherub was ten cubits*] Concerning the cherubim, their form, &c. see my note on Exod. xxiv. 18. the height of each cherub was about eighteen feet and three inches.

Verse 36. *Three rows of hewed stone, and a row of cedar beams.*] Does not this intimate that there were three courses of stones; and then one course of timber, all through this wall? Three strata of stone, and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11.; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks, that to this mode of building the prophet al-

laid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive tree: the lintel and side posts were^k a fifth part of the wall.

32 The^l two doors also were of olive tree; and he carved upon them carvings of cherubim, and palm trees, and^m open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, ⁿa fourth part of the wall.

34 And the two doors were of fir tree: the^o two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubim, and palm trees, and open flowers: and covered them with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ ^pIn the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished^r throughout all the parts thereof, and according to all the fashion of it. So was he^s seven years in building it.

^k Or, five square.—^l Or, leaves of the door.—^m Heb. openings of flowers.—ⁿ Or, four square.—^o Ezek. 41. 23, 24, 25. ^p Ver. 1.—^r Or, with all the appurtenances thereof, and with all the ordinances thereof.—^s Compare ver. 1.

cludes, Hab. ii. 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed, that this was in the inner court; and, therefore, the timber was not exposed to the weather. The outward court does not appear to have been built stratum super stratum, of stone and wood.

Verse 38. *In the eleventh year—was the house finished*] It is rather strange that this house required seven years and about six months to put all the stones and the timbers in their places: for we have already seen, that they were all prepared before they came to Jerusalem: but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, &c. must have consumed a considerable time. The month *Bul*, answers to a part of our *October* and *November*; as *Zif*, in which it was begun, answers to a part of *April* and *May*.

The dedication did not take place till the following year, the twelfth of Solomon; because that then, according to Archbishop Ussher, the jubilee happened.

[So he was seven years in building of it.] Properly, seven years and six months: but the Scripture generally expresses things in round numbers.

Diana's temple, at Ephesus, was one of the seven wonders of the world. It is said that almost all Asia was employed in the building of it, for about two hundred years: but it was certainly more extensive than the temple at Jerusalem; for it may be justly questioned, notwithstanding the profusion of gold, silver, precious stones, &c. employed in the temple of Solomon, whether it cost any thing like the money expended on the temple of Diana.

Pliny informs us, *Hist. Nat. lib. xxxvi. cap. 12.* that, in order to build one of the pyramids in Egypt, no less than three hundred and sixty thousand men were employed for the space of twenty years. But neither was the temple any such work as this. We may also observe, that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself: it was never designed to be a place to worship in, but a place to worship at. There God was known to have a peculiar residence; and before him the tribes came, and the priests were a sort of mediators between him and the people. In short, the temple was to the Jews in the promised land, what the tabernacle was to the Hebrews in the wilderness; the place where God's honour dwelt, and whither the people flocked to pay their adoration.

"Solomon laid the foundation of the temple in the year of the world 2992, before Christ 1008, before the vulgar era 1012; and it was finished in the year of the world 3000, and dedicated in 3001, before Christ 999, before the vulgar era 1003, (1 Kings viii. 2 Chron. v. vii. viii.) The place that was pitched on for erecting this magnificent structure was on the side of mount Sion, called Moriah. Its entrance, or frontispiece, stood toward the east; and the most holy, or most retired part, was toward the west. The author of the First Book of Kings, and of the Second of Chronicles, has chiefly made it his business to describe the temple, properly so called; that is, the sanctuary, the sanctum, and the apartments belonging to them; as also the vessels, the implements, and the ornaments of the temple; without giving any description almost of the courts and open areas, which, however, made a principal part of the grandeur of this august edifice.

"But Ezekiel has supplied this defect, by the exact plan he has delineated of these necessary parts. Indeed, it must be owned, that the temple, as described by Ezekiel, was never restored after the captivity of Babylon, according to the model and the mensuration that this prophet has given of it. But, as the measures he sets down for the sanctum and the sanctuary are, within a small matter, the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple; it is to be supposed that the description he gives us of the temple of Jerusalem is the same as that of the temple of Solomon.

"The ground-plot upon which the temple was built, was a square of six hundred cubits,

or twenty-five thousand royal feet, (Ezek. xiv.) This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. This wall was a square of five hundred cubits. The court of Israel was a hundred cubits in square; and was encompassed all round with magnificent galleries, supported by two or three rows of pillars. It had four gates of entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries that were all round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south; and they went to it by an ascent of eight steps. Before, and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, of twelve cubits square, according to Ezekiel, xliii. 12, 13. or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

"Beyond this, and to the west of the altar of burnt-offerings, was the temple, properly so called; that is to say, the sanctuary, the sanctum, and the porch of entrance. The porch was twenty cubits wide, and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide, and twenty deep. There stood the golden candlestick, the table of show-bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high priest entered here but once a year, and none but himself was allowed to enter. Solomon had embellished the inside of this holy place with palm trees in relief, and cherubim of wood, covered with plates of gold; and, in general, the whole sanctuary was adorned, and, as it were, overlaid with plates of gold.

"Round the sanctum and sanctuary were three stories of chambers, to the number of thirty-three. Ezekiel makes them but four cubits wide; but the First Book of Kings, vi. 5. allows five cubits to the first story, six to the second, and seven to the third.

"Since the consecration or dedication of the temple by Solomon, in the year of the world 3001, this edifice has suffered many revolutions, which it is proper to take notice of here.

"In the year of the world 3033, before Christ 967, before the vulgar era 971, Shishach, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple, 1 Kings xiv. 2 Chron. xii.

"In 3146, Joash, king of Judah, got silver together, to go upon the repairs of the temple;

they began to work upon it in earnest in 3148, before Christ 852, before the vulgar era, 856. 1 Kings xii. 4, 5. and 2 Chron. xxiv. 7, 8, 9, &c.

"Ahaz, king of Judah, having called to his assistance *Tilgath-pilneser*, king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches, to give away to this strange king: (2 Chron. xxviii. 21, 22, &c. in the year of the world 3264, before Christ 736, before the vulgar era 740;) and not contented with this, he profaned this holy place, by setting up there an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made, 2 Kings xvi. 10, 11, 12, &c. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from their pedestals, and the king's throne, or oratory, which was of brass. These he took away to prevent their being carried away by the king of Assyria. Nor did he stop here; but carried his wickedness so far as to sacrifice to strange gods, and to erect profane altars in all the corners of the streets of Jerusalem, 2 Chron. xxviii. 24, 25. He pillaged the temple of the Lord, broke the sacred vessels, and, lastly, shut up the house of God. This happened in the year of the world 3264, before Christ 736, before the vulgar era 740, to his death, which happened in 3278, before Christ 722, before the vulgar era 726.

"*Hezekiah*, the son and successor of Ahaz, opened again, and repaired the gates of the temple, which his father had shut up and robbed of their ornaments. (2 Chron. xxix. 3, 4, &c. in the year of the world 3278, before Christ 722, before the vulgar era 726.) He restored the worship of the Lord, and the sacrifices, and made new sacred vessels in the place of those that Ahaz had destroyed. But in the fourteenth year of his reign, (2 Kings xviii. 15, 16. in the year of the world 3291, before Christ 709, before the vulgar era 713,) Sennacherib, king of Assyria, coming with an army into the land of Judah, *Hezekiah* was forced to take all the riches of the temple, and even the plates of gold that he himself had put upon the gates of the temple, and give them to the king of Assyria. But when Sennacherib was gone back into his own country, there is no doubt that Hezekiah restored all these things to their first condition.

"*Manasseh*, son and successor of Hezekiah, profaned the temple of the Lord, by setting up altars to all the hosts of heaven, even in the courts of the house of the Lord, (2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7. in the year of the world 3306, and the following years.) He set up idols there, and worshipped them. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him away beyond the Euphrates. (2 Chron. xxxiii. 11, 12. &c. in the year of the world 3328, before Christ 672, before the vulgar era 676.) There he acknowledged and repented of his sins; and being sent back to his own dominions, he redressed the profanations he had made of the temple of the Lord, by taking away the idols, destroying the profane altars, and restoring the altar of burnt-offerings, upon which he offered his sacrifices.

"*Josiah*, king of Judah, laboured with all his might in repairing the edifices of the temple, 2 Kings xxii. 4, 5, 6, &c. 2 Chron. 8, 9, 10. in

the year of the world 3380, before Christ, 620, before the vulgar era 624,) which had been either neglected or demolished by the kings of Judah, his predecessors. He also commanded the priests and Levites to replace the ark of the Lord in the sanctuary, in its appointed place; and ordered that it should not any more be removed from place to place, as it had been during the reign of the wicked kings, his predecessors, 2 Chron. xxxv. 3.

"Nebuchadnezzar took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god, at Babylon, under the reign of Jehoiakim, king of Judah, (2 Chron. xxxvi. 6, 7. in the year of the world 3398, before Christ 702, before the vulgar era 706.) He also carried away others under the reign of Jehoniah; 2 Chron. xxxvi. 10. in the year of the world 3405, before Christ 595, before the vulgar era 599. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah, in the year of the world 3416, before Christ 584, before the vulgar era 588. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.

"The temple continued buried in its ruins for the space of fifty-two years, till the first year of Cyrus, at Babylon, in the year of the world 3468, before Christ 532, before the vulgar era 536. Then Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord, Ezra i. 1, 2, 3, &c. The following year they laid the foundation of the second temple; but they had hardly been at work upon it one year, when either Cyrus or his officers, being gained over by the enemies of the Jews, forbade them to go on with their work, (Ezra iv. 5. in the year of the world 3470, before Christ 530, before the vulgar era 534.) After the death of Cyrus and Cambyes, they were again forbid by the Magian, who reigned after Cambyes, and whom the Scripture calls by the name of Artaxerxes, Ezra iv. 7, 17, 18. (in the year of the world 3483, before Christ 517, before the vulgar era 521.) Lastly, these prohibitions being superseded, under the reign of Darius, son of Hystaspes, (Ezra v. 1. vi. 1, 14. Hag. i. 1. &c.; in the year of the world 3485, before Christ 515, before the vulgar era 519,) the temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, before the vulgar era 515, twenty years after the return from the captivity.

"This temple was profaned by order of *Antiochus Epiphanes*, in the year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of *Jupiter Olympus* was set up upon the altar. It continued in this condition for three years; then Judas Maccabeus purified it, and restored the sacrifice and the worship of the Lord, in the year of the world 3840, before Christ 160, before the vulgar era 164. 1 Mac. iv. 36.

"*Herod* the Great undertook to rebuild the whole temple of Jerusalem anew, in the eighteenth year of his reign, and in the year of the world 3986, (*Joseph. Antiq. lib. xv. c. 14.*) He began to lay the foundation of it in the year of the world 3987, forty-six years before the first passover of Jesus Christ, as the Jews observe to him, by saying, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* John ii. 20. This is

not saying that *Herod* had employed six and forty years in building it; for *Josephus* assures us, that he finished it in nine years and a half, (*Joseph. Antiq. lib. xv. c. 14.*) But, after the time of this prince, they all continued to make some new addition to it; and the same *Josephus* tells us, that they went on working upon it, even to the beginning of the *Jewish war. Joseph. Antiq. lib. xx. c. 8.*

"This temple, built by *Herod*, did not subsist more than seventy-seven years, being destroyed in the year of the world 4073, of Christ 73, of the vulgar era 70. It was begun by *Herod*, 3987, finished in 3996, burnt and destroyed by the *Romans* in 4073.

"This temple of *Herod* was very different from that of *Solomon*, and from that which was rebuilt by *Zerubbabel*, after the captivity. This is the description that *Josephus* has left us of it, who himself had seen it:

"The temple, properly so called, was built sixty cubits high, and as many broad; but there were two sides of front, like two arms, or shoulders, which advanced twenty cubits on each side, which gave in the whole front a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight in height, and twelve in width. *Joseph. de Bell. lib. vi. p. 917.*

"The front of this magnificent building resembled that of a royal palace. The two extremes of each face were lower than the middle, which middle was so exalted, that those who were over against the temple, or that approached toward it, at a distance, might see it, though they were many furlongs from it. The gates were almost of the same height as the temple; and on the top of the gates were veils, or tapestry, of several colours, embellished with purple flowers. On the two sides of the doors were two pillars, the cornices of which

were adorned with the branches of a golden vine, which hung down with their grapes and clusters; and were so well imitated, that art did not at all yield to nature. *Herod* made very large and very high galleries about the temple, which were suitable to the magnificence of the rest of the building, and exceeded in beauty and sumptuousness all of the kind that had been seen before.

"The temple was built upon a very irregular mountain; and at first there was hardly place enough on the top of it for the site of the temple and altar. The rest of it was steep and sloping, (*Joseph. de Bell. lib. vi. pag. 915. exord. Antiq. lib. 15. c. 14.*) But when King *Solomon* built it, he raised a wall toward the east, to support the earth on that side; and after this side was filled up, he then built one of the porticoes, or galleries. At that time this face only was cased with stone; but, in succeeding times, the people endeavouring to enlarge this space, and the top of the mountain being much extended, they broke down the wall which was on the north side, and enclosed another space as large as that which the whole circumference of the temple contained at first. So that at last, against all hope and expectation, this work was carried so far, that the whole mountain was surrounded by a treble wall. But, for the completing of this great work, whole ages were no more than sufficient; and all the sacred treasures were applied to this use, that the devotion of the people had brought to the temple from all the provinces of the world. In some places these walls were above three hundred cubits high; and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to be able to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces." Thus far *Calmet* and *Josephus*.

CHAPTER VII.

Solomon builds his own house, and completes it in thirteen years. 1. He builds another, called the house of the forest of Lebanon; and a house for Pharaoh's daughter, 2—12. He brings Hiram, a coppersmith, out of Tyre, who makes much curious work for the temple, 13—20. He makes the two pillars, Jachin and Boaz, 21, 22. The molten sea, and the twelve oxen that bare it, 23—26. And ten brazen bases, and the ten lavers, with pots, shovels, and basins, all of which he cast in the plain of Jordan, 27—43. The brass too great to be weighed; and the vessels of the temple were all of pure gold, 47—50. *Solomon* brings into the house the silver and gold which his father had dedicated, 51.

A. M. 3000
—3013.
B. C. 1004—991.
Anno ante
I. Olymp. 228
—215.

BUT *Solomon* was building his own house a thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

^a Ch. 9. 10. 2 Ch. 8. 1. — ^b Heb. ribs. — ^c Heb. sight against

NOTES ON CHAPTER VII.

Verse 1. *Building his own house*] This house is said to have been situated in Jerusalem; and probably was, what some call it, his winter's residence. It is called the king's house, chap. ix. 10.

Verse 2. *The house of the forest of Lebanon*]

A. M. 3000
—3013.
B. C. 1004—991.
Anno ante
I. Olymp. 228
—215.

3 And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square, with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars;

sight. — ^a Or, spaces and pillars were square in prospect.

It was not built in Lebanon, but is thought to have been on mount Sion. And why it was called the house of the forest of Lebanon, does not appear: probably it was because it was built almost entirely of materials brought from that place. See the following verses.

A. M. 3000
—3013.
B. C. 1004-991.
Anno ante
1. Olymp. 228
—215.

the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the other pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

8 And his house where he dwelt had another court within the porch, *which* was of the like work. Solomon made also a house for Pharaoh's daughter, *whom* he had taken to wife, like unto this porch.

9 All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 And King Solomon sent and fetched Hiram out of Tyre.

14 He *was* a widow's son of the tribe of Naphtali, and his father *was*

^e Or, according to them.—^f Or, according to them.—^g Heb. from floor to floor.—^h Ch. 3. 1. 2 Chron. 8. 11.—ⁱ John 10. 23. Acts 3. 11.—^k 2 Chron. 4. 11, Hiram: See Ver. 40.—^l 2 Chr. 2. 14.—^m Heb. the son of a widow woman.

Verse 7. *A porch for the throne*] One porch appears to have been devoted to the purpose of administering judgment, which Solomon did in person.

Verse 8. *A house for Pharaoh's daughter*] This appears to have been a third house: probably the whole three made but one building; and were in the same place, but distinguished from each other; the first as Solomon's palace; the second as a house of judgment, a court-house; the third, the haram, or apartments for the women.

Verse 13. *Solomon sent and fetched Hiram out of Tyre.*] This was not the Tyrian king, mentioned before; but a very intelligent copiersmith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In 2 Chron. ii. 14. this woman is said to be of the daughters of Dan; but here of the tribe of

a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name there-

^a 2 Chron 4. 16.—^b Exod. 31. 3. & 36. 1.—^c Heb. fashioned. ^d 2 Kings 25. 17. 2 Chron. 3. 15. & 4. 12. Jer. 52. 21.—^e See 2 Chron. 3. 16. & 4. 13. Jer. 52. 23.—^f 2 Chron. 3. 17.—^g Ch. 6. 3.

Naphtali. The king of Tyre, who gives the account as we have it in Chronicles, might have made the mistake, and confounded the two tribes: or, she might have been of *Naphtali* by her father, and of *Dan* by her mother; and so be indifferently called of the tribe of *Naphtali*, or of the daughters of *Dan*. This appears to be the best solution of the difficulty. The versions and MSS. give no help here.

Verse 15. *He cast two pillars—eighteen cubits high*] That is, nearly thirty feet, in English measure.

A line of twelve cubits] In circumference. We should find it difficult, even now, to procure a founder who could cast such massive pillars, whether solid or hollow.

Verse 21. *The right pillar—Jachin*] That is, he shall establish. *The left pillar—Boaz*, that is, in strength. These were, no doubt,

A. M. 3000
—3013.
B. C. 1004-991.
Anno ante
I. Olymp. 228
—215.

of ^v Jachin: and he set up the left pillar, and called the name thereof ^w Boaz.

22 And upon the top of the pillars *was* lily-work: so *was* the work of the pillars finished.

23 ¶ And he made ^x a molten sea, ten cubits ^y from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, ^z compassing the sea round about: the knops *were* cast in two rows, when it *was* cast.

25 It stood upon ^a twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* a handbreadth thick, and the brim thereof *was* wrought like the brim of a cup, with the flowers of lilies: it contained ^b two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubim: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters; under the laver *were* undersetters molten, at the side of every addition.

^v That is, *He shall establish.*—^w That is, *In it is strength.*
^x 2 Kings 25. 13. 2 Chron. 4. 2. Jer. 52. 17.—^y Heb. *from his brim to his brim.*—^z 2 Chron. 4. 3.

emblematical; for, notwithstanding their names, they seem to have supported no part of the building.

Verse 27. *He made ten bases*] That is, pedestals, for the ten lavers to rest on.

Verse 33. *Then made he ten lavers*] These were set on the ten bases or pedestals, and were to hold water for the use of the priests in their sacred office; particularly to wash the victims that were to be offered as a burnt-offering, as

A. M. 3000
—3013.
B. C. 1004-991.
Anno ante
I. Olymp. 228
—215.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round after the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* ^c joined to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel; their axletrees, and their naves, and their feloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: and the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the ^d proportion of every one, and additions round about.

37 After this manner he made the ten bases; all of them had one casting, one measure, and one size.

38 ¶ Then ^e made he ten lavers of brass: one laver contained forty baths: and every laver *was* four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right ^f side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And ^g Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made King Solomon

^a 2 Chron. 4. 4, 5. Jer. 52. 20.—^b See 2 Chron. 4. 5.—^c Heb. *in the base.*—^d Heb. *nakedness.*—^e 2 Chron. 4. 6.—^f Heb. *shoulder.*—^g Heb. *Hiram*: See ver. 13.

we learn from 2 Chron. iv. 6.; but the brazen sea was for the priests to wash in. The whole was a building of vast art, labour, and expense.

Verse 40. *So Hiram made an end*] It is truly surprising that, in so short a time, one artist could design and execute works of such magnitude, taste, and variety, howsoever numerous his assistants might be. The mere building of the house was a matter of little difficulty, in comparison of these internal works

A. M. 3030
—3013.
B. C. 1015-991.
Anno ante
I. Olymp. 228
—215.

for the house of the LORD :
41 The two pillars, and the
two bowls of the chapiters
that were on the top of the
two pillars; and the two ^b networks, to
cover the two bowls of the chapiters
which were upon the top of the pillars;

42 And four hundred pomegranates
for the two networks, even two rows of
pomegranates for one network, to cover
the two bowls of the chapiters, that
were ⁱ upon the pillars;

43 And the ten bases, and ten lavers
on the bases;

44 And one sea, and twelve oxen under
the sea;

45 ^k And the pots; and the shovels,
and the basins: and all these vessels,
which Hiram made to King Solomon
for the house of the LORD, were of
^l bright brass.

46 ^m In the plain of Jordan did the
king cast them; ⁿ in the clay ground
between ^o Succoth and ^p Zarthan.

47 And Solomon left all the vessels un-
weighed, ^r because they were exceed-

^h Ver. 17, 18.—ⁱ Heb. upon the face of the pillars.—^k Exod.
27. 3. 2 Chron. 4. 16.—^l Heb. made bright, or, scoured.
^m 2 Chron. 4. 17.—ⁿ Heb. in the thickness of the ground.
^o Gen. 33. 17.—^p Josh. 3. 16.

Verse 46. Cast them; ^{in the clay ground}
In this place he found that particular kind of
clay that was proper for his purpose. Some
suppose that the place where Hiram had his
foundry was on the other side, some on this side
of Jordan. Calmet supposes, that it was near
to Bethshan.

Verse 51. Solomon brought in the things] It
has been a question whether Solomon, in the
structure of the temple, used any of the gold
and silver which David had provided? And
here it seems answered in the negative; for,
after the house was finished, with all its utensils
and ornaments, with its immense profusion of
gold, it is here said that Solomon brought in the
silver, and the gold, and the vessels which David

ing many: neither was the
weight of the brass ^s found
out.

48 ^t And Solomon made
all the vessels that pertained unto the
house of the LORD: ^u the altar of gold,
and ^v the table of gold, whereupon
^v the show-bread was.

49 And the candlesticks of pure gold,
five on the right side, and five on the
left, before the oracle, with the flowers,
and the lamps, and the tongs of gold.

50 And the bowls, and the snuffers,
and the basins, and the spoons, and
the ^w censers of pure gold: and the
hinges of gold, both for the doors of the
inner house, the most holy place, and
for the doors of the house, to wit, of the
temple.

51 So was ended all the work that
King Solomon made for the house of
the LORD. And Solomon brought in
the ^x things ^y which David his father
had dedicated; ^z even the silver, and the
gold, and the vessels, did he put among
the treasures of the house of the LORD.

^r Heb. for the exceeding multitude.—^s Heb. searched. 1 Chr.
22. 14.—^t Exod. 37. 25, &c.—^u Exod. 37. 10, &c.—^v Exod. 25.
30. Lev. 24. 5-8.—^w Heb. ash pans.—^x Heb. holy things of
David.—^y 2 Sam. 8. 11. 2 Chron. 5. 1.

his father had dedicated. It appears, therefore,
that Solomon had employed four years to make
preparation for the work before it was begun.
During the whole time of the building, he was,
no doubt, still appropriating a part of the public
revenue for this purpose; and the provision
made by his father he placed among the trea-
sures of the house: but the temple was truly
Solomon's, as he had provided all its materials,
and borne all its expense.

As the temple was built, in some measure, on
the model of the tabernacle, and dedicated to
the same use, I wish to refer the reader to the
description of the former, in Exod. xxv—xxvii.,
and xxxv—xxxix.; and the notes there.

CHAPTER VIII.

Solomon assembles the elders of Israel, and brings up the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account, a vast number of sheep and oxen are sacrificed, 1—8. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, 9. The cloud of God's glory fills the house, 10, 11. Solomon blesses the people, 12—21. His dedicatory prayer, 22—53. Afterward he blesses and exhorts the people, 54—61. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep, 62, 63. He allows the middle of the court for offerings; as the brazen altar, which was before the Lord was too little, 64. He holds the Feast of the Dedication for seven days; and, for other seven days, the Feast of Tabernacles; and, on the eighth day, blesses the people, and sends them away joyful, 65, 66.

A. M. 3000.
B. C. 1004.
Ante I. Ol. 228.
An. Archippi,
Arch. Athen.
perpet. 9.

THEN ^a Solomon as-
sembled the elders of
Israel, and all the heads of
the tribes, the ^b chief of the

fathers of the children of Is-
rael, unto King Solomon in
Jerusalem, ^c that they might
bring up the ark of the cove-

A. M. 3000.
B. C. 1004.
Ante I. Ol. 228.
An. Archippi,
Arch. Athen.
perpet. 9.

^a 2 Chron. 5. 2, &c.—^b Heb. princes.

NOTES ON CHAPTER VIII.

Verse 1. Then Solomon assembled] It has
already been observed, that Solomon deferred

the dedication of the temple to the following
year after it was finished; because that year,
according to Archbishop Ussher, was a jubilee.

A. M. 3000.
B. C. 1004.
Ante I. Ol. 223.
An. Archippi.
Arch. Athen.
perpet. 9.

nant of the LORD^d out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto King Solomon at the^e feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came,^f and the priests took up the ark.

4 And they brought up the ark of the LORD,^g and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark,^h sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priestsⁱ brought in the ark of the covenant of the LORD unto^k his place, into the oracle of the house, to the most holy place, even^l under the wings of the cherubim.

7 For the cherubim spread forth their

^d 2 Sam. 5. 7. 9. & 6. 12. 16.—^e Lev. 23. 34. 2 Chron. 7. 8. ^f Numb. 4. 15. Deut. 31. 9. Josh. 3. 3. 6. 1 Chron. 15. 14, 15. ^g Ch. 3. 4. 2 Chron. 1. 3.—^h 2 Sam. 6. 13.—ⁱ 2 Sam. 6. 17. ^k Exod. 26. 33, 34. Ch. 6. 19.—^l Ch. 6. 27.—^m Exod. 25. 14,

“This,” he observes, “was the *ninth* jubilee, opening the fourth *millenary* of the world, or, A. M. 3001; wherein Solomon, with great magnificence, celebrated the dedication of the temple seven days, and the feast of tabernacles other seven days; and the celebrity of the eighth day of tabernacles being finished, upon the twenty-third day of the seventh month the people were dismissed every man to his home. The eighth day of the seventh month, viz. the thirtieth of our October, being *Friday*, was the first of the seven days of dedication; the *tenth* day, Saturday, November 1, was the fast of expiation, or atonement, held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The fifteenth day, *Friday*, November 6, was the feast of tabernacles; the twenty-second, of our November 13, being also *Friday*, was the feast of tabernacles, which was always very solemnly kept, 2 Chron. vii. 9. Lev. xxiii. 36. John vii. 37; and the day following, November 14, being our *Saturday*, when the sabbath was ended, the people returned home.

“In the *thirteenth* year after the temple was built, Solomon made an end also of building his own house; having spent full twenty years upon both of them: seven and a half upon the temple; and thirteen, or twelve and a half, upon his own.” *Ussher's Annals*, sub. A. M. 3001.

Verse 2. *At the feast in the month Ethanim*] The feast of tabernacles; which was celebrated in the seventh month of what is called the Ecclesiastical year.

Verse 4. *They brought up—the tabernacle*] It is generally agreed that there were now two tabernacles; one at Gibeon, and the other in

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two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they^m drew out the staves, that theⁿ ends of the staves were seen out in the^o holy place before the oracle, and they were not seen without: and there they are unto this day.

9^p *There was nothing in the ark* save the two tables of stone, which Moses^q put there at Horeb, when^r the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy place, that the cloud^v filled the house of the LORD,

11 So that the priests could not stand to minister, because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell

15.—ⁿ Heb. *heads*.—^o Or, *ark*: as 2 Chron. 5. 9.—^p Exod. 25. 21. Deut. 10. 2.—^q Deut. 10. 5. Heb. 9. 4.—^r Exod. 40. 20. ^t Or, *where*.—^u Exod. 34. 27, 28. Deut. 4. 13. Ver. 21.—^v Exod. 40. 34, 35. 2 Chron. 5. 13, 14. & 7. 2.—^w 2 Chron. 6. 1, &c.

the city of David; which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time is not well known; some think both were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

Verse 8. *And there they are unto this day.*] This proves that the book was written before the destruction of the first temple; but how long before we cannot tell.

Verse 9. *Save the two tables of stone*] See my notes on Heb. ix. 4.

Verse 10. *When the priests were come out*] That is, after having carried the ark into the holy of holies; before any sacred service had yet commenced.

Verse 11. *The glory of the LORD had filled the house*] The cloud, the symbol of the divine glory and presence, appears to have filled not only the holy of holies, but the whole temple, court and all; and became evident to the people: and, by this, Solomon knew that God had honoured the place with his presence, and taken it for his habitation in reference to the people of Israel.

Verse 12. *The LORD said—he would dwell*] It was under the appearance of a cloud that God showed himself present with Israel in the wilderness, see Exod. xiv. 19, 20. And at the dedication of the tabernacle in the wilderness God manifested himself in the same way that he did here, at the dedication of the temple: see Exod. xvi. 10.

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24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, 'There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But *will God indeed dwell on the earth? Behold, the heaven, and

heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ^atoward ^bthis place.

30 ^cAnd hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ^dtoward this place: and hear thou in heaven

¹ Ch. 2. 4. ² Sam. 7. 12, 16.—^u Heb. *There shall not be cut off unto thee a man from my sight.*—^v Heb. *only if.*—^w 2 Sam. 7. 25.—^x 2 Chron. 2. 6. Isa. 66. 1. Jer. 23. 24. Acts 7. 49. &

thence; while, humbly kneeling on their knees, they seemed to acknowledge at once their dependence and unworthiness. On this subject I have spoken elsewhere. In the Scriptures we meet with several examples of the kind: *Hear my voice—when I lift up my hands toward thy holy oracle*, *Psa. xxviii. 2. LIFT UP YOUR HANDS in the sanctuary, and bless the Lord*, *Psa. cxxxiv. 2. Let my prayer be set forth—and the lifting up of my hands as the evening sacrifice*, *Psa. cxli. 2. And see 1 Tim. ii. 8, &c.* In heathen writers, examples are not less frequent:

*Sustulit exutas vinculis ad sidera palmas
Vos aeterni ignes et non violabitis nestrum
Testor nomen ait. Virg. Æn. lib. ii. v. 153.*

*Ye lamps of heaven, he said, and lifted high
His hands, now free; thou venerable sky,
Inviolable powers!*

And that they kneeled down when supplicating, I have also proved. Of this also the Scriptures afford abundant evidence; as do also the heathen writers. I need add but one word:

*Et genibus pronus, supplex, similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.
Ovid. Met. lib. iii. f. 3. v. 240.*

Indeed, so universal were these forms in praying, that one of the heathens has said, "All men, in praying, lift up their hands to heaven."

Verse 24. *Who hast kept with thy servant David*] This is in reference to 2 Sam. vii. 13. where God promises to David that Solomon shall build a house for the name of the Lord. The temple being now completed, this promise was literally fulfilled.

Verse 27. *But will God indeed dwell on the earth*] This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur, of the Divine Being; but especially at his condescension to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question—How can such a God dwell in such a place, and with such creatures?

17. 24.—^y 2 Cor. 12. 2.—^z Deut. 12. 11.—^a Dan. 6. 10.—^b Or, in this place.—^c 2 Chron. 20. 9. Neh. 1. 6.—^d Or, in this place.

Behold, the heaven] The words are all in the plural number in the Hebrew: השמים והשמש והירח *hashshamayim, u-shemey hashshamayim*; "the heavens, and the heavens of heavens." What do these words imply? That there are systems, and systems of systems, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and graduated order which we find to prevail in what we call our solar system; which, probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus. When God, his manifold wisdom, his creative energy, and that space which is unlimited, are considered, it is no hyperbole to say, that, although the earth has been created nearly six thousand years ago, suns, the centres of systems, may have been created at so immense a distance that their light has not yet reached our earth, though travelling at the rate of one hundred and ninety thousand miles every second; or upwards of a million times swifter than the motion of a cannon ball! This may be said to be inconceivable; but what is even all this to the vast immensity of space! Had God created a system like ours in every six days since the foundation of the world, and kept the seventh as a sabbath, and though there might have been by this time [A. M. 5823, *ineunte*, A. D. 1819, *ineunte*,] three hundred and three thousand five hundred and seventy-five mundane systems, they would occupy but a speck in the inconceivable immensity of space. Reader, all this, and millions more, is demonstrably possible; and, if so, what must God be—*illud inexpressibile, quo i-n-h-a-b-i-t-e-t-h-e-t-e-r-n-i-t-y*!

Verse 29. *My name shall be there*] I will there show forth my power and my glory, by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

Verse 30. *Toward this place*] Both tabernacle and temple were types of our Lord Jesus.

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thy dwelling-place; and when thou hearest, forgive. 31 ¶ If any man trespass against his neighbour, * and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32 Then hear thou in heaven, and do, and judge thy servants, * condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ^k in this house :

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which

thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou ^m teach them ⁿ the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their ^p cities; whatsoever plague, whatsoever sickness *there be*;

¹ Lev. 26. 19. Deut. 28. 23.—^m Psa. 25. 4. & 27. 11. & 94. 12. & 143. 8.—ⁿ 1 Sam. 12. 23.—^o Lev. 26. 16, 25, 26. Deut. 28. 21, 22, 27, 38, 42, 52. 2 Chron. 20. 9.—^p Or, jurisdiction.

Verse 35. *When the heaven is shut up, and there is no rain*] The **THIRD** case: When, because of their sin, and ceasing to walk in the good way in which they should have walked, God refuses to send the early and latter rain, so that the appointed weeks of harvest come in vain, as there is no crop: then, if they pray, confess their sin, &c. hear thou in heaven, and forgive, &c.

Verse 37. *If there be in the land famine—pestilence*] The **FOURTH** case includes several kinds of evils: 1. *Famine*; a scarcity, or total want of bread, necessarily springing from the preceding cause, *drought*. 2. *Pestilence*; any general and contagious disease. 3. *Blasting*; any thing by which the crops are injured, so that the ear is never matured; but, instead of wholesome grain, a *black offensive dust*. 4. *Mildew*; any thing that vitiates, or corrodes the texture of the stalk, destroys the flowers and blossoms, or causes the young shaped fruits to fall off their stems. 5. *Locust*; a well-known curse in the East, a species of grasshopper, that multiplies by millions, and covers the face of the earth for many miles square, destroying every green thing; leaving neither herb nor grass upon the earth, nor leaf, nor bark upon the trees. 6. *Caterpillar*; the locust in its young or *nympha* state. The former refers to locusts, brought by winds from other countries, and settling on the land; the latter to the young locusts bred in the land. 7. *An enemy*, having attacked their defended cities, the keys and barriers of the land. 8. Any other kind of *plague*; that which affects the surface of the body; blotch, blain, leprosy, ophthalmia, &c.: or *sickness*, whatever impaired the strength, affected the intestines, disturbed or destroyed their natural functions. All such cases were to be brought before the Lord, the persons having a deep sense of the wickedness which induced God thus to afflict, or permit them to be afflicted; for only those who know

^c Heb. and he require an oath of him. Lev. 5. 1.—^f Exod. 22. 11.—^g Deut. 25. 1.—^h Lev. 26. 17. Deut. 28. 25.—ⁱ Lev. 26. 39, 40. Neh. 1. 9.—^k Or, toward.

or of God manifested in the flesh; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled to a hearing, must go to God through him. The human nature of Christ is the temple in which dwell all the fulness of the Godhead bodily; therefore, with propriety, all prayer must be offered to God through him. "If they pray toward this place, hear thou in heaven, thy dwelling-place; and when thou hearest, forgive." This appears to me to be the true sense and doctrine of this verse.

Verse 31. *If any man trespass against his neighbour*] Solomon puts here seven cases, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray toward that holy place; and, with a feeling heart, make earnest supplication.

The **FIRST** case is one of *doubtfulness*; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken; but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

Verse 33. *When thy people Israel be smitten down, &c.*] The **SECOND** case: When their enemies make inroads upon them, and defeat them in battle, and lead them into captivity, because God, being displeased with their transgressions, has delivered them up: then, if they shall turn again, confess the name of God, which they had, in effect denied, by either neglecting his worship, or becoming idolatrous; and pray and make supplication. Then, says Solomon, *hear thou in heaven—and bring them again into the land which thou gavest unto their fathers.*

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33 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, *even* thou only, ^r knowest the hearts of all the children of men ;)

40 ^s That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake ;

42 (For they shall hear of thy great name, and of thy ^t strong hand, and of thy stretched-out arm :) when he shall come and pray toward this house :

43 Hear thou in heaven thy dwelling-

^r 1 Sam. 16. 7. 1 Chron. 28. 9. Psa. 11. 4. Jer. 17. 10. Acts 1. 24.—^s Psa. 130. 4.—^t Deut. 3. 24.—^u 1 Sam. 17. 46. 2 Kings 19. 19. Psa. 67. 2.—^v Psa. 102. 15.—^w Heb. *thy name is called upon this house.*

the *plague of their own hearts*, ver. 38 ; the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

Verse 41. *Moreover, concerning a stranger*] The FIFTH case relates to *heathens* coming from other countries, with the design to become proselytes to the true religion ; that they might be received, blessed, and protected, as the true Israelites : that the name of Jehovah might be known over the face of the earth.

Verse 44. *If thy people go out to battle*] The SIXTH case refers to wars undertaken by divine appointment : *whithersoever thou shalt send them* ; for in no other wars could they expect the blessing and concurrence of the Lord ; in none other could the God of truth and justice maintain *their cause*. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation : nor can there be any ; for the Son of man is come not to destroy men's lives, but to save them. Except mere *defensive* war, all others are diabolic ; and, *query*, were there no *provocations*, would there be any *attacks*, and consequently any need of *defensive* wars ?

Verse 46. *If they sin against thee*] This SEVENTH case must refer to some general defection from truth ; to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High ; as for it, they are here stated to be *delivered into the hands of their enemies*, and *carried away captive*, which was the general punishment for idolatry ; and what is called, ver. 47. *acting perversely, and committing wickedness*.

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place, and do according to all that the stranger calleth to thee for : ^u that all people of the earth may know thy name, to ^v fear thee, as *do* thy people Israel ; and that they may know that ^w this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD ^x toward the city which thou hast chosen, and *toward* the house that I have built for thy name :

45 Then hear thou in heaven their prayer and their supplication, and maintain their ^y cause.

46 If they sin against thee, (^z for *there* is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives ^a unto the land of the enemy, far or near ;

47 ^b Yet if they shall ^c bethink themselves in the land whither they were

^x Heb. *the way of the city*.—^y Or, *right*.—^z 2 Chron. 6. 36. Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8, 10. ^a Lev. 26. 34, 44. Deut. 28. 36, 64.—^b Lev. 26. 40.—^c Heb. *bring back to their heart*.

In ver 46. we read, *If they sin against thee, for there is no man that sinneth not*. On this verse we may observe, that the second clause, as it is here translated, renders the *supposition*, in the first clause, entirely nugatory ; for, if there be *no man that sinneth not*, it is useless to say, *if they sin* : but this contradiction is taken away by reference to the original, כִּי יִשְׁחָטוּ לָךְ *ki yechetau lak*, which should be translated *if they shall sin against thee* : or, *should they sin against thee*, אֲשֶׁר לֹא יִחָטֵא כִּי אָדָם *asher lo yecheta ; ki ein Adam* *asher lo yecheta* ; "For there is no man that may not sin :"^r i. e. there is no man *impeccable*, none *infallible* ; none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original ; for, even in the 31st verse of this chapter, they have translated יִשְׁחָטוּ *ki yecheta*, *if a man trespass* ; which certainly implies he *might* or *might not* do it : and in this way, they have translated the same word, *if a soul sin*, in Lev. v. 1. vi. 2. 1 Sam. ii. 25. 2 Chron. vi. 22., and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kāl*.

This text has been a wonderful strong-hold for all who believe that there is no redemption from sin in this life ; that no man can live without committing sin ; and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine, it only speaks of the *possibility* of every man sinning ; and this must be true of a state of *probation*. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is

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carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, ^d saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so ^e return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and ^f pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name :

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ^g cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and ^h give them compassion before them who carried them captive, that they may have compassion on them :

51 For ⁱ they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, ^k from the midst of the furnace of iron :

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, ^l as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out

^d Neh. 1. 6. Psa. 106. 6. Dan. 9. 5.—^e Jer. 29. 12, 13, 14.
^f Dan. 6. 10.—^g Or, *right*.—^h Ezra 7. 6. Psa. 106. 46.—ⁱ Deut. 9. 29. Neh. 1. 10.—^k Deut. 4. 20. Jer. 11. 4.—^l Exod. 19. 5. Deut. 9. 26, 29. & 14. 2.—^m 2 Sam. 6. 18.

flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are *unavoidable*.

Verse 50. *And give them compassion before them who carried them captive*] He does not pray that they may be delivered out of that captivity; but, that their enemies may use them well; and that they might, as formerly, be kept a separate and distinct people.

Verse 55. *He stood, and blessed all the con-*

of Egypt, O LORD God.

54 [†] And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, ^m and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised : ⁿ there hath not ^o failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers : ^p let him not leave us, nor forsake us ;

58 That he may ^r incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel ^s at all times, as the matter shall require :

60 ^t That all the people of the earth may know that ^u the LORD is God, and that there is none else.

61 Let your ^v heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

ⁿ Deut. 12. 10. Josh. 21. 45. & 23. 14.—^o Heb. *fallen*.
^p Deut. 31. 6. Josh. 1. 5.—^q Psa. 119. 36.—^r Heb. *the thing of a day in his day*.—^s Josh. 4. 24. 1 Sam. 17. 46. 2 Kings 19. 19.
^t Deut. 4. 35, 39.—^u Ch. 11. 4. & 15. 3, 14. 2 Kings 20. 3.

gregation] This blessing is contained in the 57th and 58th verses.

Verse 59. *And let these my words*] This, and the following verse, is a sort of supplement to the prayer, which ended ver. 53; but there is an important addition to this prayer in the parallel place, 2 Chron. vi. 41, 42. "Now therefore arise, O LORD God, into thy resting-place, thou and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant."

Verse 61. *Let your heart therefore be perfect*] Be sincere in your faith; be irreproachable in your conduct.

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62 ¶ And ^w the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 ^x The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because ^v the brazen altar that was

^w 2 Chron. 7. 4, &c.—^x 2 Chron. 7. 7.—^y 2 Chron. 4. 1
^z Ver. 2. Lev. 23. 34.—^a Numb. 34. 8. Josh. 13. 5. Judges

Verse 63. *Two and twenty thousand oxen*] This was the whole amount of the victims that had been offered during the fourteen days; i. e. the seven days of the dedication, and the seven days of the feast of tabernacles. In what way could they dispose of the blood of so many victims?

Verse 64. *Did the king hallow the middle of the court*] The great altar of burnt-offerings was not sufficient for the number of sacrifices which were then made; therefore, the middle of the court was set apart, and an altar erected there for the same purpose.

Verse 65. *From—Hamath unto the river of Egypt*] Supposed to be Antioch of Syria—to

before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held ^a a feast, and all Israel with him, a great congregation, from ^a the entering in of Hamath unto the river of Egypt, before the LORD our God, ^c seven days and seven days, even fourteen days.

66 ^d On the eighth day he sent the people away: and they ^e blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

3. 3. 2 Kings 14. 25.—^b Gen. 15. 18. Numb. 34. 5.—^c 2 Chron. 7. 8.—^d 2 Chron. 7. 9, 10.—^e Or, thanked.

the Rhinocorura; the former being on the north, the latter on the south; i. e. from one extremity of the land to the other.

Verse 66. *They blessed the king*] Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country, and their king. How happy must these people have been; and how prosperous, had their king continued to walk uprightly before God. But, alas! the king fell, and the nation followed his example.

CHAPTER IX.

The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments, 1—5. But if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them, 6—9. Solomon, having finished the temple and the king's house, about which he was employed twenty years; and, having received assistance from Hiram, king of Tyre, he gave him in return twenty cities in Galilee, with which he was not pleased, 10—14. Solomon's levies, buildings, and the persons employed, 15—23. Pharaoh's daughter comes to the city of David, 24. He sacrifices thrice a year at the temple, 25. Solomon's navy; and the gold they brought from Ophir, 26—28.

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B. C. 991.
Ante I. OI. 215.
An. Thersippi,
Arch. Athen.
perpet. 3.

AND ^a it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and ^c all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, ^d as he had appeared unto him at Gibeon.

3 And the LORD said unto him, ^e I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou

^a 2 Chron. 7. 11, &c.—^b Ch. 7. 1.—^c 2 Chron. 8. 6.—^d Ch. 3. 5.—^e 2 Kings 20. 5. Psa. 10. 17.—^f Ch. 8. 29.—^g Deut. 11. 12.

NOTES ON CHAPTER IX.

Verse 2. *The Lord appeared to Solomon*] The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that he had accepted his service, and

hast built, ^f to put my name there for ever; ^g and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt ^h walk before me, ⁱ as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever. ^k as I promised to David thy father, saying,

^a Gen. 17. 1.—^b Ch. 11. 4, 6, 38, & 14. 8. & 15. 5.—^c 2 Sam. 7. 12, 16. Ch. 2. 4. & 6. 12. 1 Chron. 22. 10. Psa. 132. 12.

had taken that house for his dwelling-place; and would continue it, and him, and his descendants, upon the throne of Israel, for ever, provided they served him with an upright heart: but, on the contrary, if they forsook

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There shall not fail thee a man upon the throne of Israel.

6 ¹ But if ye shall at all turn from following me, ye or your children, and will not keep my commandments, and my statutes, which I have set before you, but go and serve other gods, and worship them;

7 ^m Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed ^a for my name, will I cast out of my sight; ^a and Israel shall be a proverb and a by-word among all people:

8 And ^p at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

¹ 2 Sam. 7. 14. 2 Chron. 7. 19, 20. Ps. 89. 30, &c.—^m Deut. 4. 26. 2 Kings 17. 23. & 25. 21.—^a Jer. 7. 14.—^p Deut. 28. 37. Ps. 44. 14.—^p 2 Chron. 7. 21.—^r Deut. 29. 24, 25, 26. Jer. 22. 8, 9.—^s Ch. 6. 37, 38. & 7. 1. 2 Chron. 8. 1.

him, he would abandon both them and his temple.

Verse 7. *A proverb and a by-word among all people*] And so they are to the present: the unbelieving Jews; the stubborn, stiff-necked Jews; are words still in common use. They forsook the Lord, rejected his Christ, and are cast off, their temple destroyed, and they scattered over the face of the earth.

Verse 10. *At the end of twenty years*] He employed seven years and a half in building the temple, and twelve years and a half in building the king's house; see 1 Kings vii. 1. 2 Chron. viii. 1.

Verse 11. *Solomon gave Hiram twenty cities*] It is very likely that Solomon did not give those cities to Hiram, so that they should be annexed to his Tyrian dominions; but rather gave him the produce of them till the money was paid which he had advanced to Solomon for his buildings. It appears, however, that either Hiram did not accept them, or that, having received the produce till he was paid, he then restored them to Solomon; for, in the parallel place, 2 Chron. viii. 2, it is said, *The cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.* Some think that they were heathen cities, which Solomon had conquered; and, therefore, had a right to give them, if he pleased, as they were not any part of the land given by promise to the Israelites.

Verse 13. *Called them the land of Cabul*

10 [†] And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,*) that then King Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they ^u pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? ^v And he called them the land of ^w Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 [†] And this is the reason of ^x the levy which King Solomon raised; for to build the house of the LORD, and his own house, and ^y Millo, and the wall of Jerusalem, and ^z Hazor, and ^a Megiddo, and ^b Gezer.

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[†] 2 Chron. 8. 2.—^u Heb. *were not right in his eyes.*—^v Josh. 19. 27.—^w That is, *displeasing, or, dirty.*—^x Ch. 5. 13.—^y Ver. 24. 2 Sam. 5. 9.—^z Josh. 19. 36.—^a Josh. 17. 11.—^b Josh. 16. 10. Judg. 1. 29.

Whether this epithet was given to this land by Hiram, as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. That there was a country of this name in the promised land, in the time of Joshua, is evident enough, from Josh. xix. 27. as it was one part of the boundary of the tribe of Asher: hence some interpret the word *border*, or *boundary*; and so the *Septuagint* understood it, for they have translated the Hebrew word *opon*, which signifies the same. The margin gives another meaning.

Verse 14. *Sixscore talents of gold*] This was the sum which Hiram had lent; and, in order to pay this, he laid a tax upon his people, as we afterward learn. The whole is very darkly expressed.

Verse 15. *This is the reason of the levy*] That is, in order to pay Hiram the sixscore talents of gold which he had borrowed from him, Hiram not being willing to take the Galilean cities mentioned above, or having taken them, soon restored them again, he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from chap. xii. 1-4. where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter.

And Millo] This is supposed to have been a deep valley between mount Sion and what was called the city of Jebus, which Solomon filled up, and it was built on; and became a

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16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land; whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

c Josh. 16. 10.—d Josh. 16. 3. & 21. 22. 2 Chr. 8. 5.—e Josh. 19. 44. 2 Chron. 8. 4, 6, &c.—f Ch. 4. 26.—g Heb. the desire of Solomon which he desired.—h Ver. 1.—i 2 Chron. 8. 7, &c. k Judg. 1. 31, 27, 29, & 3. 1.—l Josh. 15. 63. & 17. 12.—m Judg. 1. 28.—n See Gen. 9. 25, 26. Ezra 2. 55, 58. Neh. 7. 57. &

sort of fortified place, and a place for public assemblies. See *Calmet*.

Verse 16. *Pharaoh—had gone up and taken Gezer*. This city Joshua had taken from the Canaanites, Josh. x. 33. and xii. 12. and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities: but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law Pharaoh, king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.

Verse 18. *And Tadmor in the wilderness*. This is almost universally allowed to be the same with the celebrated *Palmyra*, the ruins of which remain to the present day, and give us the highest idea of Solomon's splendour and magnificence. *Palmyra* stood upon a fertile plain, surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by Messrs. *Davokes* and *Wood*; of which they give fine representations. They are also well described in the ancient part of the *Universal History*, vol. i. p. 367—70. The description concludes thus: "The world never saw a more glorious city; the pride, it is likely, of ancient times, and the reproach of our own. A city not more remarkable for the state of her buildings and unwontedness of her situation, than for the extraordinary personages who once flourished there; among whom the renowned *Zenobia*, and the incomparable *Longinus*, must for ever be remembered with admiration and regret."

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22 But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

26 And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge

11. 3.—o Lev. 25. 39.—p See 2 Chron. 8. 10.—q Ch. 3. 1. 2 Chron. 8. 11.—r Ch. 7. 8.—s 2 Sam. 5. 9. Ch. 11. 27. 2 Chr. 32. 5.—t 2 Chron. 8. 12, 13, 16.—u Heb. upon it.—v 2 Chron. 8. 17, 18.—x Numb. 33. 35. Deut. 2. 8. Ch. 22. 48.—y Heb. lip.—z Ch. 10. 11.

Verse 19. *And all the cities of store*. Though, by the multitude and splendour of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, howsoever plentiful silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.

Verse 21. *A tribute of bond-service*. He made them do the most laborious part of the public works, the *Israelites* being generally exempt. When *Sesostris*, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt: but did not employ one *Egyptian* in the work; having builded the whole by the hands of the *captives* which he had taken in his wars. Hence he caused this inscription to be placed upon each temple:—

Οὐδὲς ἑλληνιστὴς εἰς αὐτὰ μικοχθῆκε.

No native has laboured in these.

Diodor. Sic. Bibl. l. i. c. 56.

It appears that Solomon might, with propriety, have placed a similar inscription on most of his works.

Verse 25. *Three times in a year did Solomon offer*. These three times were—1. The *Passover*—2. *Pentecost*—3. The *feast of Tabernacles*.

Verse 26. *A navy of ships*. Literally *אני אני*, "a ship;" but in the parallel place, 2 Chron. viii. 17. it is said that Hiram sent him *אניו*, *anioth*, "ships;" but it does not appear that Solomon, in this case, built more than one

A. M. 2969 of the sea, with the servants
—3029. of Solomon.
B. C. 1015-975. 28 And they came to
Anno ante
I. Olymp. 239
—199. a Ophir, and fetched from

a Job.

ship, and this was manned principally by the Tyrians.

Verse 23. *And they came to Ophir*] No man knows certainly, to this day, where this *Ophir* was situated. There were two places of this name; one somewhere in India, beyond the Ganges; and another in Arabia, near the country of the Sabæans, mentioned by Job, chap. xxii. 24. *Then shalt thou lay up gold as dust*; and the gold of *Ophir* as the stones of the brook. And chap. xxviii. 16. *It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire*. Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the Ophir of the Bible; which, it seems, was so situated as to require a voyage of three years long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii. c. 4. p. 354, &c. He endeavours to prove that *Ezion-geber* is situated on the Elanitic branch of the Arabian gulf, or Red sea. 2. That *Tharshish* is

thence gold, four hundred and twenty talents, and brought it to King Solomon.

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22. 24.

Moka; near to Melinda, in the Indian ocean, in about three degrees south latitude. 3. That *Ophir* lies somewhere in the land of *Sofala*, or in the vicinity of the *Zambese* river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance, from the remotest antiquity. And he proves—4. That no vessel could perform this voyage in less than three years, because of the *Monsoons*; that more time need not be employed; and that this is the precise time mentioned 1 Kings x. 22. 5. That this is the country of the queen of *Sheba*, or *Sabia*, or *Azeba*, who, on her visit to Solomon, brought him one hundred and twenty talents of gold; and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c. are the natural productions of this country. To illustrate and prove his positions, he has given a map on a large scale, “showing the tract of Solomon’s fleet in their three years’ voyage from the Elanitic gulf to Ophir and Tharshish;” to which, and his description, I must refer the reader.

CHAPTER X.

The queen of Sheba visits Solomon, and brings rich presents; and tries him by hard questions, which he readily solves, 1-3. She expresses great surprise at his wisdom, his buildings, his court, &c.; and praises God for placing him on the Jewish throne, 4-9. She gives him rich presents, 10. What the navy of Hiram brought from Ophir, 11, 12. The queen of Sheba returns, 13. Solomon’s annual revenue, 14, 15. He makes two hundred targets, and three hundred shields of gold, 16, 17. His magnificent ivory throne, 18-20. His drinking vessels all of gold, 21. What the navy of Tharshish brought every three years to Solomon, 22. His great riches, numerous chariots, and horsemen, 23-27. He brings chariots and horses out of Egypt, 28, 29.

A. M. 3014.
B. C. 990.
Anno I. Ol. 214.
An. Thersippi,
Arch. Athen.
perpet. 4.
AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

a 2 Chron. 9. 1, &c. Matt. 12. 42. Luke 11. 31.

NOTES ON CHAPTER X.

Verse 1. *When the queen of Sheba heard*] As our Lord calls her *queen of the south*, Matt. xii. 42. it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the south. She is called *Balkis* by the Arabians; but by the Abyssinians *Maqueda*. See the account at the end of this chapter.

With hard questions.] *בְּחִידוֹת* *bechidoth*; *עֲשֵׂי פְּאֻזִּים*, *Septuagint*, with riddles. *With parables and riddles*, says the *Arabic*. Those who contend that she was queen of the Sabæans, a people of Arabia Felix, toward the southern extremity of the Red sea, find several proofs of their opinion—1. That the Sabæans abounded in riches and spices.

India mittit ebur; molles sua thura Sabæi.
“India furnishes ivory; and the effeminate Sabæans their frankincense.” *Virg. Geor. i. v. 57.*

And again—

Divisa arboribus patria. Sola India nigram Fert eburnum; solis est turea virga Sabæis.
Geor. ii. v. 116.

All sorts of trees their several countries know:
Black ebon only will in India grow;
And odorous frankincense on the Sabæan bough.

Dryden.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; when she was come to Solomon, she communed

A. M. 3014.
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b See Judg 14. 12. Prov. 1. 6.

*Ubi templum illi contumque Sabæo,
Thure calent aræ.
Where to her fame a hundred altars rise,
And pour Sabæan odours to the skies.*

PLINY, *Hist. Nat. lib. xii. c. 17.* observes, *Non alia ligna genera in usu sunt quam odorata; cibosque Sabæi coquunt thuris ligno; alii myrrhæ.*

“The Sabæans use odorous wood only; and even use the incense tree, and myrrh, to cook their victuals.”

2. All ancient authors speak not only of their *odoriferous woods*, but of their *rich gold and silver mines*, and of their *precious stones*. See *Pliny*, *Hist. Nat. lib. xxxvii. c. 6, &c.*

3. It is also well known that the Sabæans had *queens* for their sovereigns, and not *kings*. So *Claudian*, in *Entrop. lib. i.*

*Medis, lenibusque Sabæis
Imperat hic sexus, Reginarumque sub armis
Barbarie pars magna jacet.*

By this is meant, says Mr. Bruce, the country between the Tropic and mountains of Abyssinia, the country of shepherds; from *berber*, a shepherd. And he contends that these Sabæans were a distinct people from the *Æthio-*

A. M. 3014. with him of all that was in
B. C. 990. her heart.

Ante I. Ol. 214. 3 And Solomon told her
An. Theriippi. all her questions: there
Arch. Athen. was not any thing hid from the king,
perpet. 4. which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand con-

tinually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 ¶ And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And King Solomon gave unto the queen of Sheba all her desire, what-

^c Heb. words.—^d Heb. standing.—^e Or, butlers.—^f 1 Chr. 26. 16.—^g Heb. word.—^h Or, sayings.—ⁱ Heb. thou hast added wisdom and goodness to the fame.—^k Prov. 8. 34.—^l Ch. 5. 7.

pians and the Arabs; and that SABA was a distinct state.

Verse 3. *Solomon told her all her questions*] Riddles, problems, fables, apologies, &c. formed the principal part of the wisdom of the East: indeed, they use and delight in them to the present day. See the case of Samson and his friends, Judges xiv. 12, 14. and the notes there.

Verse 4. *Had seen all Solomon's wisdom*] By the answers which he gave to her subtle questions.

And the house that he had built] Most probably his own house.

Verse 5. *The meat of his table*] The immense supply of all kinds of food, daily necessary for the many thousands which were fed at and from his table. See chap. iv. 22, 23. and the notes there.

And the sitting of his servants] The various orders and distinctions of his officers.

The attendance of his ministers] See the account of these, and their attendance, chap. iv. 1, &c.

And their apparel] The peculiarity of their robes, and their splendour and costliness.

And his cup-bearers] The original מַשְׁקֵי מַשְׁכֵּי, may as well be applied to his beverage, or to his drinking utensils, as to his cup-bearers.

And his ascent by which he went up] It seems very strange that the steps to the temple should be such a separate matter of astonishment. The original is וַתֵּרָא אֶת־עֵלָהּ בַּיָּמָהּ, which all the versions have translated, *And the holocausts which he offered in the house of the Lord*. The Vulgate, Septuagint, Chaldee, Syriac, and

^m 2 Sam. 8. 15. Psa. 72. 2. Prov. 8. 15.—ⁿ Psa. 72. 10, 15. ^o Ch. 9. 27.—^p 2 Chr. 2. 8. & 9. 10, 11, *almug trees*.—^q 2 Chr. 9. 11.—^r Or, rails.—^s Heb. a prop.—^t 2 Chron. 9. 10.

Arabic, all express this sense: so does the German translation of Luther; from which, in this place, we have most pitifully departed: *Und seine brand opfer die er in dem house des Herrn opferte*; "And his burnt-offering which he offered in the house of the Lord."

There was no more spirit in her.] She was overpowered with astonishment; she fainted. I have seen precisely the same effect produced: a lady, who was herself an artist, viewing some, exquisitely finished oriental paintings, was so struck with astonishment, that she twice nearly fainted; and was obliged to leave the room. What happened to the queen of Sheba is a natural, and not an uncommon effect, which will be produced in a delicate, sensible mind, at the sight of rare and extraordinary productions of art.

Of the profusion of Solomon's sacrifices we have already had proof, chap. viii. 63. and ix. 25.

Verse 8. *Happy are thy men*] All these are very natural expressions from a person in her state of mind.

Verse 10. *A hundred and twenty talents of gold*] The worth of these one hundred and twenty talents of gold, according to Mr. Reynolds, is equal to 843,905*l.* 10*s.* 4*d.* of our British sterling. But the spices and precious stones, might have been yet of more value. After this verse the 13th should be read, which is here most evidently misplaced; and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Verse 13. *All her desire, whatsoever she*

A. M. 3014.
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soever she asked, besides that which Solomon gave her ^v of his royal bounty. So she turned and went to her own country, she and her servants.

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B. C. 1015-975.
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—199.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of

gold.

15 Besides that he had of the merchantmen, and of the traffic of the spice-merchants, and ^w of all the kings of Arabia, and of the ^x governors of the country.

16 ¶ And King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made ^y three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the ^z house of the forest of Lebanon.

^v Heb. according to the hand of King Solomon.—^w 2 Chr. 9. 24. Psa. 72. 10.—^x Or, captains.—^y Ch. 14. 26.—^z Ch. 7. 2.—^a 2 Chron. 9. 17, &c.

asked] Some imagine she desired progeny from the wise king of Israel; and all the traditions concerning her state that she had a son by Solomon, called *Menilek*, who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion. See at the end of the chapter.

Verse 11. *Great plenty of almug trees*] In the parallel place, 2 Chron. ix. 10, 11. these are called *almug* trees, the *mem* and the *gimel* being transposed: probably the latter is the most correct orthography. What the *almug* trees were, we do not exactly know. The *Vulgate* calls it *ligna thyina*, the *thya* or *lignum-vitæ* wood; and Mr. Parkhurst thinks that the original *אלגומים* *algumim*, comes from *אל* *al*, not, and *גם* *gem*, to fill; because the *lignum-vitæ* is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The *Septuagint* translate it *ξύλα πυκνόν*, pine timber; the *Syriac* *ܕܐܡܘܓܐ* *amug* *kaisé* *dakisotho*, probably cypress, wood; or what the translators render *ligna brasitica*. The *Arabic* translates coloured wood; and subjoins a paraphrase, for that wood was by nature painted with various colours. Perhaps the *Arabic* comes nearest the truth; wood shaded of different colours, such as the rose wood, and such like, which are brought to us from various parts of the East Indies. The whole passage, as it stands in the *Arabic*, is this: "And the ships of Hiram brought gold from the land of Hind, (India); and they carried also much coloured wood, (but this wood is naturally painted of various colours), and very precious jewels. And Solomon put some of that same painted wood which was brought to him, in the house of the Lord, and in his own house; and

18. ¶ ^a Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

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19 The throne had six steps, and the top of the throne was round ^b behind: and there were ^c stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not ^d the like made in any kingdom.

21 ¶ ^e And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; ^f none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of ^g Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ^h ivory, and apes, and peacocks.

^b Heb. on the hinder part thereof.—^c Heb. bands.—^d Heb. so.—^e 2 Chron. 9. 20, &c.—^f Or, there was no silver in them.—^g Gen. 10. 4. 2 Chron. 20. 36.—^h Or, elephant's teeth.

with it he adorned them." And for inlaying and veneering nothing can be finer than this wood.

Verse 14. *The weight of gold—was six hundred threescore and six talents*] This would amount, in our money, to 4,683,675*l.* 12*s.* 8½*d.* sterling. This seems to be what he got annually of bullion; but, independently of this, he had tribute of all the kings of Arabia, duties from merchantmen, and the traffic of spice-merchants. See ver. 25.

Verse 16. *Solomon made two hundred targets of beaten gold*] I have already conjectured that the *תב* *tsinnah*, might resemble the Highland targe, or target, with a dagger projecting from the umbo, or centre.

Verse 17. He made three hundred shields] The *מגן* *magen*, was a large shield, by which the whole body was protected.

Mr. Reynolds computes that the two hundred targets, on each of which was employed three hundred shekels of gold, were worth 28,131*l.* 16*s.* 9½*d.*

And the three hundred shields, in forming each of which three pounds of gold were employed, were worth 210,976*l.* 7*s.* 7*d.*

Verse 19. *The throne was round behind; and there were stays on either side*] This description seems to indicate that this throne was in the form of one of our ancient round-topped, two-armed chairs. This throne, or chair of state, was raised on a platform, the ascent to which consisted of six steps. What we call stays is in the Hebrew *יָדוֹת* *yadoth*, hands; which serves to confirm the conjecture above.

Verse 22. *A navy of Tharshish.*] For probable conjectures concerning this place, and the three years' voyage, see at the end of this and the preceding chapter.

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23 So ¹ King Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth ^b sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon ^m gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots,

ⁱ Ch. 3. 12, 13. & 4. 30.—^k Heb. *sought the face of*.—^l Ch. 4. 25. 2 Chron. 1. 14. & 9. 25.—^m Deut. 17. 16.—ⁿ 2 Chron. 1. 15-17.—^o Heb. *gave*.

[*Apes*] כֹּפִיִּם *kophim*; probably a species of monkey rather than ape.

Verse 23. *Solomon exceeded all the kings of the earth for riches*.] Mr. Reynolds, stating the income of Solomon at about four times as much as his father left him, hence reckons that he had, each YEAR, 142,242,034*l.* 9*s.* 7*d.*; each WEEK, 2,735,423*l.* 14*s.* 9½*d.*; and, each DAY, 390,770*l.* 16*s.* 4½*d.*; taking each day, week, and year, one with another.

Verse 25. *They brought every man his present*.] This means *tribute*; and it shows us of what sort that tribute was—viz. *vessels of gold and silver*, probably *ingots*; *garments of very rich stuffs*; *armour*, for little of this kind was ever made in Judea; *spices*, which doubtless sold well in that country; *horses*, which were very rare; and *mules*, the most necessary animal for all the purposes of life.

Verse 26. *He had a thousand and four hundred chariots*.] See the note on chap. iv. 26.

Verse 27. *Made silver—as stones*.] He de-stroyed its value by making it so exceedingly plenty.

[*As the sycamore trees*.] He planted many cedars, and doubtless had much cedar wood imported; so that it became as common as the *sycamore* trees, which appear to have grown there in great abundance. This is considered to be a tree that partakes of the nature of the *fig tree*, and of the *mulberry*. Of the former it has the *fruit*, and of the latter the *leaves*: that is, the fruit has a considerable resemblance to the fig, and the leaf to that of the *mulberry tree*; hence its name *sycamore*, from the Greek *συκα*, a fig, and *μορεα*, a mulberry tree.

Verse 28. *Horses brought out of Egypt*.] It is thought that the first people who used horses in war were the Egyptians; and it is well known that the nations who knew the use of this creature in battle, had greatly the advantage of those who did not. God had absolutely prohibited horses to be imported or used; but, in many things, Solomon paid little attention to the divine command.

[*And linen yarn*.] The original word מִקְוֶה *mikveh*, is hard to be understood, if it be not indeed a corruption.

and with the king at Jerusalem.

27 ¶ And the king ^o made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

28 ^p And ^r Solomon had horses brought out of Egypt, and ^s linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out ^u by their means.

^p Deut. 17. 16. 2 Chron. 1. 16. & 9. 28.—^r Heb. *And the going forth of the horses which was Solomon's*.—^s Ezek. 27. 7.—^t Josh. 1. 4. 2 Kings 7. 6.—^u Heb. *by their hand*.

The versions are all puzzled with it: the *Vulgate* and *Septuagint* make it a proper name, "And Solomon had horses brought out of Egypt, and from Coa, or Tekoa." Some think it signifies a tribute: thus Bochart: "They brought horses to Solomon out of Egypt; and, as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it; taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that מִקְוֶה signifies the *string or cord* by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought *droves* of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14. says, that מִקְוֶה *mikveh*, signifies a collection, or drove of horses; or, what the Germans call *stutte*, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egyptians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be corrupt; and that, for מִקְוֶה *mikveh*, we should read מֶרְכָּבָה *merchubah*, chariots: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price: and a chariot came up and went out of Egypt for six hundred shekels of silver, &c." This makes a very good and consistent sense; but none of the versions acknowledge it; nor is there any various reading here in any of the MSS. yet collated.

If we understand it of *thread*, it may refer to the *byssus*, or *fine flax*, for which Egypt was famous: but I do not see on what authority we translate it *linen thread*. Bochart's opinion appears to me the most probable, as the text now stands; but the *change* contended for by Houbigant makes the text far more simple and intelligible.

Verse 29. *A chariot came up—for six hundred shekels*.] This was the ordinary price of a chariot, as a hundred and fifty shekels were for a horse.

[*Kings of the Hittites*] These must have been the remains of the original inhabitants of Canaan, who had gone to some other country, probably Syria, and formed themselves into a principality there. It seems that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

Mr. Bruce's account of Solomon's voyage to Ophir:

"We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews with their correspondents, the Cushites and shepherds, on the coast of Africa. This had gone so far as, very naturally, to create a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of the immense treasures that had been exported from her country for a series of years; and the prince who so magnificently employed them. There can be no doubt of this expedition; as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch for it nearly in the terms of Scripture.

"Her name, the Arabs say, was Belkis; the Abyssinians, Maqueda. Our Saviour calls her Queen of the South, without mentioning any other name: but gives his sanction to the truth of the voyage. 'The queen of the South, (or Saba, or Azab,) shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon, is here.' No other particulars, however, are mentioned about her in Scripture; and it is not probable that our Saviour would have said she came from the uttermost parts of the earth, if she had been an Arab, and had near *fifty degrees* of the continent behind her. But, when we consider that the boundaries of the known land to the southward were, at that time, Raptum, or Prassum, as we have just seen, these being the uttermost parts of the known earth, were, with great propriety, so styled by our Saviour; and of these she was undoubtedly sovereign. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country.

"Whether she was a Jewess or a Pagan is uncertain. Sabaism was the religion of all the East; it was the constant attendant and stumbling-block of the Jews: but, considering the multitude of that people, then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions,' 1 Kings x. 1. 2 Chron. ix. 1. Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews. And in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever; which is by no means the language of a Pagan, but of a person skilled in the ancient history of this nation.

"She likewise appears to have been a person of learning, and of that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of the reasons of her coming was to examine whether Solomon was really the learned man he was said to be.

She came to try him in allegories, or parables, in which Nathan had instructed him.

"The annals of the Abyssinians, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab; but, being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.

"The Abyssinians, both Jews and Christians, believe the xlvth psalm to be a prophecy of the queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem; and that the last part of it contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

"To Saba, or Azab, then, she returned with her son Menilek; whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge; and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem; and, at his inauguration, took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges of in his kingdom; from whom the present *umbares*, or supreme judges, (three of whom always attended the king,) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of *nebet*, or high priest; and this charge, though the book itself was burnt with the church of Axum, in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are *nebet*s, or keepers of the church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future: *First*, she enacted that the crown should be hereditary in the family of Solomon for ever. *Secondly*, that, after her, no woman should be capable of wearing that crown, or being queen; but that it should descend to the heir male, however distant, in exclusion of all heirs female, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The queen of Saba, having made these laws irrevocable by all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far, indeed, we must bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days, after they embraced Christianity. We may farther add, that the testimony of all the neighbouring nations is

with them upon this subject, whether friends or enemies. They only differ in the name of the queen, or in giving her two names.

"I shall, therefore, now give a list of their kings of the race of Solomon, descended from the queen of Saba, whose device is a lion passant, proper, upon a field gules; and their motto, *Mo Anbasa am Nizilet Solomon am Negadé Juda*; which signifies 'The lion of the race of Solomon and tribe of Judah hath overcome.'"

List of the kings of Abyssinia, from Maqueda, queen of Sabti, to the Nativity.

	Reigned Yrs.		Reigned Yrs.
Menilek, or David I.	4	Katzina,	9
Hondedy, or Zagdur,	1	Wazela,	1
Awida,	11	Hazra,	2
Ausy,	3	Kalaz,	6
Sawé,	31	Solaya,	16
Gesaya,	15	Falaya,	26
Catar,	15	Aglebu,	3
Mouta,	20	Asisena,	1
Bahsa,	9	Brus,	29
Kawida,	2	Moheza,	1
Kanaza,	10	Bazen,	16

CHAPTER XI.

Solomon's attachment to strange women, and consequent idolatry, 1, 2. Number of his wives and concubines, 3. In his old age they turn away his heart from God, 4. He builds temples to idols, burns incense, and sacrifices to them, 5-8. The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake, 9-13. The Lord stirs up Hadad the Edomite, to be his enemy; the history of this man, 14-22. He stirs up another adversary against him, Rezon, the son of Eliadah. He and Hadad plague Israel, 23-25. Jeroboam also becomes his enemy, and the reason why, 26-28. Ahijah, the prophet, meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes, 29-39. Solomon hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon, 40. Solomon dies, after having reigned over Israel forty years; and his son Rehoboam reigns in his stead, 41-43.

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BUT ^a King Solomon loved ^b many strange women, ^c together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, ^d Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

^a Neh. 13. 26. — ^b Deut. 17. 17. Eccus. 47. 19. — ^c Or, besides.
^d Exod. 34. 16. Deut. 7. 3, 4.

NOTES ON CHAPTER XI.

Verse 1. *Many strange women*] That is, idolaters: — *together with the daughter of Pharaoh*; she was also one of those strange women, and an idolater; but many think she became a proselyte to the Jewish religion. Of this there is no evidence.

Verse 3. *He had seven hundred wives, princesses*] How he could get so many of the blood royal from the different surrounding nations is astonishing: but, probably, the daughters of noblemen, generals, &c. may be included.

And three hundred concubines] These were wives of the second rank, who were taken according to the usages of those times: but their offspring could not inherit. Sarah was to Abraham, what these seven hundred princesses were to Solomon; and the three hundred concubines stood in the same relation to the Israelitish king, as Hagar and Keturah did to the patriarch.

Here then are one thousand wives to form this

Mr. Bruce justly finds fault with this table as being defective: several kings must necessarily have been lost out of this list. It is, probably, a late invention, the ancient genealogical tables having been lost or destroyed; and no wonder, when we consider the numerous predatory wars in which the people of Abyssinia have been frequently engaged.

I need scarcely add, that the very learned Samuel Bochart has endeavoured to prove by arguments not to be despised, that the Scripture Ophir is the island Taprobanes, or Serendib; now called Ceylon. With any other opinions on this subject I think it unnecessary to trouble the reader. That the voyage which Mr. Bruce describes would take up three years, I think he has satisfactorily proved: but on other points and resemblances many readers will doubtless hesitate; while some may suppose his theory is the most plausible of any yet offered to the public on this very obscure subject. *Bruce's Travels*, vol. ii. p. 395.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, ^e that his wives turned away his heart after other gods; and his ^f heart was not perfect with the LORD his God, ^g as was the heart of David his father.

5 For Solomon went after ^h Ashtoreth, the goddess of the Zidonians, and

^e Deut. 17. 17. Neh. 13. 26. — ^f Ch. 8. 61. — ^g Ch. 9. 4. — ^h Ver. 33. Judg. 2. 13. 2 Kings 23. 13.

great bad man's haram! Was it possible that such a person could have any piety to God, who was absorbed by such a number of women? We scarcely allow a man to have the fear of God, who has a second wife or mistress: in what state then must the man be who had one thousand of them? We may endeavour to excuse all this by saying, "It was a custom in the East to have a multitude of women; and that there were many of those whom Solomon never saw." &c. &c. But was there any of them whom he might not have seen? Was it for reasons of state, or merely court splendour, that he had so many? How then is it said, that he loved many strange women? — that he clave to them in love? And did he not give them the utmost proofs of his attachment, when he not only tolerated their iniquitous worship in the land, but built temples to their idols; and, more, burnt incense to them himself? As we should not condemn what God justifies; so we should not justify what God condemns.

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after ¹ Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and ² went not fully after the LORD, as *did* David his father.

7 ¹ Then did Solomon build a high place for ^m Chemosh, the abomination of Moab, in ⁿ the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because ^o his heart was turned from the LORD God of Israel, ^p which had appeared unto him twice,

10 And ^q had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

¹ Called *Molech*, ver. 7.—² Heb. *fulfilled not after*. Numb. 14. 24.—^m Numb. 33. 52.—ⁿ Numb. 21. 29. Judg. 11. 24. ^o 2 Kings 23. 13.—^p Ver. 2. 3.—^q Ch. 3. 5. & 9. 2.

He went after *Ashtaroth*, the impure *Venus* of the *Sidonians*; after *Milcom*, the abomination of the *Ammonites*; after *Chemosh*, the abomination of the *Moabites*; and after the murderous *Molech*, the abomination of the children of *Ammon*. He seems to have gone as far in iniquity as it was possible.

Verse 7. *The hill that is before Jerusalem*] This was the mount of *Olives*.

Verse 9. *The Lord was angry with Solomon*] Had not this man's delinquency been strongly marked by the divine disapprobation, it would have had a fatal effect on the morals of mankind. Vice *is* vice, no matter who commits it. And God is as much displeased with sin in Solomon, as he can be with it in the most profligate, uneducated wretch. And although God sees the same sin in precisely the same degree of moral turpitude, as to the act itself, yet there may be circumstances which greatly aggravate the offence, and subject the offender to greater punishment. Solomon was wise; he knew better: his understanding showed him the vanity, as well as the wickedness, of idolatry. God had appeared unto him twice; and thus given him the most direct proof of his being, and of his providence. The promises of God had been fulfilled to him in the most remarkable manner; and in such a way, as to prove that they came by a divine counsel, and not by any kind of casualty. All these were aggravations of Solomon's crimes, as to their demerit, for the same crime has, in every case, the same degree of moral turpitude in the sight of God: but circumstances may so aggravate, as to require the offender to be more grievously punished; so the punishment may be legally increased where the crime is the same. Solomon deserved more punishment for his worship of *Ashtaroth* than any of the *Sidonians* did, though they performed precisely the same acts. —The

11 Wherefore the LORD said unto Solomon, Forasmuch as this ^s is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, ^t I will surely rend thy kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 ^u Howbeit I will not rend away all the kingdom; but will give ^v one tribe to thy son for David my servant's sake, and for Jerusalem's sake, ^w which I have chosen.

14 ¶ And the LORD stirred ^x up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 ^y For it came to pass, when David was in Edom, and Joab the captain of

^r Ch. 6. 12. & 9. 6.—^s Heb. *is with thee*.—^t Ver. 31. Ch. 12. 15, 16.—^u 2 Sam. 7. 15. Ps. 89. 33.—^v Ch. 12. 20.—^w Deut. 12. 11.—^x 1 Chr. 5. 26.—^y 2 Sam. 8. 14. 1 Chr. 18. 12, 13.

Sidonians had never known the true God; Solomon had been fully acquainted with him.

Verse 11. *Forasmuch as this is done of thee*] Was not this another warning from the Lord? And might not Solomon have yet recovered himself? Was there not mercy in this message, which he might have sought and found?

Verse 13. *Will give one tribe—for David my servant's sake*] The line of the *Messiah* must be preserved. The prevailing *Lion* must come out of the tribe of *Judah*: not only the tribe must be preserved, but the *regal line*, and the *regal right*. All this must be done for the *true David's* sake: and this was undoubtedly what God had in view by thus miraculously preserving the tribe of *Judah*, and the royal line, in the midst of so general a defection.

And for Jerusalem's sake] As David was a type of the *Messiah*, so was *Jerusalem* a type of the *true church*: therefore, the old *Jerusalem* must be preserved in the hands of the tribe of *Judah*, till the *true David* should establish the new *Jerusalem* in the same land, and in the same city. And what a series of providences did it require to do all these things!

Verse 14. *The Lord stirred up an adversary*] A *Satan*, *per*. When he sent to Hiram to assist him in building the temple of the Lord, he could say, *There was no Satan*, see chap. v. 4. And all his kingdom was in peace and security; every man dwelt under his vine, and under his fig tree, chap. iv. 25; but now that he had turned away from God, three *Satans* rise up against him at once, *Hadad*, *Rezon*, and *Jero-boam*.

Verse 15. *Was gone up to bury the slain*] The slain *Edomites*; for Joab had in the course of six months exterminated all the males, except *Hadad* and his servants, who escaped to Egypt. Instead of *bury the slain*, the Targum has it, *to take the spoils of the slain*.

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the host was gone up to bury the slain,² after he had smitten every male in Edom, 16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom.)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21^a And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, ^bLet me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that,

^a Numb. 24. 19. Deut. 20. 13.—^a 1 Kings 2. 10, 34.—^a Heb. Send me away.—^b Heb. Not.—^b 2 Sam. 8. 3.

Verse 17. *Hadad being yet a little child*] נער *naar katon*, a little boy. One who was apprehensive of his danger, and could, with his father's servants, make his escape. Not an infant.

Verse 18. *They arose out of Midian*] They at first retired to Midian, which lay to the southwest of the Dead sea. Not supposing themselves in safety there, they went afterward to *Paran*, in the south of Idumæa; and getting a number of persons to join them in Paran, they went straight to Egypt, where we find Hadad became a favourite with Pharaoh, who gave him his sister-in-law to wife; and incorporated him and his family with his own.

Verse 22. *Let me go in any wise.*] It does not appear that he avowed his real intention to Pharaoh: for at this time there must have been peace between Israel and Egypt; Solomon having married the daughter of Pharaoh.

Verse 23. *Rezon the son of Eliadah*] Thus God fulfilled his threatening by the prophet Nathan; *If he commit iniquity I will chasten him with the rod of men; and with the stripes of the children of men*, 2 Sam. vii. 14.

Verse 24. *And reigned in Damascus*] Rezon was one of the captains of Hadadezer, whom David defeated. It seems that, at this time,

behold, thou seekest to go to thine own country? and he answered, ^cNothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord ^dHadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, ^ewhen David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And ^fJeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name ^gwas Zeruah, a widow woman, even he ^hlifted up *his* hand against the king:

27 And this was the cause that he lifted up *his* hand against the king: ⁱSolomon built Millo, and ^jrepaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he ^kwas industrious, he made him ruler over all

A. M. 3020
—3029.
B. C. 984—975.
Anno ante
I. Olymp. 203
—199.

A. M. 3024.
B. C. 980.
Ante I. Ol. 204.
An. Therisippi,
Arch. Athen.
perpet. 14.

^e 2 Sam. 8. 3. & 10. 8, 18.—^f Ch. 12. 2. 2 Chr. 13. 6.—^g 2 Sam. 20. 21.—^h Ch. 9. 24.—ⁱ Heb. closed.—^j Heb. did work.

Rezon escaped with his men; and having lived, as is supposed, some time by plunder, he seized on Damascus, and reigned there, till David took Damascus, when he subdued Syria, and drove out Rezon. But after Solomon's defection from God, Rezon, finding that God had departed from Israel, recovered Damascus; and joining with Hadad, harassed Solomon during the remaining part of his reign. But some think that Hadad and Rezon were the same person.

Verse 26. *Jeroboam the son of Nebat*] From the context we learn, that Jeroboam, while a young man, was employed by Solomon to superintend the improvements and buildings at *Millo*; and had so distinguished himself there by his industry and good conduct, as to attract general notice, and to induce Solomon to set him over all the labourers employed in that work, belonging to the tribes of *Ephraim* and *Manasseh*, called here *the house of Joseph*. At first it appears that Solomon employed none of the *Israelites* in any drudgery: but it is likely that, as he grew profane, he grew tyrannical and oppressive; and, at the works of *Millo*, he changed his conduct; and there, in all probability, were the seeds of disaffection sown. And Jeroboam, being a clever and enterprising man, knew

A. M. 3024. the ¹ charge of the house of Joseph.
B. C. 980.
Ante I. OI. 204.

An. Thiersippi, 29 And it came to pass at
Arch. Athen. that time, when Jeroboam
perpet. 14. went out of Jerusalem, that the prophet
^m Ahijah the Shilonite found him in the
way; and he had clad himself with a
new garment; and they two *were* alone
in the field:

30 And Ahijah caught the new garment that *was* on him, and ^a rent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces; for ^o thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 ^p Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites; and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his

life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But ^r I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that ^s David my servant may have a ^t light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that ^u I will be with thee, and ^v build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And ^w the rest of the ^x acts of Solomon, and all that he did, and his wisdom, *are* they not written in the

A. M. 3024.
B. C. 980.
Ante I. OI. 204.
An. Thiersippi:
Arch. Athen.
perpet. 14.

¹ Heb. *burden*.—^m Ch. 14. 2.—ⁿ See 1 Sam. 15. 27. & 24. 5.
^o Ver. 11, 13.—^p Ver. 5, 6, 7.—^q Ch. 12. 16, 17.—^r 1 Kings 15. 4.

2 Kings 8. 19. Ps. 132. 17.—^t Heb. *lamp*, or, *candle*.—^u Josh. 1. 5.—^v 2 Sam. 7. 11, 27.—^w 2 Chr. 9. 29.—^x Or, *words*, or, *things*.

well how to avail himself of the general discontent.

Verse 29. *When Jeroboam went out of Jerusalem*] On what errand he was going out of Jerusalem we know not.

Ahijah the Shilonite] He was one of those who wrote the history of the reign of Solomon, as we find from 2 Chron. ix. 29; and it is supposed that it was by him God spake twice to Solomon; and particularly delivered the message which we find in this chapter, ver. 11—13.

Verse 31. *Take thee ten pieces*] The garment was the symbol of the kingdom of Israel; the twelve pieces the symbol of the twelve tribes; the ten pieces, given to Jeroboam, of the ten tribes which should be given to him, and afterward form the kingdom of Israel, ruling in Samaria, to distinguish it from the kingdom of Judah, ruling in Jerusalem.

Verse 36. *That David my servant may have a light alway*] That his posterity may never fail, and the regal line never become extinct. This, as we have already seen, was in reference to the Messiah. He was not only David's light, but he was a light to enlighten the Gentiles.

Verse 39. *According to all that thy soul desireth*] It appears from this that Jeroboam had afflicted the kingdom, and was seeking for an opportunity to seize on the government. God now tells him by his prophet, *what he shall have, and what he shall not have*; in order to prevent him from attempting to seize on the whole kingdom, to the prejudice of the spiritual seed of David.

Verse 38. *And build thee a sure house*] He would have continued his posterity on the throne of Israel, had he not, by his wickedness, forfeited the promises of God, and thrown himself out of the protection of the Most High.

Verse 39. *But not for ever*] They shall be in affliction and distress till the Messiah come; who shall sit on the throne of David, to order it and establish it in judgment and justice for ever. Jarchi says, on this verse, When the Messiah comes, the kingdom shall be restored to the house of David.

Verse 40. *Sought—to kill Jeroboam*] He thought by this means to prevent the punishment due to his crimes.

Unto Shishak king of Egypt] This is the first

A. M. 3024.
B. C. 980.
Ante I. Ol. 204.
An. Thersippi,
Arch. Athen.
perpet. 14.

book of the acts of Solomon?

42^y And the ^z time that Solomon reigned in Jerusalem over all Israel was forty years.

^y 2 Chron. 9. 30.—^z Heb. days.

time we meet with the *proper name* of an Egyptian king; *Pharaoh* being the common name for all the sovereigns of that country. Some suppose that this *Shishak* was the *Sesostris*, so renowned for his wars and his conquests. But it is likely that this king lived long before Solomon's time.

Verse 41. *The book of the acts of Solomon*] These acts were written by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer; as we learn from 2 Chron. ix. 29. Probably from these were the books of Kings and Chronicles composed: but the original documents are long since lost.

Verse 42. *Solomon reigned—forty years.*] Josephus says *four score years*; which is sufficiently absurd. Calmet supposes him to have been *eighteen* years old when he came to the throne; and that he died, A. M. 3029, aged *fifty-eight* years: and, when we consider the excess in which he lived, and the criminal passions which he must have indulged among his thousand wives, and their idolatrous and impure worship, this life was as long as could be reasonably expected.

Verse 43. *Solomon slept with his fathers*] He died in almost the flower of his age; and, it appears, unregretted. His government was no blessing to Israel; and laid, by its exactions and oppressions, the foundation of that schism which was so fatal to the unhappy people of Israel and Judah: and was the most powerful procuring cause of the miseries which have fallen upon the Jewish people from that time until now.

I. It may be now necessary to give a more distinct outline of the character of this king.

1. In his infancy and youth he had the high honour of being peculiarly *loved by the Lord*; and he had a *name* given him by the express authority of God himself; which, to himself and others, must ever call to remembrance this peculiar favour of the Most High.

There is little doubt that he was a most amiable youth; and his whole conduct appeared to justify the high expectations that were formed of him.

2. He ascended the Israelitish throne at a time the most favourable for the cultivation of those arts so necessary to the comfort and improvement of life. Among all the surrounding nations, Israel had not one open enemy: *there was neither adversary nor evil occurrent*, 1 Kings v. 4. He had *rest on every side*; and, from the universal and profound *peace* which he enjoyed, the very important name *Jedidiah*, "beloved of the Lord," which was given him by divine authority, was changed to that of Solomon, *the peaceable*, 2 Sam. xii. 24, 25. which at once indicated the state of the country, and the character of his own mild, pacific mind.

3. To the dying charge of his pious father, relative to the building a temple for the Lord,

43^a And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

A. M. 3029.
B. C. 975.
Ante I. Ol. 199.
An. Thersippi,
Arch. Athen.
perpet. 19.

^a 2 Chr. 9. 31.—^b Matt. 1. 7, called *Reboam*.

he paid the most punctual attention. He was fond of *architecture*, as we may learn from the account that is given of his numerous buildings and improvements: and yet it does not appear that he at all excelled in architectural knowledge. Hiram, the amiable king of Tyre, and his excellent workmen, were the grand directors and executors of the whole. By his public buildings he doubtless rendered Jerusalem highly respectable; but his *passion* for such works was not, on the whole, an advantage to his subjects, as it obliged him to have recourse to a burdensome system of taxation; which at first oppressed and exasperated his people, and ultimately led to the fatal separation of Israel and Judah.

4. That he improved the *trade and commerce* of his country is sufficiently evident: by his public buildings vast multitudes were employed; and knowledge in the most beneficial arts must have been greatly increased, and the spirit of *industry* highly cultivated.

Commerce does not appear to have been much regarded, if even known, in Israel, previously to the days of Solomon. The most celebrated maritime power then in the world was that of the Tyrians. With great address and prudence he availed himself of their experience and commercial knowledge; sent his ships, in company with theirs, to make long and dangerous but lucrative voyages; and, by getting their sailors aboard of his own vessels, he gained possession of their nautical skill; and also a knowledge of those safe ports in which they harboured, and of the rich countries with which they traded. His friendly alliance with the king of Tyre was a source of advantage to Israel; and might have been much more so, had it been prudently managed. But, after the time of Solomon, we find it scarcely mentioned; and therefore it does not appear that the Jews continued to follow a track which had been so successfully opened to them: their endless contentions, and the ruinous wars of the two kingdoms, paralyzed all their commercial exertions; till, at length, all the maritime skill which they had acquired from the expert and industrious Tyrians dwindled down to the puny art of managing a few boats on the internal lakes of their own country. Had it not been for the destructive feuds that reigned between the two kingdoms of Israel and Judah, that country might have become one of the best and richest maritime powers of either Asia or Europe. Their situation was grand and commanding; but their execrable jealousies deprived them of its advantages, exposed them to the aggressions of their enemies, and finally brought them to ruin.

5. That Solomon was truly *pious* in his youth there can be no doubt: it was on this account that the *Lord loved him*; and his zeal in the cause of true religion, and high respect for the honour of God, are strong indications of such a frame of mind. Had we no other proof of this

than his *prayer for wisdom*, and his *prayer at the dedication of the temple*, it would put the matter for ever beyond dispute; independently of the direct testimonies we have from God himself on the subject. He loved the *worship and ordinances of God*; and was a pattern to his subjects in the strictest attention to religious duties. He even exceeded the requisitions of the *law*, in the multitude of his sacrifices; and was a careful observer of those annual festivals so necessary to preserve the memory of the principal facts of the Israelitish history, and those miraculous interventions of God in the behalf of that people.

6. There can be no doubt that Solomon possessed the *knowledge of governing well*: of the importance of this knowledge he was duly aware; and this was the *wisdom* that he so particularly sought from God. "I am," said he, "but a little child; I know not how to go out or come in; and thy servant is in the midst of a great people that cannot be counted for multitude. Give, therefore, thy servant an *understanding heart to judge thy people*; and that I may *discern between good and bad*: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing," 1 Kings iii. 8—10. This *wisdom* he did receive from God; and he is here a pattern to all kings, who, as they are the viceregents of the Lord, should earnestly seek that wisdom which is, from above, that they may be able to know how to govern the people intrusted to their care; because, in every civil government, there are a multitude of things on which a king may be called to decide, concerning which neither the laws, nor the commonly received political maxims by which, in particular cases, the conduct of a governor is to be regulated, can give any specific direction.

7. But the wisdom of Solomon was not confined to the art of government: he appears to have possessed a *universal knowledge*. The sages of the East were particularly distinguished by their accurate *knowledge of human nature*; from which they derived innumerable maxims for the regulation of man in every part of his moral conduct, and in all the relations in which he could possibly be placed. Hence their vast profusion of *maxims, proverbs, instructive fables, apologues, enigmas, &c.*; great collections of which still remain locked up in the languages of Asia, particularly the *Sanscrit, Arabic, and Persian*; besides those which, by the industry of learned men, have been translated and published in the languages of Europe. Much of this kind appears in the books of *Wisdom and Ecclesiasticus in the Apocrypha*; and in the very excellent collections of *D'Hérbelot, Visdelou, and Galand, in the Bibliothèque Orientale*. That Solomon possessed this wisdom in a very high degree, the Book of *Proverbs* bears ample testimony; leaving *Ecclesiastes*, for the present out of the consideration.

8. As a *poet*, Solomon stands deservedly high; though of his *one thousand and five poems*, not one, except the Book of *Canticles*, remains. This ode alone, taken in a *literary point of view*, is sufficient to raise any man to a high degree of poetic fame. It is a most interesting drama; where, what *Racine* terms the *génie créateur*, the creative genius, every where appears: in which the imagery, which is always

borrowed from nature, is impressive and sublime; the characters accurately distinguished and defined; the strongest passion, in its purest and most vigorous workings, elegantly portrayed; and in which allusions, the most delicate, to transactions of the tenderest complexion, while sufficiently described to make them intelligible, are nevertheless hidden from the eye of the gross vulgar, by a tissue as light as a gossamer covering. Such is the nature of this inimitable ode; which, had it not been perverted by weak but well-designing men to purposes to which it can never legitimately apply, would have ranked with the highest productions of the *Epithalamian* kind that ever came from the pen of man. But, alas! for this exquisite poem; its true sense has been perverted; it has been *forced* to speak a language that was never intended, a language far from being honourable to the *cause* which it was brought to support, and subversive of the unity and simplicity of the ode itself. By a forced mode of interpretation, it has been hackneyed to death; and allegorized to destruction. It is now little read, owing to the injudicious manner in which it has been interpreted.

It was scarcely to be expected that the son of such a father should not, independently of inspiration, have caught a portion of the pure *poetic fire*. Though the spirit of poetry, strictly speaking, is not transmissible by ordinary generation, yet most celebrated poets have had poetical parents: but, in many cases, the talent has degenerated into that of *music*; and the *spirit of poetry* in the *sire* has become a mere musical instrument in the hands of the *son*. This, however, was not the case with the son of David; for, though vastly inferior to his father in this gift, he had nevertheless the spirit and powers of a first-rate *poet*.

9. His knowledge in *natural history* must have been very extensive: it is said, "He spake of *trees*, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of *beasts, of fowls, of reptiles, and of fishes*," 1 Kings iv. 33. All this knowledge has perished: his countrymen, the *prophets* excepted, were without *taste*, and took no pains to preserve what they did not relish. A man of such mental power and comprehension, under the direction of divine light, must have spoken of things as they are: his doctrine, therefore, of *generation and corruption, of nutrition, vegetation, production, elements, tribes, classes, families, and habits*, relative to the different subjects in *botany, zoology, ornithology, entomology, and ichthyology*, which are all evidently referred to here, must have been at once correct, instructive, and delightful. I have already lamented the labour it has cost our *Rays, Tourneforts, Linnés, Buffons, Willoughbys, Swammerdams, and Bloschs*, to regain those sciences which possibly were possessed in their highest degrees by the Israelitish king; and which, alas! are all lost, except a few traces in the Book of *Ecclesiastes*; if that work can be traced to so remote an age as that of Solomon.

10. As a *moral philosopher* the author of the Book of *Ecclesiastes* occupies no mean rank. At present we may consider this work as a production of Solomon, though this is disputed; and the question shall be considered in its pro-

per place. This book contains such a fund of wisdom, applied to the *regulation of life*, and all referred to the proper end, that it most deservedly occupies a high place in Biblical *ethics*; and deserves the closest attention of every reader.

11. The proofs of Solomon's vast wisdom, as brought into *practical effect*, lie in a very small compass, because his history in the Bible is short; his own writings, in general, lost; and the annals of his reign, as compiled by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer, long since perished. The decision between the two harlots is almost the only instance.

Of his interesting interview with the *queen of Sheba*, and the discussions into which they entered, we have only the *fact* stated, without the least detail of particulars. Those who have read the *Concessus of Hariri*, or the *Heetopadesa of Veshnoo Sarma*, will regret that the conversations of the wisest of men, with probably the most intelligent of women, should have been lost to the world; which may be reasonably concluded to have been as far superior to the excellent works above referred to, as they are beyond the *maxims of Rochefoucauld*, and the *sayings of Madame Maintenon*.

12. The wisdom of the East has been ever celebrated; and, if we may believe their own best writers, much of what they possess has been derived from Solomon! Encomiums of his wisdom are every where to be met with in the Asiatic writers; and his name is famous in every part of the East. Most of the oriental historians, poets, and philosophers, mention *Soliman ben Daoud*, "Solomon, the son of David." They relate that he ascended the throne of Israel at the death of his father, when he was only *twelve* years of age; and that God subjected to his government not only *men*, but good and evil *spirits*, the *fowls* of the air, and the *winds* of heaven. They agree with the sacred writers in stating that he employed *seven years* in building the temple at Jerusalem.

Solomon's *seal*, and Solomon's *ring* are highly celebrated by them; and to which they attribute a great variety of magical effects. They state that, without his ring, he had not the science of government; and, having once lost it, he did not remount his throne for forty days, as being destitute of that wisdom without which he could not decide according to truth and equity. But these things are probably spoken *allegorically* by their oldest writers. Of the *throne* of this prince they speak in terms of the most profound admiration: I have met with the most minute description of its magnificence, its ivory, gold, and jewels; and an estimate of its cost in lacs of rupees! According to these writers it had 12,000 seats of gold on the right hand, for patriarchs and prophets; and as many on the left, for the doctors of the law, who assisted him in the distribution of justice.

In various parts of the *Koran* Solomon is spoken of in terms of the highest respect, and is represented as a true believer; though, through the envy of demons, magic and sorcery were attributed to him. Mohammed speaks of this in the second surat of his *Koran*. The story, in sum, is this: The devils, by God's permission, having tempted Solomon without success, made use of the following stratagem

to blast his reputation: they wrote several books of magic, and hid them under his throne; and, after his death, told the chief men that if they wished to know by what means Solomon had obtained absolute dominion over *men*, *genii*, and the *winds*, they should dig under his throne. This they did, and found the aforesaid books full of impious superstitions. The better sort would not learn these incantations: but the common people did, and published them as the genuine works of Solomon. From this imputation the *Koran* justifies him, by saying, *Solomon was not an unbeliever*, surat 2. From the wonder-working *signet* and *ring* of the Asiatics came the *clavicle* of Solomon, so celebrated among the Jewish rabbins, and the Christian occult philosophers: for such things, found in Cornelius Agrippa, and such like writers, are not late inventions, but have descended from a very remote antiquity, as the *Koran*, and the various commentators on it, sufficiently prove. See *Calmet* and *Sale*.

The oriental traditions concerning this prince have been embodied in the *Soliman Nameh* of Ferdowsy, in Persian; and in the *Soliman Nameh of Uscobi*, in Turkish. D'Herbelot mentions one of these histories in Persian verse, containing 1571 couplets.

Indeed, the traditions concerning the wonderful knowledge of Solomon, which abound so much in the East, are, at least, an indirect proof that many things relative to this prince have been preserved among them which are not mentioned in our sacred books; but which they have blended so miserably with fables that it is impossible now to distinguish the precious from the vile.

Works attributed to Solomon have existed in different ages, from his time till the present. *Eusebius* states that Hezekiah, finding the Jews putting too much confidence in the books of Solomon, relative to *cures* and *different occult arts*, ordered them to be suppressed. *Josephus* positively says, that Solomon did compose *books of charms*, to cure diseases; and *conjunctions* to expel demons, Antiq. lib. viii. cap. 2. He states farther, that a Jew, named Eliezar, cured several demoniacs in the presence of Vespasian, by reciting the *charms* which had been invented by Solomon. *R. D. Kimchi* speaks of a book of Solomon, entitled *The Cure of Diseases*, which *Genebrard* supposes to be the same work of which *Josephus* speaks. And *Origen* speaks of conjurations which were used by the Jews in his time, and which they professed to derive from the books of Solomon.

There are still extant books of this kind attributed to Solomon: such as *The Enchantments*, *The Clavicle*, *The Ring*, *The Pygromantia*, *The New Moons*, and *The Shadows of Ideas*; but these, as they now stand, are the inventions of quacks and impostors, and entitled to no regard. If there were any books containing the wisdom of Solomon, they are either irrecoverably lost, or exist in mutilated fragments among the Eastern sages; and are disfigured by being connected with improbable tales, and pretended *mantras* or *charms*.

II. Hitherto we have looked only at the bright side of Solomon's character; we must now take a much less satisfactory view of this singular man: one in whom every thing great, glorious, wise, and holy; and every thing little, mean, foolish, and impious, predominated by

turns. He forsook the God of his mercies in a great variety of ways.

1. Whatever may be thought of the step, in a political point of view, he most assuredly went out of the way of God's providence, and acted contrary to his law, in making *affinity with Pharaoh's daughter*. The sacred writers frequently refer to this; and it is never mentioned with *approbation*; it is rather associated with circumstances that place it in a reprehensible point of view. She was doubtless an *idolater*; and the question of her becoming a *proselyte*, is far from being satisfactorily settled. I believe she was the first means of drawing off his heart from the true God.

2. His expensive buildings, obliging him to have recourse to a system of oppressive taxation, was another flaw in his character. Though with great zeal, and honourable industry, and at great expense, he built a temple for the Lord, which he completed in seven years; yet the expense here was little in comparison of what was incurred by *his own house*, called the *house of the forest of Lebanon*, in which he spent incredible sums, and consumed nearly *thirteen years*; almost twice the time employed in building the temple at Jerusalem. This would have had no evil operation, provided he had not been obliged to impose heavy taxes on his subjects, which produced an almost universal disaffection. Add to this, he had a most expensive household: *one thousand women*, part wives, part mistresses, would require immense riches to support their pomp, and gratify their ambition. The people, therefore, justly complained of an establishment, which, notwithstanding the riches brought into the country, must be both odious and oppressive.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and nature; and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings of humanity*, and the *love of God*. On no pretence whatever is Solomon justified in this act.

4. His inordinate love of women:—he had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters* and *daughters* to be his wives, to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts by asserting that, in the Eastern countries, they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value:—but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded? But even allowing that state policy might require such extensive alliances, what are we to say to the flagrant breaches of a most positive law of God? Most solemnly and most authoritatively had he said that his people should not give their daughters to the heathen, nor take the daughters of the heathen to be their wives; lest they should turn their hearts away from serving the Lord. In the face of this most positive declaration, Solomon took wives of the most idolatrous of the surrounding nations: who succeeded, according to what was foretold, in turning his heart away from God.

5. He became an idolater:—he worshipped Ashtaroth, the Venus of the Sidonians; Mil-

com, the abomination of the Ammonites; Chemosh, the abomination of the Moabites; and Molech, the abomination of the children of Ammon." He did more; he built a temple to each of these; "and to all the gods of all his strange wives, which burned incense, and sacrificed unto their gods," chap. xi. 5—8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served him not; or, if he did, it was in conjunction with those idols; thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies. We need not wonder at the tale of the mighty Samson, betraying his life's secret in the lap of Delilah; or of the unconquerable Hercules, handling the distaff among the maids of Omphale, queen of Lydia; when we see the son of David, the once well-beloved of the Lord, the wisest of human beings, for the love of his *millenary* of wives and concubines, erecting temples to devils, and burning incense to them that were no gods; not considering that an idol is nothing in the world. To what an indescribable state of blindness and fatuity must this man have been brought before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent which, shortly after his death, produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished by the just judgments of God, by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age; or, that in his old age, meaning undoubtedly, his latter days, his wives turned away his heart from God. But his idolatry must have been of *many years* standing; he meddled with it in his connexion with the princess of Egypt; each of his idolatrous wives in succession increased the propensity: to chastise him for this very idolatry, the Lord stirred up an adversary unto him, Hadaad the Edomite, and Rezon the son of Eliadah, who was an adversary to Israel all the days of Solomon, 1 Kings xi. 14—25; which surely intimates that this idolatry was not the sin merely of his *old age*; as, to chastise him for it, Rezon was an adversary to Israel all his days. And, as Solomon reigned forty years, we may fairly presume that a principal part of that time was spent in idolatrous practices.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostasy*, we are informed of his *death*; without the slightest intimation that he ever repented and turned to God. It is true, that what is wanting in *fact*, is supplied by *conjecture*; for it is firmly believed that "he did repent, and wrote the *Book of Ecclesiastes* after his conversion, which is a decided proof of his repentance." I am sorry that I cannot

strengthen this opinion; of which I find not the shadow of a proof. 1. The Book of Ecclesiastes, though it speaks much of the vanity of the creature; yet speaks little or nothing of the *vanity* or *sin of idolatry*. 2. It is not the *language* of a man who was recovering from a state of the most awful backsliding. -Is there any direct *confession of sin* in it? Is there any thing in it like the *penitential confessions* of his father? or like the *lamentations* of Jeremiah? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice, and implore the mercy, of a deeply offended God? Does it any where exhibit the language of a *penitent*, or expressions suitable to the state and circumstances of this supposed penitent king of Israel? Excellent as it is of its kind, is it any thing more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*; and the folly of earthly pursuits, and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this book; it certainly does, in several places, bear evidences of times posterior to those of Solomon. Eminent scholars have discerned a deterioration in the *style* from the pure classical Hebrew; with an admixture of exotic terms, that did not exist in the Hebrew language, previously to the Babylonish captivity. But supposing that they are mistaken here, I still contend that it is not the language of a penitent soul. 4. It has been supposed, that as Solomon was a *type* of Christ, it is not likely that he has finally perished. To this I answer—1. I know not that Solomon was a type of Christ. The reference to Cant. iii. 7. viii. 11, 12. is to me no proof whatever of the point. 2. Were it even otherwise, this would be no proof of his repentance, when the Scriptures are silent on the subject. The *brazen serpent* was a type of Christ, John iii. 14. and was held in great veneration for a considerable time among the Jews; but when it became an *incitement to idolatry*, it was called *nehushtan*, a *brazen trifle*, taken down, and destroyed, 2 Kings xviii. 4. Typical persons, and typical things, may perish as well as others. The antitype alone will infallibly remain. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared unto him twice; his wives turned away his heart, in his old age: there is not a single testimony in the Old or New Testament that intimates he died in a safe

state. That awful denunciation of divine justice stands pointblank in the way of all contrary suppositions: "If thou forsake the Lord, he will cast thee off for ever," 1 Chron. xxviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again clave to him. *Ergo*,—

Reader, let him that standeth take heed lest he fall; not only foully, but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that grace, and sinned most grievously against God. He was found in this state in his old age. He died, as far as the Scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the Scripture leaves the eternal state of this man, is a blast of lightning to the siren song of "once in grace, and still in grace;" "once a child, and a child for ever."

I shall close these observations with the account given by Abul Faragè, an Arabic writer of the thirteenth century, in his work entitled *The History of the Dynasties*, page 55. "But in this Solomon transgressed, because toward the end of his life he took other women of foreign nations, besides the daughter of Pharaoh; nations with whom God had forbidden the children of Israel to form matrimonial alliances; but leaning toward their gods, he worshipped their idols. In the *thirty-fourth* year of his reign he built a house for idols in the mount which is opposite to Jerusalem; and the length of it was one hundred cubits, its breadth fifty, and its height thirty. He made also for himself golden shields, and a brazen sea, supported on the horns of brazen oxen. God reprovèd him for his infidelity, and gave him for punishment in this world that he took away from his son the greater part of the kingdom. Moreover, the duration of his reign was *forty years*; *ومات عوفي توبه* and he died without repentance, and was buried in the sepulchre of his father David."

For other particulars relative to the different transactions of this reign, the reader is referred to the *notes*, in the order of their occurrence: and to those treatises which have been written on the probability that Solomon *did* or *did not* repent of his idolatry: and also to the notes on *Ecclesiastes*, where the subject will be again reviewed.

CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who, with the heads of the tribes, request relief from the heavy burdens laid on them by Solomon, 1—4. He requires three days to consider their petition, 5. He rejects the counsel of the elders, who served his father, and follows that of young men, and returns the people a provoking answer, 6—15. The people, therefore, renounce the family of David, stone to death Adoram, who came to receive their tribute, and make Jeroboam king; none cleaving to Rehoboam but the tribes of Judah and Benjamin, 16—20. Rehoboam comes to Jerusalem, and assembles all the fighting men of Judah and Benjamin, and finds the number to be *one hundred and eighty thousand*; and with these he purposes to reduce the men of Israel to his allegiance, but is forbidden by the prophet Shemaiah, 21—24. Jeroboam builds Shechem in mount Ephraim and Peniel, 25. - And, lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worship them, 26—30. He makes priests of the lowest of the people, and established the *fifteenth* day of the *eighth* month as a feast to his new gods; makes offerings, and burns incense, 31—33.

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AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.

2. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt.)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And King Rehoboam consulted with the old men, that stood before Solomon his father, while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, ° If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

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° 2 Chron. 10. 1, &c.—b Ch. 11. 26.—c Ch. 11. 40.

NOTES ON CHAPTER XII.

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a *thousand* wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor unprincipled fool. Had Solomon kept himself within reasonable bounds in matrimonial affairs, he would probably have had more children; and such as would have had common sense enough to discern the delicacy of their situation, and rule according to reason and religion.

Verse 4. *The grievous service—and—heavy yoke*] They seem here to complain of two things: excessively laborious service, and a heavy taxation. At first, it is supposed, Solomon employed no Israelite in drudgery; afterward, when he forsook the God of compassion, he seemed to have used them as *slaves*, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the *servant*, but not the *slave*, of his people; every regal act of a just king is an act of service to the state. The king is not only the *fountain of law and justice*; but as he has the appointment of all *officers and judges*, consequently, he is the *executor of the laws*; and all justice is administered in his name. Properly speaking, a good and constitutional king is the servant of his people; and, in being such, he is their father and their king.

They will be thy servants for ever.] The way to ensure the obedience of the people, is to hold the reins of empire with a steady and impartial hand; let the people see that the *king lives for them*, and not for himself; and

they will obey, love, and defend him. The state is maintained on the part of the ruler, and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty proud tyrant will have a *suspicious and jealous* people, hourly ripening for *revolt*. The king is made for the people, not the people for the king. Let every *potentate* wisely consider this: and let every *subject* know that the heaviest cares rest on the heart, and the heaviest responsibility rests on the head, of the king. Let them, therefore, under his government, fashion themselves as obedient children; acknowledge him their head; and duly consider *whose authority he has*; that they may love, honour, and obey him. Happy are the people who have such a king. safe is the king who has such a people.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as Calmet observes, answered two great and important ends: 1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be, under him, the highest officers of the state; and, consequently, know the better how to trust and employ them. The old counsellors Rehoboam did not know; with the young nobility he had been familiar.

My little finger shall be thicker] A pro-

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11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people 'roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; ^gfor the cause was from the LORD, that he might perform his saying, which the LORD ^hspake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son

¹ Heb. *hardly*.—^g Ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 23. 7. & 25. 20.—^h Ch. 11. 11, 31.—ⁱ 2 Sam. 20. 1.—^k Ch. 11. 13, 36.

verbal mode of expression: "My little *finger* is thicker than my father's *thigh*." As much as the *thigh* surpasses the *little finger* in thickness, so much does my power exceed that of my father; and the use that I shall make of it to employ and tax you, shall be in proportion.

Verse 11. *Chastise you with scorpions.*] Should you rebel, or become disaffected, my father's *whip* shall be a *scorpion* in my hand. His was *chastisement*, mine shall be *punishment*. St. Isidore, and after him Calmet, and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the *scorpion* was a military engine among the Romans for *shooting arrows*, which, being poisoned, were likened to the scorpion's sting, and the wound it inflicted.

Verse 15. *The cause was from the Lord.*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the *cause* of all this confusion and anarchy, we shall find it was Rehoboam's *folly, cruelty, and despotic tyranny*:—and was *this* from the Lord? But does the text speak this bad doctrine? No: it says *no sibba*, the *revolution* *was from the Lord*. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who

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of Jesse: to your tents, O Israel: now see to thine own house, David: So Israel departed unto their tents.

17 But ^kas for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam ^lsent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam ^mmade speed to get him up to his chariot, to flee to Jerusalem.

19 So ⁿIsrael ^orebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah ^ponly.

21 ¶ And when ^rRehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

¹ Ch. 4. 6. & 5. 14.—^m Heb. *strengthened himself*.—ⁿ 2 Kings 17. 21.—^o Or, *fell away*.—^p Ch. 11. 13, 32.—^r 2 Chron. 11. 1.

had neither skill nor humanity to govern them. We had such a *מה* *revolution* in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either the *TURNING AWAY was from the Lord*, or it was the *Lord's ORDINANCE*; viz. that they should turn away from this foolish king.

Verse 16. *So Israel departed unto their tents.*] That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram.*] As this was the person who was superintendent over the *tribute*, he was probably sent to collect the ordinary taxes; but the people, indignant at the *master* who had given them such a brutish answer, stoned the *servant* to death. The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern.

Verse 20. *Made him king over all Israel.*] What is called Israel here, was ten-twelfths of the whole nation;—and had they a right to call another person to the throne? They had not: they had neither *legal* nor *constitutional right*. Jeroboam was not of the blood royal; he had no affinity to the kingdom. Nothing could

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22 But ^a the word of God came unto Shemaiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; ¹ for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam ^u built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^v Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people ^w go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel,

^a 2 Chron. 11. 2.—^t Ver. 15.—^u See Judg. 9. 45.—^v Judg. 8. 17.—^w Deut. 12. 5, 6.—^x 2 Kings 10. 29. & 17. 16.—^y Exod. 33. 4, 8.—^z Gen. 28. 19. Hos. 4. 15.—^{aa} Judg. 18. 29.—^{ab} Ch. 13. 34. 2 Kings 17. 21.—^{ac} Ch. 13. 32.—^{ad} Numb. 3. 10. Ch. 13. 33.

justify this act, but the just judgment of God. God thus punished a disobedient and gainsaying people; and especially Solomon's family, whose sins against the Lord were of no ordinary magnitude.

Verse 24. *For this thing is from me*] That is, the separation of the ten tribes from the house of David.

They—returned to depart] This was great deference, both in Rehoboam and his officers, to relinquish, at the command of the prophet, a war which they thought they had good grounds to undertake. *The remnant of the people* heard the divine command gratefully, for the mass of mankind are averse from war. No nations would ever rise up against each other, were they not instigated to it, or compelled by their rulers.

Verse 27. *And they shall kill me*] He found he had little cause to trust this fickle people; though they had declared for him, it was more from caprice, desire of change, and novelty, than from any regular and praiseworthy principle.

Verse 28. *Made two calves of gold*] He invented a political religion, and instituted feasts in his own times, different from those appointed by the Lord; gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to

and ^a made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: ^y behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in ^z Beth-el, and the other put he in ^a Dan.

30 And this thing became ^b a sin: for the people went to worship before the one, *even* unto Dan.

31 And he made a ^c house of high places, ^d and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto ^e the feast that ^z is in Judah, and he ^f offered upon the altar. So did he in Beth-el, ^g sacrificing unto the calves that he had made; and ^h he placed in Beth-el the priests of the high places which he had made.

33 So he ⁱ offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^k devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, ^l and ^m burnt incense.

2 Kings 17. 32. 2 Chr. 11. 14, 15. Ezek. 44. 7, 8.—^c Lev. 23. 33, 34. Numb. 29. 12. Ch. 8. 2, 5.—^f Or, *went up to the altar*, &c. ^g Or, *to sacrifice*.—^h Amos 7. 7, 13.—ⁱ Or, *went up to the altar*, &c.—^k Numb. 15. 39.—^l Heb. *to burn incense*.—^m Ch. 13. 1.

have to go up to Jerusalem to worship. This was not the last time that religion was made a state engine to serve political purposes. It is strange that, in pointing out his calves to the people, he should use the same words that Aaron used when he made the golden calf in the wilderness! when they must have heard what terrible judgments fell upon their forefathers for this idolatry.

Verse 29. *One in Beth-el, and the other—in Dan.*] One at the southern, and the other at the northern extremity of the land. Solomon's idolatry had prepared the people for Jeroboam's abominations.

Verse 31. *A house of high places*] A temple of temples: he had many *high places* in the land; and, to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination.

Made priests of the lowest of the people] He took the people indifferently as they came; and made them priests till he had enough, without troubling himself whether they were of the family of Aaron, or the house of Levi, or not. Any priests would do well enough for such gods. But those whom he took seem to have been worthless good-for-nothing fellows, who had neither piety nor good sense. Probably the sons of Levi had grace enough to refuse to

sanction this new priesthood, and idolatrous worship.

Verse 32. *Ordained a feast*] The Jews held their feast of *tabernacles* on the 15th day of the seventh month: Jeroboam, who would meet the prejudices of the people, as far as he could, appointed a similar feast on the 15th of the eighth

month: thus appearing to hold the thing, while he subverted the ordinance.

Verse 33. *He offered upon the altar*] Jeroboam probably performed the functions of high priest himself, that he might in his own person condense the civil and ecclesiastical power.

CHAPTER XIII.

A man of God prophesies against Jeroboam's altar, and foretells the destruction of that altar, and of its idolatrous priests, by Josiah; and gives Jeroboam a sign that the prophecy should be accomplished, 1—3. Jeroboam is enraged, and orders the man of God to be seized; and stretching out his arm for this purpose, his arm dries up, 4. The altar is rent, and the ashes poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored, 5, 6. Jeroboam wishes to engage him in his service, but he refuses, and tells him, that he was ordered by God not even to eat or drink in that place; and he accordingly departs, 7—10. An old prophet that dwelt at Beth-el, hearing of this, rides after the man of God; deceives him; brings him back to his house, and persuades him to eat and drink, 11—19. While he is eating, the word of the Lord comes to the old prophet, and he foretells the death of the man of God; who, departing, is met by a lion, and slain, 20—25. On hearing this, the old prophet goes to the place, finds the carcass, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, 26—32. Notwithstanding these warnings, Jeroboam continues in his idolatry, 33, 34.

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AND, behold, there came ^a a man of God out of Judah by the word of the LORD unto Beth-el: ^b and Jeroboam stood by the altar ^c to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, ^d Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

^a 2 Kings 23. 17.—^b Ch. 12. 32, 33.—^c Or, to offer.

NOTES ON CHAPTER XIII.

Verse 1. *There came a man of God*] Who this was, we know not. The *Chaldee*, *Syriac*, and *Arabic*, call him a *prophet*. The *Vulgate* and *Septuagint* follow the *Hebrew*. *איש אלהים* *ish elohim*, means a divine person; one wholly devoted to God's service. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been either the former or the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29; and the prophet was killed before he returned home: but conjecture is idle on such a subject.

Jeroboam stood by the altar] Like gods, like priest: he made himself high priest: and he took of the lowest of the people, and made them priests of the high places; they proved themselves to be *fools*, by worshipping of *calves*.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

A child shall be born—Josiah by name] This is one of the most remarkable and most singular prophecies in the Old Testament. It here most circumstantially foretells a fact which took place three hundred and forty years after the prediction: a fact which was attested by the two nations. The *Jews*, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the *Israelites*, against whom it was levelled, to impugn its authenticity and expose its falsehood, had this been possible. This prediction not only

3 And he gave ^e a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the

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^d 2 Kings 23. 15, 16.—^e Isa. 7. 14. John 2. 18. 1 Cor. 1. 22.

showed the knowledge of God, but his power. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah, whenever a person of that name should be found sitting on the throne of David: and, no doubt, it was on the alert, and took all prudent measures for its own defence; but all in vain; for Josiah, in the eighteenth year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15—20. And from this latter place we find that the prophecy had three permanent testimonials of its truth. 1. The house of Israel. 2. The house of Judah. And, 3. The tomb of the prophet, who delivered this prophecy, who, being slain by a lion, was brought back and buried at Beth-el; the superscription on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it. See above, verses 15, 17, and 18.

Verse 3. *And he gave a sign*] A miracle, to prove that the prophecy should be fulfilled in its season.

Verse 4. *Lay hold on him.*] No doubt stretching out his own hand at the same time, through rage, pride, and haste, to execute his own orders.

And his hand—dried up] The whole arm became suddenly rigid; the nerves no longer communicated their influence, and the muscles ceased to obey the dictates of the will.

Verse 5. *The altar also was rent*] It split

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ashes poured out from the altar, according to the sign which the man of God had given by the word of the

LORD.

6 And the king answered and said unto the man of God, ¹Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought ²the LORD, and the king's hand was restored him again, and became as it was before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and ³I will give thee a reward.

8 And the man of God said unto the king, ⁴If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, ⁵Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ⁶sons came and told him all the works that the man of

¹ Exod. 8. 8. & 9. 28. & 10. 17. Numb. 21. 7. Acts 8. 24 James 5. 16.—² Heb. the face of the Lord.—³ 1 Sam. 9. 7. 2 Kings 5. 15.

or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the LORD thy God*] The face of God is his favour, as we see in many parts of the Sacred Writings: he says, *thy God*; for Jeroboam knew that he was not *his God*, for he was now in the very act of acknowledging other gods, and had no portion in the God of Jacob.

And the king's hand was restored] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward.*] Come and be one of my priests, and I will give thee a proper salary.

Verse 9. *For so was it charged me—Eat no bread, &c.*] That is, have no kind of communication with those idolaters. He was charged also not to return by the way that he came; probably lest the account of what was done should have reached the ears of any of the people through whom he had passed, and he suffer inconveniences on the account, either by persecution from the idolaters, or from curious

God had done that day in Beth-el: the words which he had spoken unto the king, them they told also their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, ⁷I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For ⁸it was said to me ⁹by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into

¹ So Numb. 22. 18. & 24. 13.—² 1 Cor. 5. 11.—³ Heb. son. ⁴ Ver. 8. 9.—⁵ Heb. word was.—⁶ Ch. 20. 35. 1 Thess. 4. 15.

people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what the reason of this part of the charge was, if not the above, is not easy to see.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries. We find he was not at the king's sacrifice, though his sons were there; and perhaps even they were there not as idolaters, but as spectators of what was done.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. His sons had given him such an account of the prediction, the power, and influence of this prophet, that he wished to have a particular acquaintance with him, in order that he might get farther information relative to the solemn import of the prophecy which he had denounced against the idolatry at Beth-el. This good man could not have been an object of the old prophet's malevolence.

Verse 18. *An angel spake unto me*] That *he lied unto him* is here expressly asserted, and is amply proved by the event. But why should

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thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment

which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, ^a lion

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p Ver. 9.

r Ch. 20. 36.

he deceive him? The simple principle of curiosity to know all about this prediction, and the strange facts which had taken place, of which he had heard at second hand, by means of his sons, was sufficient to induce such a person to get the intelligence he wished, by any means. We may add to this, that, as he found the man of God sitting under an oak, probably faint with fatigue and fasting, for he had had no refreshment, his humanity might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, ver. 11. his own tenderness of conscience was gone; and he would not scruple to do a moral evil, if even a temporal good could come of it. Again, is it not possible that the old prophet was himself deceived? for though he *lied unto him*, it is possible that he was not conscious of his lie, for Satan, as an *angel of light*, might have deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*—No: but *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an *angel of darkness and idolatry*, in the garb of an *angel of light*, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on: he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might have as well dispensed with this part of the injunction, as he did in the case of Abraham—*Take thy son Isaac, thy only son, whom thou lovest—and offer him for a burnt-offering*: but, when he saw his perfect readiness, he dispensed with the actual offering, and accepted a ram in his stead. Thus much may be said in vindication of the man of God:—But, if this be so, why should he be punished with death, for doing what he had reason and precedent to believe might be the

will of God? I answer—He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the *word of the Lord to himself*, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a stranger, who only professed to have it from an angel, who pretended to speak unto him by the *word of the Lord*. In this, and in this alone, lay the *sinfulness* of the act of the man of God, who came out of Judah.

Verse 20. *The word of the Lord came unto the prophet that brought him back*] "A great clamour," says Dr. Kennicott, "has been raised against this part of the history, on account of God's denouncing sentence on the true prophet by the mouth of the false prophet: but, if we examine with attention the original words here, they will be found to signify either, *he who brought him back*; or, *whom he had brought back*; for the very same words, אשר אשר *asher heshibo*, occur again ver. 23; where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the true prophet, thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26. 'The Lord hath delivered him unto the lion, according to the word of the Lord, which he spake unto him.' Josephus expressly asserts, that the sentence was declared by God to the true prophet." The Arabic asserts the same.

Verse 21. *And he*] That is, according to the above interpretation, the voice of God from heaven, addressing the man of God; the old prophet having nothing to do in this business.

Verse 22. *Thy carcass shall not come*] This intimated to him that he was to die an untimely death; but probably did not specify by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared counsel of God, he committed the sin unto death: that is, such a sin as

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met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath ^s torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor ^t torn the ass.

* Heb. broken.—† Heb. broken.—‡ Jer. 22, 18.—§ 2 Kings 23, 17, 18.—¶ Ver. 2, 2 Kings 23, 16, 19.—‡ See Ch. 16, 24.

God will punish with the death of the body, while he extends mercy to the soul. See my notes on 1 John v. 16, 17.

From the instance here related we see, as in various other cases, that often judgment begins at the house of God. The true prophet, for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was severity to the man of God, it was mercy to the others; neither of whom was prepared to meet his judge. Here we may well say, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

Verse 28. *The lion had not eaten the carcass, nor torn the ass.*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet. How evident is the hand of God in all!

Verse 30. *Alas, my brother!*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to himself, who had been the cause of this untimely death, as in reference to the man of God, whose corpse he now committed to the tomb.

Verse 31. *Lay my bones beside his bones*] This argues a strong conviction, in the mind of the old prophet, that the deceased was a

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcass in his own grave: and they mourned over him, saying, "Alas, my brother!"

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; ^v lay my bones beside his bones:

32 ¶ For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of ^s Samaria; shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but ^z made again of the lowest of the people priests of the high places: whosoever would, he ^a consecrated

† Ch. 12, 31, 32. 2 Chron. 11, 15, & 13, 9.—‡ Heb. returned and made.—§ Heb. filled his hand. Judg. 17, 13.

good and holy man of God; and he is willing to have place with him in the general resurrection.

Verse 32. *In the cities of Samaria*] It is most certain that Samaria, or as it is called in Hebrew, *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shimer*, after whom he called the city Samaria; or *Shomeron*, see chap. xvi. 24. And this was fifty years after the death of Jeroboam. How then could the old prophet speak of Samaria, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name three hundred years before he was born? Some suppose that the historian adds these words, because Samaria existed in his time, and he well knew that it did not exist in the time of the old prophet; for himself, in the xvth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of *Houbigant*, and is thought sound by many good critics.

Verse 33. *Jeroboam returned not from his evil way*] There is something exceedingly obstinate and perverse, as well as blinding and insatiable, in idolatry. The prediction lately delivered at Beth-el, and the miracles wrought in confirmation of it, were surely sufficient to have affected and alarmed any heart, not

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him, and he became one
of the priests of the high
places.

34 ^b And this thing became

b Ch. 12. 30.

wholly and incorrigibly hardened; and yet they had no effect on Jeroboam!

Made—the lowest of the people priests] So hardy was this bad man in his idolatry, that he did not even attempt to form any thing according to the model of God's true worship: he would have nothing like God and truth. In his calves, or rather oxen, he copied the manner of Egypt; and, in the formation of his priesthood, he seems to have gone aside from all models. Among the worst of heathens, the priesthood was filled with respectable men: but Jeroboam took of the lowest of the people, and put them in that office.

Whosoever would, he consecrated him] He made no discrimination: any vagabond that offered was accepted, even of those who had no character; who were too idle to work, and too stupid to learn.

Verse 34. *And this thing became sin]* These abominations were too glaring, and too insulting to the Divine Majesty, to be permitted to last; therefore his house was cut off, and destroyed from the face of the earth.

A HOLY priesthood, a righteous ministry, is a blessing to any state; because it has a most powerful effect on the *morals* of the community; inducing order, sobriety, and habits of industry among the people; on the contrary,

sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

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—178.

c Ch. 14. 10.

the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle in which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state; because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, *The Christian religion is, and shall be, the religion of this land*; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country.

CHAPTER XIV.

Ahijah, son of Jeroboam, falls sick, 1. Jeroboam sends his wife disguised to Ahijah the prophet, and with her a present, to inquire concerning his son, 3, 4. Ahijah discovers her by a divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son, 5—16. The child dies, according to the prediction of Ahijah, 17. Jeroboam's reign and death, 18—20. Rehoboam's bad reign, and the apostasy of Judah, 21—24. Shishak, king of Egypt, invades Judea, spoils the temple, and takes away the golden shields made by Solomon; instead of which, Rehoboam makes others of brass, 25—28. Rehoboam's reign and death, 29—31.

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B. C. 956.
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An. Thersippi,
Arch. Athen.
perpet. 38.

AT that time Ahijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that ^a *I should be king over this people.*

3 ^b And take ^c with thee ten loaves, and ^d cracknels, and a ^e cruise of honey,

^a Ch. 11. 31.—^b See 1 Sam. 9. 7; 8.—^c Heb. in thine hand.
^d Or, cakes.

NOTES ON CHAPTER XIV.

Verse 1. *Ahijah—fell sick.*] This was but a prelude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. *Ten loaves]* Probably common, or household bread.

Cracknels] נקודים *nakudim*, spotted, or perforated bread: thin cakes, pierced through with

and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes ^e were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say

^e Or, bottle.—f Ch. 11. 29.—g Heb. stood for his heartiness.

many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Verse 5. *She shall feign herself to be another woman.*] It would have been discreditable to Jeroboam's calves, if it had been known that he had consulted a prophet of Jehovah.

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unto her: for it shall be,
when she cometh in, that
she shall feign herself to be
another woman.

6 And it was so, when Ahijah heard
the sound of her feet, as she came in at
the door, that he said, Come in; thou
wife of Jeroboam; why feignest thou
thyself to be another? for I am sent to
thee with ^h heavy tidings.

7 Go, tell Jeroboam, Thus saith the
LORD God of Israel, ⁱ Forasmuch as I
exalted thee from among the people,
and made thee prince over my people
Israel,

8 And ^k rent the kingdom away from
the house of David, and gave it thee:
and yet thou hast not been as my ser-
vant David, ^l who kept my command-
ments; and who followed me with all
his heart, to do that only which was
right in mine eyes;

9 But hast done evil above all that
were before thee: ^m for thou hast gone
and made thee other gods, and molten
images, to provoke me to anger, and
ⁿ hast cast me behind thy back:

10 Therefore, behold, ^o I will bring
evil upon the house of Jeroboam, and
^p will cut off from Jeroboam him that
pisseth against the wall, ^r and him that
is shut up and left in Israel, and will
take away the remnant of the house of
Jeroboam, as a man taketh away dung,
till it be all gone.

11 ^s Him that dieth of Jeroboam in
the city shall the dogs eat; and him
that dieth in the field shall the fowls of
the air eat: for the LORD hath spoken it.

12 Arise thou, therefore, get thee to
thine own house: and ^t when thy feet
enter into the city, the child shall die.

13 And all Israel shall mourn for

^h Heb. hard.—ⁱ See 2 Sam. 12. 7, 8. Ch. 16. 2.—^k Ch. 11.
31.—^l Ch. 11. 33, 38. & 15. 5.—^m Ch. 12. 28. 2 Chron. 11. 15.
ⁿ Neh. 9. 26. Psa. 50. 17. Ezek. 23. 35.—^o Ch. 15. 29.—^p Ch.
21. 21. 2 Kings 9. 8.—^r Deut. 32. 36. 2 Kings 14. 26.—^s Ch.
16. 4. & 21. 24.—^t Ver. 17.—^u 2 Chr. 12. 12. & 19. 3.—^v Ch.

Verse 8. And rent the kingdom away from
the house of David.] That is, permitted it to be
rent; because of the folly and insolence of Re-
hoboam.

Verse 10. Him that pisseth against the wall.]
Every male: so should this phrase be every
where rendered.

Verse 11. Shall the dogs eat.] They shall not
have an honourable burial; and shall not come
into the sepulchres of their fathers.

Verse 13. In him there is found some good
thing.] Far be it from God to destroy the right-

him, and bury him: for he
only of Jeroboam shall come
to the grave, because in him
^u there is found some good
thing toward the LORD God of Israel
in the house of Jeroboam.

14 ^v Moreover, the LORD shall raise
him up a king over Israel, who shall cut
off the house of Jeroboam that day:
but what? even now.

15 For the LORD shall smite Israel,
as a reed is shaken in the water, and he
shall ^w root up Israel out of this ^x good
land, which he gave to their fathers, and
shall scatter them ^y beyond the river,
^z because they have made their groves,
provoking the LORD to anger.

16 And he shall give Israel up be-
cause of the sins of Jeroboam, ^a who
did sin, and who made Israel to sin.

17 [†] And Jeroboam's wife arose, and
departed, and came to ^b Tirzah: and
^c when she came to the threshold of the
door, the child died:

18 And they buried him; and all Is-
rael mourned for him, ^d according to
the word of the LORD, which he spake
by the hand of his servant Ahijah the
prophet.

19 [†] And the rest of the
acts of Jeroboam, how he
^e warred, and how he reign-
ed, behold, they are written
in the book of the Chronicles of the kings
of Israel.

20 And the days which Jeroboam
reigned were two and twenty years:
and he ^f slept with his fathers, and
Nadab his son reigned in his stead.

21 [†] And Rehoboam the
son of Solomon reigned in
Judah. ^g Rehoboam was forty
and one years old when

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B. C. 956.
Ante I. Ol. 180.
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A. M. 3029
—3050.
B. C. 975—954.
Anno ante
I. Olymp. 199
—178.

A. M. 3029
—3046.
B. C. 975—958.
Anno ante
I. Olymp. 199
—182.

15. 27, 28, 29.—^w 2 Kings 17. 6. Psa. 52. 5.—^x Josh. 23. 15.
16.—^y 2 Kings 15. 29.—^z Exod. 34. 13. Deut. 12. 3, 4.—^a Ch.
12. 30. & 13. 34. & 15. 30, 34. & 16. 2.—^b Ch. 16. 6, 8, 15, 23.
Cant. 6. 4.—^c Ver. 12.—^d Ver. 13.—^e 2 Chron. 13. 2, &c.
^f Heb. lay down.—^g 2 Chron. 12. 13.

eous with the wicked: God respects even a
little good, because it is a seed from himself.
The kingdom of heaven is like a grain of mus-
tard-seed.

Verse 15. For the LORD shall smite Israel.]
See this prophecy fulfilled, chap. xv. 28—30.
when Baasha destroyed all the house and pos-
terity of Jeroboam.

Verse 19. The rest of the acts of Jeroboam
—are written in the—Chronicles.] For some
important particulars relative to this reign, see
2 Chron. xiii. 1—20.

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—3046.
B. C. 975—938.
Anno ante
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—182.

he began to reign, and he reigned seventeen years in Jerusalem, the city^b which the LORD did choose out of all the tribes of Israel, to put his name there. ¹And his mother's name was Naamah, an Ammonitess.

22 ^kAnd Judah did evil in the sight of the LORD, and they ^lprovoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them ^mhigh places, and ⁿimages, ^oand groves, on every high hill, and ^punder every green tree.

24 ^rAnd there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ^tAnd it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 ^uAnd he took away the treasures of the house of the LORD, and the trea-

sures of the king's house; he even took away all: and he took away all the shields of gold ^vwhich Solomon had made.

27 And King Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the ^wguard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ^xNow the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there was ^ywar between Rehoboam and Jeroboam all *their* days.

31 ^zAnd Rehoboam slept with his fathers, and was buried with his fathers in the city of David. ^{aa}And his mother's name was Naamah, an Ammonitess. And ^{ab}Abijam his son reigned in his stead.

A. M. 3034.
B. C. 970.
Ante I. Ol. 194.
An. Thersippi,
Arch. Athen.
perpet. 24.

A. M. 3039
—3046.
B. C. 975—938.
Anno ante
I. Olymp. 199
—182.

A. M. 3046.
B. C. 938.
Ante I. Ol. 182.
An. Thersippi,
Arch. Athen.
perpet. 36.

^h Ch. 11. 36.—ⁱ Ver. 31.—^k 2 Chron. 12. 1.—^l Deut. 32. 21. Psa. 78. 58. ¹ Cor. 10. 22.—^m Deut. 12. 2. Ezek. 16. 24, 25. ⁿ Or, standing images, or, statues.—^o 2 Kings 17. 9, 10. ^p Isa. 57. 5.—^r Deut. 23. 17. Ch. 15. 12. & 22. 46. ² Kings 23.

Verse 24. *There were also sodomites in the land* קִדְּשִׁים *kadoshim*, consecrated persons; persons who had devoted themselves to practices of the greatest impurity, in the service of the most impure idols.

Verse 26. *He took away the treasures*] All the treasures which Solomon had amassed, both in the temple and in his own houses: a booty the most immense ever acquired in one place.

All the shields of gold which Solomon had made.] These were three hundred in number, and were all made of beaten gold. See a computation of their value in the note on chap. x. 17.

Verse 28. *The guard bare them*] The guard probably were just three hundred, answering to the number of the shields.

Verse 31. *Naamah, an Ammonitess.*] He was born of a heathen mother, and begotten of an apostate father:—from such an impure fountain could sweet water possibly spring?

Abijam his son reigned in his stead.] Though righteousness cannot be propagated, because it is supernatural; yet unrighteousness may, for that is a genuine offspring of nature. Abijam was the wicked son of an apostate father, and heathenish mother. Grace may be grafted on a crab stock; but let none do evil that good may come of it. A bad stock will produce bad fruit.

Dr. Kennicott observes, that the name of this king of Judah is now expressed three ways: here, and in four other places, it is *Abijam*, or *Abim*; in two others, it is *Abihu*; but in eleven other places, it is *Abiah*, as it is expressed by

7.—^u Ch. 11. 40. ² Chron. 12. 2.—^v 2 Chron. 12. 9, 10, 11. ^w Ch. 10. 17.—^x Heb. *runners*.—^y 2 Chron. 12. 15.—^z Ch. 12. 24. & 15. 6. ² Chron. 12. 15.—^{aa} 2 Chron. 12. 16.—^{ab} Ver. 21. ² Chron. 12. 16. *Abijah*. Matt. 1. 7. *Abia*.

St. Matt. i. 7. Ποσειδωνος υιου, ABIA; and this is the reading of thirteen of Kennicott's and De Rossi's MSS. and of thirteen respectable editions of the Hebrew Bible. The Syriac is the same. The Septuagint, in the London Polyglott, has Αβιου, Abihu; but in the Complutensian and Antwerp Polyglotts it is Αβια, Abiah. Though the common printed Vulgate has Abiam, yet the Editio Princeps of the Vulgate, some MSS., and the text in the Complutensian and Antwerp Polyglotts, has Abia; which, without doubt, is the reading, that should in all cases, be followed.

The rabbins say, and particularly Rab. Sol. Jarchi, that the Shishak mentioned in this chapter is Pharaoh Necho; and that he invaded Israel in order to get the ivory throne of his son-in-law Solomon, which he had always coveted: and this throne he carried away. It appears, however, that he spoiled the temple, the king's palace, &c.; and, in short, took every thing away without resistance which he chose to carry off. It is very likely that this had a good effect on Rehoboam; it probably caused him to frequent the temple, ver. 28. which, it is likely, he had before neglected. This history is more particularly told in 2 Chron. xii. to which the reader will do well to refer: and, as to Rehoboam, though so much positive iniquity is not laid to his charge as to his father, yet little can be said for his piety: the idolatry introduced by Solomon does not appear to have been lessened in the days of Rehoboam.

CHAPTER XV.

Abijam's wicked reign, and death, 1—8. Asa succeeds him in the kingdom of Judah, and rules well, 9—15. He makes a league with the king of Syria against Baasha, king of Israel, who is obliged to desist in his attempts against Judah, 16—22. He is diseased in his feet and dies, and is succeeded by his son Jehoshaphat, 23—25. Nadab, son of Jeroboam, reigns over Israel; but is slain by Baasha, who reigns in his stead, 26—28. Baasha destroys all the house of Jeroboam, according to the prediction of Ahijah, 29, 30. Baasha continues the idolatry of Jeroboam, 31—34.

A. M. 3046
—3049.
B. C. 958—955.
Anno ante
I. Olymp. 182
—179.

NOW ^a in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. ^b And his mother's name was ^c Maachah, the daughter of ^d Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and ^e his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, ^f for David's sake did the LORD his God give him a ^g lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David ^h did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, ⁱ save only in the matter of Uriah the Hittite.

6 ^k And there was war between Rehoboam and Jeroboam all the days of his life.

^a 2 Chron. 13. 1, 2.—^b 2 Chron. 11. 20, 21, 22.—^c 2 Chron. 13. 2, Michasa the daughter of Uriel.—^d 2 Chron. 11. 21, Abshalom.—^e Ch. 11. 4. Psa. 119. 80.—^f Ch. 11. 33, 36. 2 Chron. 21. 7.

NOTES ON CHAPTER XV.

Verse 1. *Reigned Abijam over Judah.*] Of this son of Rehoboam, of his brethren, and of Rehoboam's family in general, see the eleventh of 2 Chron. where many particulars are added.

Verse 3. *His heart was not perfect.*] He was an idolater; or did not support the worship of the true God. This appears to be the general meaning of the heart not being perfect with God.

Verse 4. *The LORD—give him a lamp.*] That is, a son to succeed him: see chap. xi. 36.

Verse 5. *Save only in the matter of Uriah.*] Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence; or rather, a whole system of offences. See the notes on 2 Sam. xi. and xii.

Verse 6. *There was war between Rehoboam and Jeroboam.*] This was mentioned in the preceding chapter, ver. 30. and it can mean no more than this: there was a continual spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but open war, and pitched battles, there were none.

But why is this circumstance repeated, and

7 ¶ ¹ Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 ^m And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ⁿ mother's name was Maachah, the daughter of Abishalom.

11 ^o And Asa did that which was right in the eyes of the LORD, as did David his father.

12 ^p And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

A. M. 3046
—3049.
B. C. 958—955.
Anno ante
I. Olymp. 182
—179.

A. M. 3049.
B. C. 955.
Ante I. Ol. 179.
An. Thersippi,
Arch. Athen.
perpet. 39.

A. M. 3049
—3090.
B. C. 955—914.
Anno ante
I. Olymp. 179
—138.

^g Or, candle. Ch. 11. 36.—^h Ch. 14. 8.—ⁱ 2 Sam. 11. 4, 15. & 12. 9.—^k Ch. 14. 30.—^l 2 Chron. 13. 2, 3, 22.—^m 2 Chron. 14. 1.—ⁿ That is, grandmother's, Ver. 2.—^o 2 Chr. 14. 2.—^p Ch. 14. 24. & 22. 46.

the history of Abijam interrupted by the repetition? There is some reason to believe that Rehoboam is not the true reading, and that it should be Abijam: "Now there was war between Abijam and Jeroboam all the days of his life." And this is the reading of fourteen of Kennicott's and De Rossi's MSS. The Syriac has, Abia the son of Rehoboam; the Arabic has Abijam. In the Septuagint, the whole verse is omitted in the London Polyglott; but it is extant in those of Complutum and Antwerp. Some copies of the Targum have Abijam also; and the Editio Princeps of the Vulgate has Abia. This is doubtless the true reading, as we know there was a very memorable war between Abia and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

Verse 10. *His mother's name.*] Our translators thought that grandmother was likely to be the meaning, and therefore have put it in the margin.

The daughter of Abishalom.] She is called, says Calmet, the daughter of Absalom, according to the custom of the Scriptures, which give the name of daughter indifferently to the niece, the granddaughter, and great-granddaughter.

Verse 12. *The sodomites.*] ^{והקדשים} ha keda-shim; literally, the holy, or consecrated ones. See on chap. xiv. 24.

A. M. 3049
—3090.
B. C. 955—914.
Anno ante
I. Olymp. 179
—138.

13 And also ¹Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa ²destroyed her idol, and ³burnt it by the brook Kidron.

14 ¹But the high places were not removed: nevertheless Asa's ²heart was perfect with the LORD all his days.

15 And he brought in the ³things which his father had dedicated; and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

^r 2 Chron. 15. 16.—^s Heb. cut off.—^t So Exod. 32. 20.—^u Ch. 22. 43. 2 Chron. 15. 17. 18.—^v See Ver. 3.

Verse 13. *She had made an idol in a grove*] The original word מִיִּפְּעֵלֶתֶשֶׁת mipeletseth, is variously understood. I shall give its different views in the versions:

“Besides, he removed his mother Maachah from being chief in the sacred rites of Priapus, and in his grove which she had consecrated.”—VULGATE.

“And Ana, (other copies Maacha,) he removed from being governess, because she had made an assembly in her grove.”—SEPTUAGINT.

“Moreover he deprived Maacha, his mother, of her own magnificence; because she had celebrated a solemnity to her own worship.”—SYRIAC.

“And even Maachah his mother he removed from the kingdom, because she had made an idol in a grove.”—CHALDEE.

“Besides, he removed Maacha, his mother, from her kingdom, because she had made a high tree into an idol.”—ARABIC.

“Also, he removed Maacha his mother, from the kingdom, because she had made a horrible statue; and our rabbins say, that it was called מִיִּפְּעֵלֶתֶשֶׁת mipeletseth, because מִפְּלִי מִלֵּוּת mipelia leyatsoutha, it produced wonderful ridicule: for she made it *ad instar membri virilis*, and she used it daily.” Rabbi Solomon Jarchi.

From the whole, it is pretty evident that the image was a mere *Priapus*, or something of the same nature; and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites. What the Roman *Priapus* was I need not tell the learned reader; and, as to the unlearned, it would not profit him to know it. *Maachah* was most likely another *Messalina*; and Asa probably did for his mother what Claudius did for his wife.

Verse 14. *The high places were not removed*] He was not able to make a thorough reformation; this was reserved for his son Jehoshaphat.

Asa's heart was perfect] He worshipped the true God; and zealously promoted his service; see on ver. 3. And even the *high places* which he did not remove were probably those where the true God alone was worshipped; for, that

16 ¹And there was war between Asa and Baasha king of Israel all their days.

17 And ²Baasha king of Israel went up against Judah, and built ³Ramah, ⁴that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and King Asa sent them to ⁵Ben-hadad, the

^w Heb. holy.—^x 2 Chron. 16. 1, &c.—^y Josh. 18. 25.—^z See Ch. 12. 27.—^a 2 Chron. 16. 2.

there were such high places, the preceding history amply proves: and Jarchi intimates that these were places which individuals had erected for the worship of Jehovah.

Verse 15. *Which his father had dedicated*] On what account he and his father dedicated the things mentioned below we know not; but it appears that Asa thought himself bound by the vow of his father.

Verse 16. *There was war*] That is, there was continual enmity; see on ver. 6. But there was no open war till the *thirty-sixth* year of Asa, when Baasha, king of Israel, began to build Ramah, that he might prevent all communication between Israel and Judah: see 2 Chron. xv. 19. and xvi. 1; but this does not agree with what is said here, chap. xvi. 3, 9. that Baasha was killed by Zimri, in the *twenty-sixth* year of the reign of Asa. Chronologists endeavour to reconcile this, by saying that the years should be reckoned not from the beginning of the reign of Asa, but from the separation of the kingdoms of Israel and Judah. It is most certain that Baasha could not make war upon Asa in the *thirty-sixth* year of his reign, when it is evident from this chapter that he was slain in the *twenty-sixth* year of that king. We must either adopt the mode of solution given by chronologists, or grant that there is a mistake in some of the numbers; most likely in the parallel places in Chronicles, but which we have no direct means of correcting. But the reader may compare 2 Chron. xiv. 1. with xv. 10. 19. and xvi. 1.

Verse 17. *And Baasha—built Ramah*] As the word signifies a *high place*, what is here termed *Ramah* was probably a *hill*, (commanding a *defile* through which lay the principal road to Jerusalem,) which Baasha fortified, in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David. Ramah was about two leagues northward of Jerusalem.

Verse 18. *Asa took all the silver*] Shishak, king of Egypt, had not taken the whole, or there had been some treasures brought in since that time.

Ben-hadad] This was the grandson of Rezon, called here Hezion, who founded the kingdom of Damascus. See chap. xi. 23. 24. and Calmet.

A. M. 3074.
B. C. 930.
Ante I. Ol. 154.
An. Phorbus,
Arch. Athen.
perpet. 23.

son of Tabrimon, the son of Hezion, king of Syria, that dwelt at ^b Damascus, saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may ^c depart from me.*

20 So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^d Ijon, and ^e Dan, and ^f Abel-beth-maachah, and all Cinneroth, with all the land of Naph-tali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 ^g Then King Asa made a proclamation throughout all Judah, none *was* ^h exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had build-ed; and King Asa built with them ⁱ Geba of Benjamin, and ^j Mizpah.

23 ^k The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless ^l in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and

^a Ch. 11, 23, 24.—^c Heb. *go up*.—^d 2 Kings 15, 29.—^e Judg. 18, 29.—^f 2 Sam. 20, 14.—^g 2 Chr. 16, 6.—^h Heb. *free*.—ⁱ Josh. 21, 17.—^j Josh. 18, 26.—^k 2 Chron. 16, 12.—^l 2 Chron. 17, 1.

Verse 19. *There is a league between me and thee*] Or, Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and, to effect this purpose, even robbed the house of the Lord.

Verse 20. *Ijon, and Dan, &c.*] He appears to have attacked and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. *Dwelt in Tirzah.*] This seems to have been the *royal city*: see ver. 33. and chap. xiv. 17. And in this Baasha was probably obliged to shut himself up.

Verse 22. *None was exempted*] Every man was obliged to go and help dismantle the fortress at Ramah which Baasha had built. This was a general *levée en masse* of the people: every one was obliged to lend a helping hand, as the state was then supposed to be in danger,

was buried with his fathers in the city of David his father: ^m and ⁿ Jehoshaphat his son reigned in his stead.

25 ^o And Nadab the son of Jeroboam ^p began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the way of his father, and in ^q his sin wherewith he made Israel to sin.

27 ^r And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ^s Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ^t the saying of the Lord, which he spake by his servant Ahijah the Shilonite;

30 ^u Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

^a Matt. 1, 8, called *Josaphat*.—^b Heb. *reigned*.—^c Ch. 12, 30, & 14, 16.—^d Ch. 14, 14.—^e Josh. 19, 44, & 21, 23. Ch. 16, 15.
^f Ch. 14, 10, 14.—^g Ch. 14, 9, 16.

and all exemptions necessarily ceased. This is a maxim of civil policy: *Ubi adversus hostem muniendi sunt limites, omnis immunitas cessat*: "Where the boundaries are to be fortified against an enemy, then all exemptions cease."

Verse 23. *And the cities which he built*] Such as *Geba* and *Mizpah*, which he built out of the spoils of Ramah.

He was diseased in his feet.] Probably he had a strong rheumatic affection, or the *gout*. This took place in the *thirty-ninth* year of his reign, *three* years before his death: and, it is said, that he sought to physicians rather than to the Lord, 2 Chron. xvi. 12, 13.

Verse 24. *Asa slept with his fathers*] Of his splendid and costly funeral we read, 1 Chron. xvi. 13.

Verse 25. *Nadab—began to reign over Israel*] He began his reign in the second year of the reign of Asa, and reigned two years.

Verse 27. *Smote him at Gibbethon*] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

Verse 29. *He smote all the house of Jero-*

A. M. 3090.
B. C. 914.
Ante I. Ol. 138.
An. Megacelis,
Arch. Athen.
perpet. 8.

A. M. 3020
—3051.
B. C. 954—953.
Anno ante
I. Olymp. 178
—177.

A. M. 3051.
B. C. 953.
Ante I. Ol. 177.
An. Thersippi,
Arch. Athen.
perpet. 41.

A. M. 3050
—3051.
B. C. 954—953.
Anno ante
I. Olymp. 178
—177.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

A. M. 3051
—3074.
B. C. 953—930.
Anno ante
I. Olymp. 177
—154.

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of

¶ Ver. 16.—w Ch. 12.

boam] This was according to Ahijah's prophetic declarations; see chap. xiv. 10, 14. Thus God made use of one wicked man to destroy another.

Verse 32. *There was war*] See on ver. 16.

Verse 34. *Walked in the way of Jeroboam*]

A. M. 3051.
—3074.
B. C. 953—930.
Anno ante
I. Olymp. 177
—154.

Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

28, 29. & 13. 33. & 14. 16.

The entail of iniquity cannot be cut off but by a thorough conversion of the soul to God; and, of this, these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked: sin gathers strength by exercise and age.

CHAPTER XVI.

Jehu the prophet denounces the destruction of Baasha, 1—7. and reigns seven days, 8—15. The people make Omri king, and fire to his palace, and consumes himself in it, 16—20. The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone, 21—23. He founds Samaria, 24. His bad character and death, 25—28. Ahab reigns in his stead; marries Jezebel, restores idolatry, and outdoes his predecessors in wickedness, 29—33. Hiel the Beth-elite rebuilds Jericho, 34.

A. M. 3073.
B. C. 931.
Anno I. Ol. 155.
An. Phoræ,
Arch. Athen.
perpet. 22.

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2^b Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like the house of Jeroboam the son of Nebat.

4^c Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

A. M. 3051
—3074.
B. C. 953—930
Anno ante
I. Olymp. 177
—154.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

a Ver. 7. 2 Chron. 19. 2. & 20. 34.—b Ch. 14. 7.—c Ch. 15. 34.
d Ver. 11.—e Ch. 14. 10. & 15. 29.

NOTES ON CHAPTER XVI

Verse 1. *Then the word of the Lord came to Jehu*] Of this prophet we know nothing but from this circumstance. It appears from 2 Chron. xvi. 7, 10. that his father Hanani was also a prophet, and suffered imprisonment in consequence of the faithful discharge of his ministry to Asa.

Verse 2. *Made thee prince over my people*] That is, in the course of my providence, I suffered thee to become king: for it is impossible that God should make a rebel, a traitor, and a murderer, king over his people, or over any people. God is ever represented in Scripture

f Ch. 14. 11.—g 2 Chr. 16. 1.—h Ch. 14. 17. & 15. 21.—i Ver. 1.
k Ch. 15. 27, 29. See Hos. 1. 4.

as doing those things which, in the course of his providence, he permits to be done.

Verse 7. *And because he killed him.*] This the Vulgate understands of Jehu the prophet, put to death by Baasha: *Ob hanc causam occidit eum, hoc est, Jehu filium Hanani prophetam*; “on this account he killed him, that is, Jehu the prophet, the son of Hanani.” Some think Baasha is intended; others Jeroboam; and others Nadab, the son of Jeroboam. This last is the sentiment of Rab. Sol. Jarchi, and of some good critics. The order is here confused; and the seventh verse should probably be placed between the fourth and fifth.

A. M. 3074
—3075.
B. C. 930—929.
Anno ante
I. Olymp. 154
—153.
two years.

A. M. 3075
B. C. 929.
Ante I. Ol. 153.
An. Phorbæ,
Arch. Athen.
perpet. 24.
8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah,

9 ¶ And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that piss-eth against a wall, neither of his kins-folks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And

the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts; half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six

12 Kings 9. 31.—m Heb. which was over.—n 1 Sam. 25. 22.—o Or, both his kinsmen and his friends.—p Ver. 3. r Heb. by the hand of.

Verse 9. *Captain of half his chariots*] It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. *He slew all the house of Baasha*] He endeavoured to exterminate his memory: and the Jews say, when such a matter is determined, they not only destroy the house of the person himself, but the five neighbouring houses, that the memory of such a person may perish from the earth.

Verse 13. *For all the sins of Baasha*] We see why it was that God permitted such judgments to fall on this family. Baasha was a grievous offender, and so also was his son Elah: and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 15. *The people were encamped against Gibbethon*] It appears that, at this time, the

* Ver. 1.—† Deut. 32. 21. 1 Sam. 12. 21. Isaiah 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19.—u Ch. 15. 27.—v Ch. 12. 28. & 15. 26, 34.

Israelites had war with the Philistines, and were now besieging Gibbethon, one of their cities. This army, hearing that Zimri had rebelled, and killed Elah, made Omri, their general, king, who immediately raised the siege of Gibbethon, and went to attack Zimri in the royal city of Tirzah; who, finding his affairs desperate, chose rather to consume himself in his palace than to fall into the hands of his enemies.

Verse 21. *Divided into two parts*] Why this division took place we cannot tell; the people appear to have been for Tibni, the army for Omri: and the latter prevailed.

Verse 23. *In the thirty and first year of Asa*] There must be a mistake here in the number thirty-one; for, in verses 10 and 15, it is said that Zimri slew his master, and began to reign in the twenty-seventh year of Asa: and as Zimri reigned only seven days, and Omri immediately

A. M. 3079
—3086.
B. C. 925—918.
Anno ante
I. Olymp. 149
—142.

years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, ^w Samaria. ^x

25 ¶ But ^y Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he ^z walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their ^a vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

^w Heb. Shomeron.—^x See Ch. 13. 32. 2 Kings 17. 24. John 4. 4.
^y Mic. 6. 16.—^z Ver. 19.—^a Ver. 13.

succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: “The division of the kingdom between Tibni and Omri began in the *twenty-seventh year of Asa*: this division lasted *five years*, during which Omri had but a *share* of the kingdom. Tibni dying, Omri came into the possession of the *whole* kingdom, which he held *seven years*: this was in the *thirty-first year of Asa*. *Seven years* he reigned alone: *five years* he reigned over part of Israel: *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri.” *Jarchi* quotes *Sedar Olam* for this solution.

Verse 24. *He bought the hill Samaria of Shemer*] This should be read, “He bought the hill of Shomeron from Shomer, and called it Shomeron; (*i. e.* Little Shomer,) after the name of Shomer, owner of the hill.” At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the palace having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of *Shomer*; and bought it from him for *two talents of silver*, about 707l. 3s. 9d. Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer’s house, if indeed he had one there. *Shomeron*, or, as corruptly written, *Samaria*, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean sea, and about midway between Dan and Beer-sheba: thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, ^b as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, ^c that he took to wife Jezebel the daughter of Ethbaal king of the ^d Zidonians, ^e and went and served Baal, and worshipped him.

A. M. 3086.
B. C. 918.
Ante I. Ol. 142.
An. Megacles,
Arch. Athen.
perpet. 4.

A. M. 3086
—3107.
B. C. 918—897.
Anno ante
I. Olymp. 142
—121.

^b Heb. *was it a light thing*, &c.—^c Deut. 7. 3.—^d Judg. 18. 7.
^e Ch. 21. 25, 26. 2 Kings 10. 18. & 17. 16.

and fortified it: Ahab built a *house of ivory* in it, chap. xxii. 39; the kings of Syria had *magazines or storehouses* in it, for the purpose of commerce; see chap. xx. 34. And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges: Ben-hadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmanezar a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt: but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. *Gabinus*, proconsul of Syria, partially rebuilt it, and called it *Gabiniانا*. Herod the Great restored it to its ancient splendour, and placed in it a colony of *six thousand* men, and gave it the name of *Sebasté*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him.*] Omri was—1. An idolater in principle—2. An idolater in practice—3. He led the people to idolatry by *precept and example*—And 4. which was that in which he *did worse* than all before him, he made *statutes* in favour of idolatry, and obliged the people by law to commit it. See Mic. vi. 16. where this seems to be intended; *For the statutes of Omri are kept, and all the works of the house of Ahab.*

Verse 31. *He took to wife Jezebel*] This was the head and chief of his offending: he took to wife not only a *heathen*, but one whose hostility to the true religion was well known, and carried to the utmost extent. 1. She was the idolatrous daughter of an idolatrous king—2. She practised it openly—3. She not only countenanced it in others, but protected it, and gave its partisans honours and rewards—4. She used every means to persecute the true religion—5. She was hideously cruel; and put to death the

A. M. 3086
—3107.
B. C. 918—897.
Anno ante
I. Olymp. 142
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32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 ^g And Ahab made a grove; and Ahab ^h did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

^f 2 Kings 10. 21, 26, 27.—^g 2 Kings 13. 6. & 17. 10. &

prophets and priests of God—6. And all this she did with the most zealous perseverance, and relentless cruelty.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we (ver. 33.) have transformed into a grove; yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. *Ahab made a grove* אֲשֶׁרָה *Ashe-rah*, *Astarte*, or *Venus*: what the Syriac calls an idol, and the Arabic a tall tree; probably meaning by the last an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. *Did Hiel the Beth-elite build Jericho* I wish the reader to refer to my note on Josh. vi. 26. for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gates of it."—Josh. vi. 26. This is the curse, but the meaning of its terms are not very obvious. Let us see how this is to be understood, from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord which he spake by Joshua the son of Nun." This prediction was delivered upwards of five hundred years before the event; and, though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this place, where its fulfilment is mentioned. There are three opinions on the words, *lay the foundation in his first-born, and set up the gates in his youngest son*.

1. It is thought, that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so

A. M. 3086
—3107.
B. C. 918—987.
Anno ante
I. Olymp. 142
—121.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

21. 3. Jer. 17. 2.—b Ver. 30. Ch. 21. 25.—i Josh. 6. 26.

that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only great delay in the building:—that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children: in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating greatly protracted labour, occasioned by multitudinous hinderances and delays.

3. That he who built this city should, in laying the foundation, *slay*, or *sacrifice*, his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldee, which represents Hiel as *slaying* his first-born, Abiram, and his youngest son, Segub.

But who was *Hiel the Beth-elite*? The Chaldee calls him *Hiel of Beth-Momé*, or the *Beth-momite*; the *Vulgate*, *Hiel of Beth-el*; the *Septuagint*, *Hiel the Baith-elite*; the Syriac represents *Ahab* as the builder, "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols—to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either *slain*, or *died*; which circumstance seems to strengthen the opinion, that the passage is to be understood of *delays* and *hinderances*. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the divine displeasure, and at the risk of losing his whole family. Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

CHAPTER XVII.

Elijah's message to Ahab, concerning the three years' drought, 1. He is commanded to go to the brook Cherith, where he is fed by ravens, 2—7. He afterward goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil, 8—16. Her son dies, and Elijah restores him to life, 17—24.

A. M. 3094.
B. C. 910.
Ante I. Ol. 134.
An. Megacelis,
Arch. Athen.
perpet. 12.

AND ^aElijah the Tishbite, ^bwho was of the inhabitants of Gilead, said unto Ahab, ^cAs the LORD God of Israel liveth, ^dbefore whom I stand, ^ethere shall not be dew nor rain ^fthese years but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went; and did according unto

^a Heb. *Elijahu*. Luke 1. 17. & 4. 25, he is called *Elias*.
^b 2 Kings 3. 14.—^c Deut. 10. 8.

NOTES ON CHAPTER XVII.

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly; his origin is enveloped with perfect obscurity. He is here said to be a *Tishbite*. Tishbeh, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated: he seems to have been the prophet of Israel peculiarly, as we never find him prophesying in Judah. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c. &c. all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz. that he had no earthly parentage known to any man; that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved. His Hebrew name, which we have corrupted into *Elijah*, and *Elias*, is *אליהו Alihu*; or, according to the vowel points, *Eliyahu*; and signifies, he is my God. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah; for we find him with Moses on the mount of transfiguration with Christ. The conjecture, that he was an angel, seems countenanced by the manner of his departure from this world; yet, in James v. 17 he is said to be a man *ὁμοπαθὴς*, of like passions, or rather with real human propensities: this, however, is reconcilable with the conjecture.

There shall not be dew nor rain these years] In order to remove the abruptness of this address, R. S. Jarchi dreams thus:—"Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, (Deut. xi. 16, 17.) *If ye turn aside and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain?* Now all the

the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

A. M. 3094.
B. C. 910.
Ante I. Ol. 134.
An. Megacelis,
Arch. Athen.
perpet. 12.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

A. M. 3095.
B. C. 909.
Ante I. Ol. 133.
An. Megacelis,
Arch. Athen.
perpet. 13.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there:

^d Eccles. 48. 3. Jas. 5. 17.—^e Luke 4. 25.—^f Heb. *at the end of days*.—^g Obad. 20. Luke 4. 26, called *Sarepta*.

Israelites serve other gods, and yet the rain is not withheld. Then Elijah said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*" The same mode of connecting this, and the preceding chapter, is followed by the Jerusalem and Babylonish Talmuds, Sedar Olam, Abarbanel, &c.

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it ran, are supposed to have been on the western side of Jordan, and not far from Samaria. Others suppose it to have been on the eastern side, because the prophet is commanded to go eastward, ver. 3. It was necessary, after such a declaration to this wicked and idolatrous king, that he should immediately hide himself; as, on the first drought, Ahab would undoubtedly seek his life. But what a proof was this of the power of God, and the vanity of idols! As God's prophet prayed, so there was rain or drought; and all the gods of Israel could not reverse it! Was not this sufficient to have converted all Israel?

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessities of life; thou shalt be supplied by an especial providence. See more on this subject at the end of the chapter.

Verse 6. *And the ravens brought him bread and flesh*] The Septuagint, in the Codex Vaticanus, and some ancient fathers, read the passage thus—*Καὶ οἱ κοραῖες ἔφερον αὐτῷ ἄρτους τοῦ πρωῆ, καὶ κρέα τοῦ δευτέρου*, And the crows brought him bread in the morning, and flesh in the evening; but all the other versions agree with the Hebrew text. This is the first account we have of flesh-meat breakfasts, and flesh-meat suppers. And, as this was the food appointed by the Lord, for the sustenance of the prophet, we may naturally conjecture that it was the food of the people at large.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time; God having sent this drought as a testimony against the idolatry of the people. See Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to

A. M. 3095. behold, I have commanded
B. C. 909. a widow woman there to
Ante I. Ol. 133. sustain thee.
An. Megacilis,
Arch. Athen.
perpet. 13.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son:

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat ¹ many days.

16 And the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the LORD, which he spake ^k by Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, ¹ What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 ^m And he ⁿ stretched himself upon the child three times, and cried unto the

A. M. 3095.
B. C. 909.
Ante I. Ol. 133.
An. Megacilis,
Arch. Athen.
perpet. 13.

A. M. 3095
—3098.
B. C. 909—906.
Anno ante
I. Olymp. 133
—130.

A. M. 3096.
B. C. 908.
Ante I. Ol. 132.
An. Megacilis,
Arch. Athen.
perpet. 14.

^b Heb. giveth.—ⁱ Or, a full year.—^k Heb. by the hand of

the latter, and is therefore called in the text *Zarephath*, which belongeth to *Sidon*; or, as the *Vulgate* and other versions express it, *Sarepta* of the *Sidonians*. *Sarepta* is the name by which it goes in the New Testament; but its present name is *Sarphan*. Mr. Maundrel, who visited it, describes it as consisting of a few houses only, on the tops of the mountains: but supposes that it anciently stood in the plain below, where there are still ruins of a considerable extent.

Verse 12. *A handful of meal in a barrel*] The word *cad*, is to be understood as implying an earthen jar; not a wooden vessel, or barrel of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them. Travellers, in Asiatic countries, abound with observations of this kind.

The word *cruise*, may *tsipchath*, says Jarchi, signifies what, in our tongue, is expressed by *bouteille*, a bottle. Jarchi was a French rabbin.

Verse 13. *But make me thereof a little cake first*] This was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

Verse 16. *The barrel of meal wasted not*] She continued to take out of her jar, and out

¹ See Luke 5. 8.—^m 2 Kings 4. 34, 35.—ⁿ Heb. measured.

of her bottle, the quantity of meal and oil requisite for the consumption of her household; and, without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed. This miracle was very like that worked by Jesus at the marriage at Cana in Galilee: as the servants drew the water out of the pots, they found it turned into wine; and thus they continued to draw wine from the *water-pots* till the guests had been sufficiently supplied.

Verse 17. *There was no breath left in him.*] He ceased to breathe, and died.

Verse 18. *To call my sin to remembrance*] She seems to be now conscious of some secret sin, which she had either forgotten, or too carelessly passed over; and, to punish this, she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state: outward afflictions often bring deep searchings of heart.

Verse 21. *Stretched himself upon the child three times*] It is supposed that he did this in order to communicate some natural warmth to the body of the child, in order to dispose it to receive the departed spirit. *Elisha*, his disciple, did the same, in order to restore the dead child of the Shunammite, 2 Kings iv. 34. And St. Paul appears to have stretched himself on Eutychus, in order to restore him to life, Acts xx. 10.

A. M. 3096.
B. C. 908.
Ante I. Ol. 132.
An. Megacis,
Arch. Athen.
perpet. 14.

LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and

• Heb. into his inward parts.—p Heb. 11. 35.

[Let this child's soul come into him again.] Surely this means more than the *breath*. Though the word נֶפֶשׁ *nephesh*, may sometimes signify the *life*; yet, does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular: Let his soul, נֶפֶשׁ *nephesh*, come into him; אֶל קִרְבוֹ *al kirbo*, into the midst of him.

Verse 22. And the soul נֶפֶשׁ *nephesh*, "of the child came into him again;" אֶל קִרְבוֹ *al kirbo*, "into the midst of him;" and he revived, וַיַּחַי *va yechai*, "and he became alive." And did he not become alive from the circumstance of the immaterial principle coming again into him?

Although רוּחַ *ruach*, is sometimes put for the *breath*, yet נֶפֶשׁ generally means the immortal spirit; and where it seems to refer to *animal life* alone, it is only such a life as is the immediate and necessary effect of the presence of the immortal spirit.

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man; but also that that spirit can and does exist in a separate state from the body. It is here represented as being in the midst of the child like a *spring* in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. The word of the LORD in thy mouth is truth.] Three grand effects were produced by this temporary affliction.—1. The woman was led to examine her heart, and try her ways.—2. The power of God became highly manifest in the resurrection of the child.—3. She was convinced that the word of the LORD was truth, and that not one syllable of it could fall to the ground. Through a little suffering all this good was obtained.

THE subject in the fourth verse of this chapter deserves a more particular consideration:

I have commanded the ravens to feed thee.—It is contended that, if we consider עֲרֵיבִים *orebim* to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few: the raven is an unclean bird, And these ye shall have in abomination among the fowls—every raven after his kind, Lev. xi. 13–15: that is, every species of this genus shall be considered by you unclean and abominable. Is it, therefore, likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any flesh that was not unclean? Carrion is their food; and would God send any thing of this kind to his prophet? Again, if the flesh was clean which God sent, where could ravens get it? Here must be at

A. M. 3096.
B. C. 908.
Ante I. Ol. 132.
An. Megacis,
Arch. Athen.
perpet. 14.

brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

r John 3. 8. & 16. 30.

least three miracles; one, to bring from some table the flesh to the ravens; another, to induce the ravenous bird to give it up; and the third, to conquer its timidity toward man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end: and this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this, it is said, that "the original word never signifies *merchants*; and that the learned Bochart has proved this." I have carefully read over cap. 13. part ii. lib. 2. of the *Hierozicon* of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis עֲרֵיבִים קָרְיִים *Ezek. xxvii. 27. the occupiers of thy merchandise*; and asserts that עֲרֵיבִים *orebim*, per se, *mercatores nusquam significat*, by itself, never signifies *merchants*. Now, with perfect deference to so great an authority, I assert that עֲרֵיבִים *orebey*, the contracted form of עֲרֵיבִים *orebim*, does signify *merchants*, both in *Ezek. xxvii. 9, 27.* and that עֲרֵיבִים *meoreb* signifies a *place for merchandise, the market-place or bazaar*, *Ezek. xxvii. 9, 13, 17, 19*; as also the goods sold in such places, *Ezek. xxvii. 33*; and therefore may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c.; I think there is no weight in it; for the men might be as well bound by the secret inspiration of God, not to discover the place of his retreat, as they were to supply his wants: besides, they might have been of the number of those seven thousand men who had not boxed

their knees to the image of Baal, and consequently would not inform Ahab and Jezebel of their prophet's hiding place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes and families of the same people, have been widely scattered over different places, for the purpose of temporary sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of *ravens* being the agents employed to feed the prophet, I would observe, that there was a town or city of the name of *Orbo*, that was not far from the place where Elijah was commanded to hide himself. In *Bereshith Rabba*, a rabbinical comment on Genesis, we have these words: עיר היא ביהמאן ושהו ערבו *Air hia belehem Beithshan, veshemo orbo*; "There is a town in the vicinity of Bethshan, (Scythopolis,) and its name is Orbo." We may add to this from St. Jerom, *Orbim accolæ villæ in finibus Arabum, Elivæ dederunt alimenta*; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerom's testimony to be of great worth, because he spent several years in the Holy Land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of

the people, in order to his translating the Sacred Writings, and explaining them. Had there not been such a place in his time he could not have written as above: and, although in this place the common printed editions of the *Vulgate* have *corvi*, crows or ravens; yet, in 2 Chron. xxi. 16. St. Jerom translates the same word ערבים *Orbim*, "the Arabians;" and the same in Neh. iv. 7: it is, therefore, most likely that the inhabitants of *Orëb*, or *Orbo*, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this, being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عرب *Orabim*, and not ravens or fowls of any kind. In such a case this version is high authority.

It is contended, that those who think the *miracle* is lost if the *ravens* be not admitted, are bound to show—1. With what propriety the raven, an unclean animal, could be employed? 2. Why the *dove*, or some such clean creature, was not preferred? 3. How the ravens could get properly *dressed* flesh to bring to the prophet? 4. From whose table it was taken; and by what means? 5. Whether it be consistent with the wisdom of God, and his general conduct, to work a *tissue* of miracles where one was sufficient? 6. And whether it be not best, in all cases of this kind, to adopt that mode of interpretation which is most simple; the wisdom, goodness, and providence of God, being as equally apparent as in those cases where a multitude of miracles are resorted to, in order to solve difficulties?

CHAPTER XVIII.

Elijah is commanded by the Lord to show himself to Ahab, 1, 2. Ahab, and Obadiah his steward search the land to find provender for the cattle, 3—6. Obadiah meets Elijah, who commands him to inform Ahab that he is ready to present himself before him, 7—15. Elijah and Ahab meet, 16—18. Elijah proposes that the *four hundred and fifty* priests of Baal should be gathered together at mount Carmel; that they should offer a sacrifice to their god, and he to Jehovah; and the God who should send down fire to consume the sacrifice should be acknowledged as the true God, 19—24. The proposal is accepted, and the priests of Baal call in vain upon their god through the whole day, 25—29. Elijah offers his sacrifice, prays to God, and fire comes down from heaven and consumes it; whereupon the people acknowledge Jehovah to be the true God, and slay all the prophets of Baal, 30—40. Elijah promises Ahab that there shall be immediate rain; it comes accordingly, and Ahab and Elijah come to Jezreel, 41—46.

A. M. 3098.
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Arch. Athen.
perpet. 16.

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which

was the governor of his house: (now Obadiah feared the LORD greatly:

A. M. 3098.
B. C. 906.
Ante I. Ol. 130.
An. Megacis,
Arch. Athen.
perpet. 16.

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water:)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of

^a Luke 4. 25. James 5. 17.—^b Deut. 28. 12.

NOTES ON CHAPTER XVIII.

Verse 1. After many days—in the third year.] We learn from our Lord, Luke iv. 25. that the drought, which brought on the famine in Israel, lasted three years and six months, St. James, v. 17. gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth.] The word האדמה *haadamah*, should be translated the ground, or, the land; as it is probable that this

drought did not extend beyond the land of Judea.

Verse 3. Obadiah feared the LORD greatly.] He was a sincere and zealous worshipper of the true God; and his conduct toward the persecuted prophets was the full proof both of his piety and humanity.

Verse 4. Fed them with bread and water.] By these are signified the necessities of life, of whatsoever kind.

Verse 5. Unto all fountains of water.] All

A. M. 3098.
B. C. 906.
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An. Megacelis,
Arch. Athen.
perpet. 16.

water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, [†] that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art thou that my lord Elijah?*

8 And he answered him, *I am: go, tell thy lord, Behold, Elijah is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As the LORD thy God liveth, there is no nation nor kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.*

11 And now thou sayest, Go, tell thy lord. Behold, *Elijah is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that ² the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear

[†] Heb. that we cut not off ourselves from the beasts.—² 2 Kings 2. 16. Ezek. 3. 12, 14. Matt. 4. 1. Acts 8. 39.

marshy or well-watered districts, where grass was most likely to be preserved.

Verse 10. *There is no nation nor kingdom*] He had sent through all his own states, and to the neighbouring governments, to find out the prophet; as he knew, from his own declaration, that both rain and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain; or punish him for having brought on this drought.

He took an oath] Ahab must have had considerable power and authority among the neighbouring nations, to require and exact this; and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. *The Spirit of the LORD shall carry thee*] Obadiah supposed that the Spirit of the LORD had carried him to some strange country, during the three years and a half of the drought: and, as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer his servant to fall into such murderous hands; he took for granted that, as soon as he should come into danger, so soon would the Spirit of the LORD carry him away, or direct him to some hiding-place.

Verse 13. *When Jezebel slew the prophets*] This persecution was probably during the

the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.*

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, ^k in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send *and* gather to me all Israel unto mount ^l Carmel, and the prophets of Baal four hundred and fifty, ^m and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children

^b Ch. 21. 20.—^l Josh. 7. 25. Acts 16. 20.—^k 2 Chron. 15. 2. ¹ Josh. 19. 26.—^m Ch. 16. 33.

dearth; for, as this bad woman would attribute the public calamity to Elijah, not being able to find him, she would naturally wreak her vengeance on the prophets of Jehovah, who were within her reach.

Verse 18. *I have not troubled Israel*] Here the cause of the dearth is placed on its true ground: the king and the people had forsaken the true God; and God shut up the heavens that there was no rain. Elijah was only the minister whom God used to dispense this judgment.

Verse 19. *Gather to me all Israel*] The heads of tribes and families; the rulers of the people.

The prophets of Baal four hundred and fifty—the prophets of the groves four hundred] The king and queen had different religious establishments: the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained.

The queen and her women worshipped אֲשֵׁרָה Asherah, אֲסִרְתֵּי Astarté, or Venus; and for this establishment four hundred priests were maintained. These latter were in high honour: they ate at Jezebel's table; they made a part of her household. It appears that those eight hundred and fifty priests were the domestic chaplains of the king and queen; and, probably, not all the priests that belonged to the rites of Baal and

A. M. 3098. of Israel, and ^agathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, ^oHow long halt ye between two ^oopinions? If the LORD be God, follow him; but if ^aBaal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, ^aI, even I only, remain a prophet of the LORD; ^tbut Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under.

^a Ch. 22. 6.—^o 2 Kings 17. 41. Matt. 6. 24.—^p Or, thoughts.
^r See Josh. 24. 15.—^s Ch. 19. 10, 14.—^t Ver. 19.—^u Ver. 38.
1 Chron. 21. 26.

Asherah in the land; and yet, from the following verse, we learn that Ahab had sent to all the children of Israel to collect these prophets: but Jezebel had certainly four hundred of them in her own house, who were not at the assembly mentioned here. Those of Baal might have a more extensive jurisdiction than those of Asherah, the latter being constantly resident in Samaria.

Verse 21. *How long halt ye between two opinions?* Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough; not knowing on which to settle. Perhaps the idea of *limping*, through *lameness*, should not be overlooked. They were *halt*, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and queen, and therefore thought they *must* embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter: but in neither were they heartily engaged; and, at this juncture, their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.

Verse 22. *I only, remain a prophet of the LORD* That is, I am the only prophet of God present, and can have but the influence of an individual; while the prophets of Baal are four hundred and fifty to one! It appears that the queen's prophets, amounting to four hundred, were not at this great assembly; and these are they whom we meet, chap. xxii. 6. and whom the king consulted relative to the battle at Ramoth-gilead.

Verse 24. *The God that answereth by fire* Elijah gave them every advantage when he granted that the God who answered by fire should be acknowledged as the true God: for as the Baal who was worshipped here was incontestably Apollo, or the sun, he was therefore

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that ^oanswereth by fire, let him be God. And all the people answered and said, ^vIt is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, ^whear us. But there was ^xno voice, nor any that ^yanswered. And they ^zleaped upon the altar which was made.

^v Heb. The word is good.—^w Or, answer.—^x Psal. 115. 5. Jer. 10. 5. 1 Cor. 8. 4. & 12. 2.—^y Or, heard.—^z Or, leaped up and down at the altar.

the god of fire, and had only to work in his own element.

Verse 25. *For ye are many* And therefore shall have the preference; and the advantage of being first in your application to the Deity.

Verse 26. *From morning even until noon* It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods:—1. *From morning until noon*; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer; and at noon Elijah began to mock and ridicule them, and this excited them to commence anew.—And, 2. They continued from noon to the time of offering the evening sacrifice, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting in the most frantic manner.

And they leaped upon the altar Perhaps it will be more correct to read with the margin, *they leaped up and down at the altar*; they danced round it with strange and hideous cries and gesticulations: tossing their heads to and fro, with a great variety of bodily contortions.

A heathen priest, a high priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succour of their god, frequently in some such language as this—"O loving brother devil, hear me, and receive my offering." To perform these sacrificial attitudes they have persons who are taught to practise them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts, and mechanical management, are used; and they have masters whose

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27 And it came to pass at noon, that Elijah mocked them, and said, Cry ^a aloud; for he is a god: either ^b he is talking, or he ^c is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and ^d cut themselves, after their manner, with knives and lancets, till ^e the blood gushed out upon them.

29 And it came to pass, when mid-day was past, ^f and they prophesied until the time of the ^g offering of the evening sacrifice, that there was ^h nei-

^a Heb. with a great voice.—^b Or, he meditateth.—^c Heb. hath a pursuit.—^d Lev. 19. 28. Deut. 14. 1.—^e Heb. poured out blood upon them.

business it is to teach these attitudes and contortions, according to the rules laid down in those books. It seems, therefore, that was a very general practice of idolatry; as, indeed, are the others mentioned in this chapter.

Verse 27. *At noon—Elijah mocked them*] Had not Elijah been conscious of the divine protection, he certainly would not have used such freedom of speech, while encompassed by his enemies.

Cry aloud] Make a great noise: oblige him by your vociferations to attend to your suit.

For he is a god] *הוּא אֱלֹהִים הוּא* *Elohim hu*; he is the supreme god; you worship him as such; he must needs be such; and, no doubt, jealous of his own honour, and the credit of his votaries!

He is talking] He may be giving audience to some others: let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word *וַיִּשַׁח* *siach*, should be interpreted as in the margin, *he meditateth*; he is in a profound reverie; he is making some godlike projects; he is considering how he may best keep up his credit in the nation. Shout! let him know that all is now at stake.

He is pursuing] He may be taking his pleasure in hunting; and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth.

The original words, *וַיִּשַׁח* *sig lo*, are variously translated: *He is in a hotel, in diversorio*, VULGATE. Perhaps he is delivering oracles *μὴ ποτε χρηματίζῃ αὐτός*, SEPTUAGINT. Or, he is on some special business. Therefore, cry aloud.

He is in a journey] He has left his audience-chamber, and is making some excursions: call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth] Rab. S. Jarchi gives this a most degrading meaning: I will give it in Latin, because it is too coarse to be put in English;—*Fortassis ad locum secretum abiit, ut ventrem ibi exoneret*. "Perhaps he is gone to the ——" This certainly reduces Baal to the lowest degree of contempt, and with it the ridicule and sarcasm are complete.

Verse 28. *They cried aloud*] The poor fools acted as they were bidden.

And cut themselves after their manner] This was done according to the rites of that bar-

ther voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. ^k And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, ^l Israel shall be thy name;

32 And with the stones he built an altar ^m in the name of the LORD: and he made a trench about the altar, as

^f 1 Cor. 11. 4, 5.—^g Heb. ascending.—^h Ver. 26.—ⁱ Heb. attention.—^k Ch. 19. 10.—^l Gen. 32. 28. & 35. 10. 2 Kings 17. 34.—^m Col. 3. 17.

barous religion: if the blood of the bullock would not move him, they thought their own blood might; and with it they smeared themselves and their sacrifice. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short, of all the heathen world.

Verse 29. *They prophesied*] They made incessant prayer and supplication: a farther proof that to pray, or supplicate, is the proper ideal meaning of the word *נָבָא* *naba*, which we constantly translate to prophesy, when even all the circumstances of the time and place are against such a meaning. See what is said on the case of Saul among the prophets, in the note on 1 Sam. x. 5.

Verse 30. *He repaired the altar of the LORD*] There had been an altar of Jehovah in this place, called, even among the heathens, the altar of Carmel, probably built in the time of the Judges; or, as the rabbins imagine, by Saul. Tacitus and Suetonius mention an altar on mount Carmel, which Vespasian went to consult: there was no temple nor statue, but simply an altar that was respectable for its antiquity. "*Est Judeam inter Syriamque Carmelus; ita vocant montem. Deumque: nec simulacrum Deo, aut templum solum tradidere majores: aram tantum, et reverentiam.*" TACIT. Hist. lib. ii. c. 78. A priest, named Basilides, officiated at that altar; and assured Vespasian that all his projects would be crowned with success.

Suetonius speaks to this purpose:—*Apud Judeam Carmeli Dei oraculum consulente ita confirmavere sortes, ut quicquid cogitaret volvereque animo, quamlibet magnum, id esse proventurum pollicerentur*. SUET. in Vespas. cap. 5. The mount, the absence of a temple, no image, but a simple altar, very ancient, and which was held in reverence on account of the true answers which had been given there, prove that this was originally the altar of Jehovah; though, in the time of Vespasian, it seems to have been occupied by a heathen priest, and devoted to lying vanities.

Verse 31. *Took twelve stones*] He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench*] This was to detain the water that might fall down from the

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An. Megacles;
Arch. Athen.
perpet. 16.

great as would contain two
measures of seed.

33 And he ^u put the wood
in order, and cut the bullock
in pieces, and laid *him* on the wood,
and said, Fill four barrels with water,
and ^o pour it on the burnt-sacrifice, and
on the wood.

34 And he said, Do *it* the second
time. And they did *it* the second time.
And he said, Do *it* the third time. And
they did *it* the third time.

35 And the water ^p ran round about
the altar; and he filled ^t the trench also
with water.

36 And it came to pass at *the time of*
the offering of the *evening* sacrifice, that
Elijah the prophet came near, and said,
LORD ^a God of Abraham, Isaac, and of
Israel, ^t let it be known this day that
thou art God in Israel, and that *I am*
thy servant, and that ^u I have done all
these things at thy word.

^a Lev. 1. 6, 7, 8.—^o See Judg. 6. 20.—^p Heb. *went*.—^r Ver.
32, 38.—^s Exod. 3. 6.—^t Ch. 8. 43. 2 Kings 19. 19. Ps. 83. 18.
^u Numb. 16. 28.

altar, when the barrels should be poured upon
it, ver. 35.

Verse 33. *Fill four barrels*] This was done
to prevent any kind of suspicion that there was
fire concealed under the altar. An ancient
writer, under the name of *Chrysostom*, quoted
by Calmet, says, that he had seen, under the
altars of the heathens, holes dug in the earth,
with funnels proceeding from them, and com-
municating with openings on the tops of the
altars. In the former the priests concealed
fire, which, communicating through the fun-
nels with the holes, set fire to the wood, and
consumed the sacrifice; and thus the simple
people were led to believe that the sacrifice
was consumed by a miraculous fire. Elijah
showed that no such knavery could be practised
in the present case. Had there been a
concealed fire under the altar, as in the case
mentioned above, the water that was thrown
on the altar must have extinguished it most
effectually. This very precaution has for ever
put this miracle beyond the reach of sus-
picion.

Verse 36. *LORD God of Abraham*] He thus
addressed the Supreme Being, that they might
know, when the answer was given, that it was
the *same God* whom the patriarchs and their
fathers worshipped; and thus have *their hearts*
turned back again to the true religion of their
ancestors.

Verse 38. *Then the fire of the LORD fell*] It
did not *burst out* from the altar: this might
still, notwithstanding the water, have afforded
some ground for suspicion that fire had been
concealed (after the manner of the heathens)
under the altar.

Consumed the burnt-sacrifice] The process
of this consumption is very remarkable; and
all calculated to remove the possibility of a

37 Hear me, O LORD,
hear me, that these people
may know that thou art the
LORD God, and that thou
hast turned their heart back again.

38 Then ^v the fire of the LORD fell,
and consumed the burnt-sacrifice, and
the wood, and the stones, and the dust,
and licked up the water that *was* in the
trench.

39 And when all the people saw *it*,
they fell on their faces: and they said,
^w The LORD, he is the God; the LORD,
he is the God.

40 And Elijah said unto them, ^x Take
^y the prophets of Baal; let not one of
them escape. And they took them;
and Elijah brought them down to
the brook Kishon, and ^z slew them
there.

41 ¶ And Elijah said unto Ahab,
Get thee up, eat and drink; for *there is*
^a a sound of abundance of rain.

^v Lev. 9. 24. Judges 6. 21. 1 Chron. 21. 26. 2 Chron. 7. 1.
^w Ver. 24.—^x Or, *apprehend*.—^y 2 Kings 10. 25.—^z Deut. 13.
5. & 18. 20.—^a Or, *a sound of a noise of rain*.

suspicion that there was any concealed fire.
1. The fire came down from heaven. 2. The
pieces of the sacrifice were first consumed. 3.
The wood next, to show that it was not even
by means of the wood that the flesh was burnt.
4. The twelve stones were also consumed, to
show that it was no common fire, but one whose
agency nothing could resist. 5. The dust, the
earth of which the altar was constructed, was
burnt up. And, 6. The water that was in the
trench was, by the action of this fire, entirely
evaporated. 7. The action of this fire was, in
every case, downward, contrary to the nature
of all earthly and material fire. Nothing can
be more simple and artless than this descrip-
tion; and yet how amazingly full and satisfac-
tory is the whole account!

Verse 39. *Fell on their faces*] Struck with
awe and reverence at the sight of this incon-
testable miracle.

And they said] We should translate the
words thus:—JEHOVAH, *He is the God!* JE-
HOVAH, *He is the God!* Baal is not the God;
Jehovah alone is the God of Israel!

As our term *Lord* is very equivocal, we
should every where insert the original word
יהוה which we should write *Yehé* or *Yeheveh*,
or *Yahvah* or *Yehueh*; or, according to the
points, *Yehovah*.

Verse 40. *Let not one of them escape*] They
had committed the highest crime against the
state and the people, by introducing idolatry,
and bringing down God's judgments upon the
land: therefore their lives were forfeited to
that law which had ordered every idolater to be
slain. It seems also that Ahab, who was pre-
sent, consented to this act of impartial justice.

Verse 41. *Get thee up, eat and drink*] It
appears most evidently that Ahab and the pro-
phet were now on good terms; and this is a

A. M. 3098.
B. C. 906.
Ante I. OI. 130.
An. Megacelis,
Arch. Athen.
perpet. 16.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; ^b and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a

^b James 5. 17, 18.—^c Heb. *lie, or, bind.*

farther evidence, that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees*] He kneeled down, and then bowed his head to the earth; so that, while his face was between his knees, his forehead touched the ground.

Verse 43. *Look toward the sea.*] From the top of mount Carmel the Mediterranean sea was full in view.

Verse 44. *There ariseth a little cloud out of the sea, like a man's hand.*] *וַיֵּרָא כְּכַף יָד* *ke caph ish*, like the hollow of a man's hand. In the form of the hand bent, the concave side downmost. I have witnessed a resemblance of this kind at sea, previously to a violent storm. A little cloud, the size of a man's hand, first appearing, and this increasing in size and density every moment, till at last it covered the whole heavens, and then burst forth with incredible fury.

Mr. Bruce mentions a similar appearance in Abyssinia:—"Every morning, in Abyssinia, is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These

man's hand. And he said, Go up, say unto Ahab, ^c Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he ^dgirded up his loins, and ran before Ahab ^e to the entrance of Jezreel.

^d 2 Kings 4. 29. & 9. 1.—^e Heb. *till thou come to Jezreel.*

clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on mount Carmel." *Travels*, vol. v. page 336. edit. 1805.

Verse 44. *Ran before Ahab*] Many think that Elijah ran before the king, in order to do him honour: and much learned labour has been spent on this passage, in order to show that Elijah had put himself at the head of a company of chanters, who ran before the king, reciting his praises, or the praises of God; a custom which still exists in Arabian countries. I believe all these entirely mistake the writer's meaning. Ahab yoked his chariot, and made all speed to Jezreel. The hand of the Lord, or, as the *Targum* says, the *spirit of strength*, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had, by means of his chariot, the prophet reached Jezreel before him. There is no intimation here that he ran before the horses' heads. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him; and not do, or permit to be done to him, any kind of outrage.

CHAPTER XIX.

Ahab tells Jezebel what Elijah had done; she is enraged, and threatens to take away his life, 1, 2. He leaves Jezreel, and comes to Beer-sheba, and thence to the wilderness, where he is fed and encouraged by an angel, 3—9. His complaint, and the vision by which God instructs him, 10—14. He is sent to Damascus, in order to anoint Hazael king over Syria; and Jehu king over Israel, 15—18. He meets with Elisha, who becomes his servant, 19—21.

A. M. 3098.
B. C. 906.
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AND Ahab told Jezebel all that Elijah had done, and withal how he had ^a slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, ^b So let the gods do to me,

^a Ch. 18. 40.

NOTES ON CHAPTER XIX.

Verse 1. *Ahab told Jezebel*] Probably with no evil design against Elijah.

Verse 2. *So let the gods do*] If I do not slay thee, let the gods slay me with the most ignominious death.

A. M. 3098.
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Ante I. OI. 130.
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perpet. 16.

and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah,

^b Ruth 1. 17. Ch. 20. 10. 2 Kings 6. 31.

Verse 3. *He arose, and went for his life*] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of the whole court, and of the country: but,

A. M. 3098.
B. C. 906.
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and left his servant there. 4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

c Num. 11, 15. Jonah 4. 3, 8.—d Heb. for his life.—e Heb. bolster.—f So Exod. 34. 23. Deut. 9. 9, 18. Matt. 4. 2.—g Ex.

finding himself mistaken, he is greatly discouraged.

To Beer-sheba.] This being at the most southern extremity of the promised land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

Left his servant there.] Being alone, he would be the more unlikely to be discovered: besides, he did not wish to risk the life of his servant.

Verse 4. A day's journey into the wilderness.] Probably in his way to mount Horeb. See verse 8.

Juniper tree.] A tree that afforded him a shade from the scorching sun.

It is enough.] I have lived long enough; I can do no more good among this people, let me now end my days.

Verse 5. As he lay and slept.] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

An angel touched him.] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. A cake baken on the coals.] All this seems to have been supernaturally provided.

Verse 7. The journey is too great for thee.] From Beer-sheba to Horeb was about one hundred and fifty miles.

Verse 8. Forty days and forty nights.] So he fasted just the same time as Moses did at Horeb; and as Christ did in the wilderness.

Verse 9. He came thither unto a cave.] Conjectured by some to be the same cave in which God put Moses, that he might give him a glimpse of his glory. See Exod. xxxiii. 22.

What dost thou here, Elijah?] Is this a reproach for his having fled from the face of Jezebel, through what some call unbelieving fears, that God would abandon him to her rage?

A. M. 3098.
B. C. 906.
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8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD

3. 1.—h Rom. 11. 3.—i Num. 25. 11, 13. Ps. 69. 9.—k Ch. 18. 4. l Ch. 18. 22. Rom. 11. 3.—m Ex. 24. 12.—n Ezek. 1. 4. & 37. 7.

Verse 10. I have been very jealous for the LORD.] The picture which he draws here of apostate Israel is very affecting:—

1. They have forsaken thy covenant.] They have now cleaved to and worshipped other gods.

2. Thrown down thine altars.] Endeavoured, as much as they possibly could, to abolish thy worship, and destroy its remembrance from the land.

3. And slain thy prophets.] That there might be none to prove their iniquity, or teach the truth; so that the restoration of the true worship might be impossible.

4. I only, am left.] They have succeeded in destroying all the rest of the prophets, and they are determined not to rest till they slay me.

Verse 11. Stand upon the mount before the LORD.] God was now treating Elijah nearly in the same way that he treated Moses: and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed himself to him in the giving of the law. See Exod. xix. 9, 16.

The LORD passed by.] It appears that the passing by of the Lord occasioned the strong wind, the earthquake, and the fire: but in none of these was God to make a discovery of himself unto the prophet; yet these, in some sort, prepared his way, and prepared Elijah to hear the small still voice. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display himself to mankind, not in judgment, but in mercy; and that as the wind, the earthquake, and the fire, were only the forerunners of the small still voice, which proclaimed the benignity of the Father of spirits; so the law, and all its

A. M. 3098.
B. C. 966.
Ante I. Ol. 130.
An. Megacelis,
Arch. Athen.
perpet. 16.

was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. ^p And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 ^r And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets

^c So Exod. 3. 6. Isa. 6. 2.—^p Ver. 9.—^r Ver. 10.—^s 2 Kings 8. 12, 13.—^t 2 Kings 9. 1-3. Eccles. 48. 8.

terrors, were only intended to introduce the mild spirit of the Gospel of Jesus, proclaiming glory to God in the highest; and, on earth, peace and good will unto men. Others think that all this was merely *natural*; and that a real earthquake, and its accompaniments, are described. 1. Previously to earthquakes the atmosphere becomes greatly disturbed, mighty winds and tempests taking place. 2. This is followed by the actual agitation of the earth. 3. In this agitation *fire* frequently escapes, or a burning *lava* is poured out, often accompanied with *thunder* and *lightning*. 4. After these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and nothing remains but a *gentle breeze*. However correct all this may be, it seems most probably evident that what took place at this time was out of the ordinary course of nature: and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its *natural order*, yet the exciting cause of the whole is *supernatural*. Thus the Chaldee understands the whole passage: "And behold the Lord was revealed; and before him was a host of the angels of the wind, tearing the mountains, and breaking the rocks before the Lord; but the Majesty (*Shekinah*) of the Lord was not in the host of the angels of the wind. And after the host of the angels of the wind, there was a host of the angels of commotion; but the Majesty of the Lord was not in the host of the angels of commotion. And after the host of the angels of commotion, a fire; but the Majesty of the Lord was not in the host of the angels of fire. And after the host of the angels of fire, a voice singing in silence," &c.; that is, a sound with which no other sound was mingled. Perhaps the whole of this is intended to give an emblematical representation of the various displays of divine providence and grace.

Verse 13. *Wrapped his face in his mantle*] This he did to signify his *respect*: so Moses hid his face, for he dared not to look upon God,

with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: ^a and when thou comest, anoint Hazael to be king over Syria;

16 And ^t Jehu the son of Nimshi shalt thou anoint to be king over Israel; and ^u Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room.

17 And ^v it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu ^w shall Elisha slay.

A. M. 3098.
B. C. 966.
Ante I. Ol. 130.
An. Megacelis,
Arch. Athen.
perpet. 16.

^u Luke 4. 27, called *Eliseus*.—^v 2 Kings 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.—^w See Hos. 6. 5.

Exod. iii. 6. *Covering the face* was a token of respect among the Asiatics; as *uncovering the head* is among Europeans.

Verse 15. *To the wilderness of Damascus*] He does not desire him to take a road by which he might be likely to meet Jezebel, or any other of his enemies.

Anoint Hazael] For what reason the Lord was about to make all these *revolutions*, we are told in ver. 17. God was about to bring his judgments upon the land, and especially on the house of Ahab. This he exterminated by means of Jehu; and Jehu himself was a scourge of the Lord to the people. Hazael also grievously afflicted Israel: see the accomplishment of these purposes, 2 Kings viii. and ix.

Verse 16. *Elisha—shalt thou anoint to be prophet in thy room.*] *Jarchi* gives a strange turn to these words. "Thy prophecy, (or execution of the prophetic office,) does not please me; because thou art the constant accuser of my children." With all their abominations, this rabbin would have us to believe that those vile idolaters and murderers were still the *beloved children of God*! And why?—Because God had made a *covenant* with their fathers; therefore, said the ancient as well as the modern *Siren song*: "Once in the covenant, always in the covenant; once a son, and a son for ever." And yet we have here the testimony of God's own prophet, and the testimony of their history, that they had *forsaken the covenant*; and, consequently, renounced all their interest in it.

Verse 17: *Shall Elisha slay.*] We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people; and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this:—Hazael, Jehu, and Elisha, shall be the ministers of my ven-

A. M. 3093.
B. C. 906.
Ante I. Ol. 130.
An. Megacalis,
Arch. Athen.
perpet. 16.
18 * Yet ^y I have left me
seven thousand in Israel, all
the knees which have not
bowed unto Baal, ^z and
every mouth which hath not kissed
him.

19 ¶ So he departed thence, and
found Elisha the son of Shaphat, who
was ploughing with twelve yoke of oxen
before him, and he with the twelfth:
and Elijah passed by him, and cast his
mantle upon him.

20 And he left the oxen, and ran after

* Rom. 11. 4.—y Or, I will leave.—z See Hos. 13. 2.—a Matt.

geance against this disobedient and rebellious
people. The order of time, here, is not to be
regarded.

Verse 18. *Seven thousand in Israel.*] That
is, many thousands; for *seven* is a number of
perfection, as we have often seen: so the bar-
ren has borne seven; has had a numerous off-
spring. *Gold seven times purified*; purified till
all the dross is perfectly separated from it. The
court, and multitudes of the people, had gone
after Baal; but perhaps the majority of the
common people still worshipped, in secret, the
God of their fathers.

Every mouth which hath not kissed him.] *Idolaters often kissed their hand in honour of
their idols; and hence the origin of adoration:*
bringing the hand to the mouth, after touching
the idol, if it were within reach; and, if not,
they kissed the right hand, in token of respect
and subjection. The word is compounded of
ad, to, and *os*, oris, the mouth. *Dexterâ manu
deum contingentes, ori admovebant*: Touching
the god with their right hand, they applied it
to their mouth." So *kissing the hand, and adora-
tion*, mean the same thing: thus Pliny, *Inter
adorandum, dexteram ad osculum referimus*,
Nat. Hist. lib. xxviii. cap. 2.—"In the act of
adoration we kiss the right hand." Cicero men-
tions a statue of Hercules, the chin and lips of
which were considerably worn by the frequent
kissing of his worshippers: *Ut rictus ejus, et
mentem paulo sit attritus, quod in precibus et
gratulationibus, non solum id venerari, sed etiam
osculari solent.*—Orat. in VERREM.

Verse 19. *Twelve yoke of oxen.*] Elisha must
have had a considerable estate, when he kept
twelve yoke of oxen to till the ground. If,
therefore, he obeyed the prophetic call, he did
it to considerable secular loss.

He with the twelfth] Every owner of an in-
heritance among the Hebrews, and indeed
among the ancients in general, was a principal
agent in its cultivation.

Cast his mantle upon him.] Either this was
a ceremony used in a call to the prophetic office,
or it indicated that he was called to be the ser-
vant of the prophet. The mantle, or pallium,
was the peculiar garb of the prophet, as we
may learn from Zech. xiii. 4; and this was pro-
bably made of a skin dressed with the hair on.
See also 2 Kings i. 8. It is likely, therefore,
that Elijah threw his mantle on Elisha to sig-
nify to him that he was called to the prophetic
office. See more on this subject below.

Elijah, and said, ^a Let me, A. M. 3093.
B. C. 906.
Ante I. Ol. 130.
An. Megacalis,
Arch. Athen.
perpet. 16.
I pray thee, kiss my father
and my mother, and then I
will follow thee. And he said
unto him, ^b Go back again: for what
have I done to thee?

21 And he returned back from him,
and took a yoke of oxen, and slew
them, and ^c boiled their flesh with the
instruments of the oxen, and gave unto
the people, and they did eat. Then he
arose, and went after Elijah, and mi-
nistered unto him.

S. 21, 22. Luke 9. 61, 62.—b Heb. Go return.—c 2 Sam. 24. 22.

Verse 20. *Let me—kiss my father and my
mother*] Elisha fully understood that he was
called by this ceremony to the prophetic office:
and it is evident that he conferred not with flesh
and blood, but resolved, immediately resolved,
to obey; only he wished to bid farewell to his
relatives. See below.

What have I done to thee?] Thy call is not
from me, but from God: to him, not to me, art
thou accountable for thy use or abuse of it.

Verse 21. *He returned back*] He went home
to his house: probably he yet lived with his
parents, for it appears he was a single man;—
and he slew a yoke of the oxen: he made a feast
for his household, having boiled the flesh of the
oxen with his agricultural implements, proba-
bly in token that he had abandoned secular life;
and, having bidden them an affectionate fare-
well, he arose, went after Elijah, who probably
still awaited his coming in the field, or vicinity,
and ministered unto him.

On the call of Elisha I may make a few re-
marks:

"1. Elijah is commanded, ver. 16. to anoint
Elisha prophet in his room. Though it is ge-
nerally believed that *kings, priests, and pro-
phets*, were inaugurated into their respective
offices by the rite of *unction*, and this I have
elsewhere supposed, yet this is the only in-
stance on record where a prophet is command-
ed to be *anointed*, and even this case is proble-
matical: for it does not appear that Elijah did
anoint Elisha. Nothing is mentioned in his call
to the prophetic office, but the casting the man-
tle of Elijah upon him; wherefore it is probable
that the word *anoint*, here, signifies no more
than the call to the office, accompanied by the
simple rite of having the prophet's mantle thrown
over his shoulders.

2. A call to the ministerial office, though it
completely sever from all secular occupations,
yet never supersedes the duties of filial affec-
tion. Though Elisha must leave his oxen, and
become a prophet to Israel, yet he may first go
home, eat and drink with his parents and rela-
tives, and bid them an affectionate farewell.

3. We do not find any attempt on the part of
his parents to hinder him from obeying the
divine call: they had too much respect for the
authority of God, and they left their son to the
dictates of his conscience. Wo to those parents
who strive, for filthy lucre's sake, to prevent
their sons from embracing a call to preach
Jesus to their perishing countrymen, or to the

heathen, because they see that the life of a true evangelist is a life of comparative poverty; and they had rather he should *gain money* than *save souls*.

4. The *cloak*, we have already observed, was the prophet's peculiar habit; it was probably in imitation of this that the Greek philosophers wore a sort of *mantle*, that distinguished them from the common people; and by which they were at once as easily known as certain academical characters are by their *gowns* and *square caps*. The *pallium* was as common among the *Greeks* as the *toga* was among the *Romans*. Each of these was so peculiar to those nations, that *Palliatius* is used to signify a *Greek*, as *Togatus* is to signify a *Roman*.

5. Was it from this act of Elijah, conveying the prophetic office and its authority to Elisha, by throwing his mantle upon him, that the popes of Rome borrowed the ceremony of collating an archbishop to the spiritualities and temporalities of his *see*, and investing him with plenary sacerdotal authority, by sending him what is well known in ecclesiastical history by the name *pallium*, *pall*, or *cloak*? I think this is likely; for, as we learn from Zech. xlii. 4. and 2 Kings i. 8. that this mantle was a *rough* or *hairy garment*, so we learn from *Durandus* that the *pallium*, or *pall*, was made of *white wool*, after the following manner:

The nuns of St. *Agnes* annually, on the festival of their patroness, offer two *white lambs* on the altar of their church, during the time they sing *Agnus Dei*, in a solemn mass; which lambs are afterward taken by two of the canons of the Lateran church, and by them given to the pope's subdeacons, who send them to pasture till shearing time; and then they are shorn, and the *pall* is made of their wool, mixed with

other white wool. The pall is then carried to the Lateran church, and there placed on the high altar by the deacons, on the bodies of St. *Peter* and St. *Paul*; and after a usual watching, or vigil, it is carried away in the night, and delivered to the subdeacons, who lay it up safely. Now, because it was taken from the body of St. Peter, it signifies the plenitude of ecclesiastical power; and, therefore, the popes assume it as their prerogative, being the professed successors of this apostle, to invest other prelates with it. This was at first confined to *Rome*, but afterward it was sent to popish prelates in different parts of the world.

6. It seems from the place in Zechariah, quoted above, that this *rough cloak*, or *garment*, became the covering of *hypocrites* and *deceivers*; and that persons assumed the *prophetic dress* without the *prophetic call*: and God threatens to *unmask* them. We know that this became general in the popish church in the beginning of the 16th century; and God stripped those false prophets of their false and wicked pretensions, and exposed them to the people. Many of them profited by this exposure, and became reformed; and the whole community became at least more *cautious*. The Romish church should be thankful to the Reformation for the moral purity which is now found in it; for had not its vices, and usurpations, and super-scandalous sales of indulgences, been thus checked, the whole fabric had, by this time, been probably dissolved. Should it carry its reformation still farther, it would have a more legitimate pretension to the title of *apostolic*. Let them compare their *ritual* with the Bible and common sense, and they will find cause to lop many cumbrous and rotten branches from a good tree.

CHAPTER XX.

Ben-hadad, king of Syria, and thirty-two kings, besiege Samaria. 1. He sends an insulting message to Ahab; and insists on pillaging the whole city, 2-7. The elders of Israel counsel the king not to submit to such shameful conditions, 8. He sends a refusal to Ben-hadad; who, being enraged, vows revenge, 9-12. A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle, 13-19. The Syrians are discomfited, and Ben-hadad scarcely escapes, 20, 21. The prophet warns Ahab to be on his guard, for the Syrians would return next year, 22. The counsellors of the king of Syria instruct him how he may successfully invade Israel, 23-26. He leads an immense army to Aphek, to fight with Ahab, 26, 27. A man of God encourages Ahab; who attacks the Syrians, and kills *one hundred thousand* of them, 29. They retreat to Aphek, where *twenty-seven thousand* of them are slain by a casualty, 30. Ben-hadad and his courtiers, being closely besieged in Aphek, and unable to escape, surrender themselves, with sackcloth on their loins, and halters on their heads; the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad, 31-34. A prophet, by a symbolical action, shows him the impolicy of his conduct, in permitting Ben-hadad to escape; and predicts his death, and the slaughter of Israel, 35-43.

A. M. 3103.
B. C. 901.
Ante I. Ol. 125.
An. Megacelis,
Arch. Athen.
perpet. 21.

AND Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he^a went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

^a 2 Kings 6. 24.

3 Thy^b silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad,

^b Ch. 15. 18.

Thirty and two kings] Tributary chieftains of Syria, and the adjacent countries. In former times every town and city had its independent chieftain. Both the *Septuagint* and *Josephus* place this war after the history of *Naboth*.

Verse 4. *I am thine, and all that I have.*] He probably hoped, by this humiliation, to soften

NOTES ON CHAPTER XX.

Verse 1. *Ben-hadad*] Several MSS. and some early printed editions, have *Ben-hadar*; or, the son of *Hadar*, as the *Septuagint*. He is supposed to be the same whom *Asa* stirred up against the king of Israel, chap. xv. 18. or, as others, his son or grandson.

A. M. 3103. B. C. 901. Ante I. Ol. 125. An. Megacelis, Arch. Athen. perpet. 21. saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants, and it shall be, that whatsoever is ^b pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh ^c mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and ^d I denied him not.

8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, ^e The gods do so unto me, and

^b Heb. *desirable*.—^c 2 Kings 5. 7.—^d Heb. *I kept not back from him*.—^e Ch. 19. 2.—^f Heb. *are at my feet*: So Exod. 11. 8. Judges 4. 10.

this barbarous king, and perhaps to get better conditions.

Verse 6. *Whatsoever is pleasant in thine eyes*] It is not easy to discern in what this second requisition differed from the first; for surely his *silver, gold, wives, and children*, were among his most pleasant or desirable things. Jarchi supposes that it was the *Book of the Law of the Lord* which Ben-hadad meant, and of which he intended to deprive Israel. It is, however, evident that Ben-hadad meant to sack the whole city; and, after having taken the royal treasures, and the wives and children of the king, to deliver up the whole to be pillaged by his soldiers.

Verse 8. *Hearken not unto him*] The elders had every thing at stake; and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. *If the dust of Samaria shall suffice*] This is variously understood. Jonathan translates thus: "If the dust of Shomer shall be sufficient for the soles of the feet of the people that shall accompany me:" i. e. I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

Verse 11. *Let not him that girdeth on*] This was, no doubt, a proverbial mode of expression. Jonathan translates, "Tell him, let not him who girds himself, and goes down to the battle, boast

more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this ^g message, as he was ^h drinking, he and the kings in the ⁱ pavilions; that he said unto his servants, ^k Set yourselves in array. And they set themselves in array against the city.

13 ¶ And, behold, there ^l came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, ^m I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the ⁿ young men of the princes of the provinces. Then he said, Who shall ^o order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people,

^g Heb. *word*.—^h Ver. 16.—ⁱ Or, *tents*.—^k Or, *place the engines*: And they placed engines.—^l Heb. *approached*.—^m Ver. 28.—ⁿ Or, *servants*.—^o Heb. *bind, or, tie*.

as he who has conquered and returned from it."

Verse 12. *In the pavilions*] This word comes from *papilio*, a butterfly; because tents, when pitched or spread out, resembled such animals: partly because of the mode of their expansion, and partly because of the manner in which they were painted.

Set yourselves in array.] The original word *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack; invest the city; every man to his post*; or some such like expression.

Verse 13. *There came a prophet*] Who this was we cannot tell: Jarchi says it was Micaiah, son of Imlah. It is strange that, on such an occasion, we hear nothing of Elijah, or Elisha! Is it not possible that this was one of them disguised?

Verse 14. *By the young men of the princes of the provinces*.] These were probably some chosen persons out of the militia of different districts, raised by the *princes of the provinces*; the same as we would call *lord-lieutenants of counties*.

Verse 15. *Two hundred and thirty-two*] These were probably the king's *life or body guards*; not all the militia, but two hundred and thirty of them who constituted the royal guard in Samaria. They were, therefore, the

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even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were

p Ver. 11. Ch. 16. 9.—r 2 Sam. 11. 1.—s Heb. *that was fallen*.

king's own regiment; and he is commanded by the prophet to put himself at their head.

Seven thousand.] How low must the state of Israel have been at this time! These, *Jarchi* thinks, were the seven thousand who had not bowed the knee to Baal.

Verse 18. *Take them alive.*] He was confident of victory. Do not slay them; bring them to me, they may give us some useful information.

Verse 20. *The Syrians fled.*] They were, doubtless, panic-struck.

Verse 23. *Their gods are gods of the hills.*] It is very likely that the small Israelitish army availed itself of the heights and uneven ground, that they might fight with greater advantage against the Syrian cavalry; for Ben-hadad came up against Samaria with horses and chariots, ver. 1. These, therefore, must soon be thrown into confusion when charging in such circumstances; indeed, the chariots must be nearly useless.

Let us fight against them in the plain.] There our horses and chariots will all be able to bear on the enemy; and there their gods, whose in-

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stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army^s that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to ^tAphek, ^uto fight against Israel.

27 And the children of Israel were numbered, and ^vwere all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore ^wwill I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was

^t Josh. 13. 4.—^u Heb. *to the war with Israel*.—^v Or, *were victualled*.—^w Ver. 13.

fluence is confined to the hills, will not be able to help them. It was a general belief in the heathen world that each district had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24. *Take the kings away.*] These were not acquainted with military affairs; or they had not competent skill. Put experienced captains in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26. *Ben-hadad numbered the Syrians, and went up to Aphek.*] There were several towns of this name; see the note on Josh. xii. 18. It is supposed that the town mentioned here was situated in Libanus, upon the river *Adonis*, between *Heliopolis* and *Biblos*.

Verse 28. *Because the Syrians have said.*] God resents their blasphemy, and is determined to punish it. They shall now be discomfited in such a way as to show that God's power is every where; and that the multitude of a host is nothing against him.

Verse 29. *Slew—a hundred thousand footmen in one day.*] This number is enormous:

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joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ^{*} into ^{*} an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, ² put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

^{*} Or, from chamber to chamber.—⁷ Heb. into a chamber within a chamber. Ch. 22. 25.

but the MSS. and versions give no various reading.

Verse 30. *A wall fell upon twenty and seven thousand*] From the first view of this text it would appear that when the Syrians fled to Aphek, and shut themselves within the walls, the Israelites immediately brought all hands, and sapped the walls, in consequence of which a large portion fell, and buried *twenty-seven thousand* men. But perhaps the hand of God was more immediately in this disaster: probably a *burning wind* is meant. See at the end of the chapter.

Came into the city, into an inner chamber] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself, with his few followers, to the citadel, or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31. *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner; and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath. The citizens of Calais are reported to have acted nearly in the same way, when they surrendered their city to Edward III. king of England, in 1346: see at the end.

Verse 32. *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants; and Ahab calls him his *lord*: now, so much is he humbled, that he will be glad to be reputed Ahab's *slave*!

Verse 33. *Did hastily catch it*] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen: and, when they heard him use the word *brother*, it gave them much encouragement.

33 Now the men did diligently observe whether *any thing would come* from him; and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, ^a The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of ^b the sons of the prophets said unto his neighbour ^c in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the

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^a Genesis 37. 34.—^b Ch. 15. 20.—^c 2 Kings 2. 3, 5, 7, 15.—^c Ch. 13. 17, 18.

Verse 34. *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposit and vend their merchandise. This was the very origin of European settlements in Asiatic countries: "The people gave an inch to those strangers; and, in consequence, they took an *elk*." Under the pretence of strengthening the place where they kept their wares, to prevent depredations, they built forts, and soon gave laws to their entertainers. In vain did the natives wish them away; they had got power, and would retain it; and at last subjected these countries to their own dominion.

It was customary also in the time of the Crusades, to give those nations which were engaged in them, *streets, churches, and post dues*, in those places which they assisted to conquer. The Genoese and Venetians had each a street in *Accon*, or St. Jean d'Acre, in which they had their own jurisdiction; with oven, mill, bagnio, weights, and measures. See *William of Tyre*, and *Harmer's Observations*.

He made a covenant with him] According to the words recorded above, putting him under no kind of disabilities whatsoever.

Verse 35. *In the word of the LORD*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab, that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he, (Ahab), had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

Verse 36. *A lion found him and slew him.*] This seems a hard measure; but there was ample

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LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, ^d a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, ^e so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And ^f as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then ^g shall thy life be for his

^d Ch. 13. 24.—^e Heb. smiting and wounding.—^f See 2 Sam. 12. 1, &c.

reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered his counsels in this way, and should have immediately obeyed; for the smiting could have had no evil in it when God commanded it: and it could be no outrage or injury to his fellow, when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.* It does not immediately appear how putting ashes upon his face could disguise him. Instead of אפר *apher*, dust, Houbigant conjectured that it should be אפד *aphad*, a fillet, or bandage. It is only the corner of the last letter which makes the difference; for the *daleth*, and *resh*, are precisely the same, only the shoulder of the former is square, the latter round. That bandage, not dust, was the original reading, seems pretty evident from its remains in two of the oldest versions, the *Septuagint* and the *Chaldee*: the former has, Καὶ κατέδησάτο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ, "And he bound his eyes with a fillet." The latter has וְכָרַד בְּמַעְפָּרָא עֵינָיו, *ukerid bema'phra éinoi*; "And he covered his eyes with a cloth." The MSS. of Kennicott and De Rossi contain no various reading here: but bandage is undoubtedly the true one.

Verse 39. *Keep this man*] The drift of this is at once seen: but Ahab, not knowing it, was led to pass sentence on himself.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes: see on ver. 38. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-gilead, where he was slain by the Syrians; see chap. xxii. 34, 35.

Verse 43. *Heavy and displeased*] Heavy or afflicted, because of these dreadful tidings; and displeased with the prophet for having announced them. Had he been displeased with himself, and humbled his soul before God, even

life, or else thou shalt ^h pay a talent of silver.

40 And as thy servant was busy here and there, ⁱ he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, ^k Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel ^l went to his house heavy and displeased, and came to Samaria.

^g 2 Kings 10. 24.—^h Heb. weigh.—ⁱ Heb. he was not.—^k Ch. 22. 31-37.—^l Ch. 21. 4.

those judgments, so circumstantially foretold, might have been averted.

1. WE have already seen, in ver. 30. that, according to our text, *twenty-seven thousand* men were slain by the falling of a wall. Serious doubts are entertained concerning the legitimacy of this rendering. I have, in the note, given the conjecture concerning sapping the foundation of the wall, and thus overthrowing them that were upon it. If, instead of חומה *chomah*, a wall, we read חמה *chumah*, confusion, or disorder, then the destruction of the *twenty-seven thousand* men may appear to have been occasioned by the *disorganized* state into which they fell; and of which their enemies taking advantage, might destroy the whole with ease.

But חומה *chomah*, a wall, becomes, as Dr. Kennicott has observed, a very different word when written without the *vau*, חמה *chamah*, which signifies *heat*; sometimes the *sun*, *vehement heat*, or the *heat of the noon-day sun*; and also the name of a *wind*, from its suffocating, parching quality.

The same noun, from יחם *yacham*, Dr. Castel explains by *exandescencia*, *furor*, *venenum*; burning, rage, poison. These renderings, says Dr. Kennicott, all concur to establish the sense of a *burning wind*; eminently blasting and destructive. I shall give a few instances from the Scripture:

We read in Job xxvii. 21. *The east wind carrieth him away*; where the word קדים *kadim*, is *καυσων*, burning, in the *Septuagint*: and in the *Vulgate*, *ventus urens*, a burning wind. In Ezek. xix. 12. *She was plucked up*, נחמה *nehmah* she was cast down to the ground, and the east wind dried up her fruit; her strong rods were withered, and the fire consumed them. Hosea (xiii. 15.) mentions the desolation brought by an east wind, the wind of the Lord. What in Amos iv. 9. is, *I have smitten you with blasting*, is in the *Vulgate*, *in vento vehemente*, "with a vehement wind;" and in the Syriac, *with a hot wind*.

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Let us apply these to the history: when Ben-hadad, king of Syria, was besieging Samaria the second time, the Israelites slew of the Syrians *one hundred thousand* footmen in one day; and it follows that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by *רוח חמא* ha-chomah, or *רוח חמא* chamah, a *burning wind*. That such is the true interpretation will appear more clearly, if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a BLAST, *רוח רע* ruach, a wind; doubtless such a wind as would be suddenly destructive. The event is said to be that, in the night, *one hundred and eighty-five thousand* Assyrians were smitten by the angel of the Lord; 2 Kings xix. 7, 35. The connexion of this sentence, with this execution of it, is given by the Psalmist, who says, civ. 4. *God maketh his angels רוח רע* ruchoth, winds; or, *maketh the winds his angels*, i.e. messengers for the performance of his will. In his note on Psa. xi. 6. Professor Michaelis has these words, *Ventus zilgaphoth, pestilens curus est, orientabilis notissimus, qui obvia quævis necat*; "The wind Zelgaphoth is a *pestilent east wind*, well known to the Asiatics, which suddenly kills those who are exposed to it." *Thevenot* mentions such a wind in 1658; that, in one night, suffocated *twenty thousand* men! And the *Samuel* he mentions as having, in 1665, suffocated *four thousand* persons! Upon the whole, I conclude, says the Doctor, that, as *Thevenot* has mentioned two great multitudes destroyed by this *burning wind*; so has Holy Scripture recorded the destruction of two much greater multitudes, by a similar cause: and, therefore, we should translate the words thus; *But the rest fled to Aphek, into the city; and THE BURNING WIND fell upon the twenty and seven thousand of the men that were left*.

2. On the case of Ben-hadad and his servants coming out to Ahab, with *sackcloth on their loins, and ropes about their necks*, ver. 31. I have referred to that of the six citizens of Calais, in the time of Edward III. I shall give this affecting account from Sir John Froissart, who lived in that time, and relates the story circumstantially; and with that simplicity and detail that give it every appearance of truth. He is the only writer of all his contemporaries who gives the relation; and, as it is not only illustrative of the text in question, but also very curious and affecting, I will give it in his own words; only observing that, King Edward having closely invested the city, in 1346, and the king of France having made many useless attempts to raise the siege, at last withdrew his army, and left it to its fate. "Then," says Froissart, chap. cxliv. "after the departure of the king of France with his army, the Calaisians saw clearly that all hopes of succour were at an end; which occasioned them so much sorrow and distress that the hardest could scarcely support it. They entreated, therefore, most earnestly, the Lord John de Vienne, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

"The king of England, upon hearing this, sent to him Sir Walter Manny and Lord Basset. When they were come near, the Lord de Vienne said to them: 'Dear gentlemen, you who are very valiant knights, know that the

king of France, whose subjects we are, has sent us hither to defend this town and castle from all harm and damage. This we have done to the best of our abilities: All hopes of help have now left us, so that we are most exceedingly straitened: and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I, therefore, entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him.' To this Sir Walter Manny replied: 'John, we are not ignorant of what the king our lord's intentions are, for he has told them to us: know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calaisians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged.'

"The Lord de Vienne answered, 'These conditions are too hard for us: we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did, in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore, once more, entreat you, out of compassion, to return to the king of England, and beg of him to have pity on us: he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind.'

"The two lords returned to the king, and related what had passed. The king said, 'He had no intention of complying with the request, but should insist that they surrendered themselves unconditionally to his will.' Sir Walter replied; 'My lord, ye may be to blame in this, as you will set us a very bad example; for, if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case.'

"Many barons who were present supported this opinion: upon which the king replied; 'Gentlemen, I am not so obstinate as to hold my opinion alone against you all—Sir Walter, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, with ropes round their necks, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned.'

"Sir Walter returned to the Lord de Vienne, who was waiting for him on the battlements, and told him all that he had been able to gain from the king. 'I beg of you,' replied the governor, 'that you would be so good as to remain here a little, while I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper they should know the result of it.'

"He went to the market-place, and caused the bell to be rung; upon which all the inhabit-

ants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

"This information caused the greatest lamentations and despair, so that the hardest heart would have had compassion on them: even the Lord de Vienne wept bitterly.

"After a short time, the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said, 'Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six.'

"When Eustace had done speaking, they all rose up, and almost worshipped him; many cast themselves at his feet, with tears and groans. Another citizen, very rich, and respected, rose up and said, 'He would be the second to his companion *Eustace*: his name was *John Daire*. After him *James Wisant*, who who was very rich in merchandise and lands, offered himself as companion to his two cousins; as did *Peter Wisant* his brother. Two others then named themselves, which completed the number demanded by the king of England. The Lord *John de Vienne* then mounted a small hackney, for it was with difficulty he could walk, (he had been wounded in the siege,) and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened, and then shut upon him and the six citizens, whom he led to the barriers, and said to Sir Walter Manny, who was there waiting for him, I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are, at this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle sir, that you would have the goodness to beseech the king, that they may not be put to death.' 'I cannot answer for what the king will do with them,' replied Sir Walter, 'but you may depend that I will do all in my power to save them.'

"The barriers were opened, when these six citizens advanced toward the pavilion of the king; and the Lord de Vienne re-entered the town.

"When Sir Walter Manny had presented these six citizens to the king, they fell upon their knees, and, with uplifted hands, said, 'Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have suffered much distress and misery. Con-

descend therefore out of your nobleness of mind to have mercy and compassion upon us.' All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight.

"The king eyed them with angry looks, (for he hated much the people of Calais, for the great losses he had formerly suffered from them at sea,) and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them; but he would not listen to them. Then Sir Walter Manny said, 'Ah, gentle king, let me beseech you to restrain your anger; you have the reputation of great nobleness of soul, do not therefore tarnish it by such an act as this; nor allow any one to speak in a disgraceful manner of you. In this instance, all the world will say you have acted cruelly, if you put to death six such respectable persons; who, of their own free will, have surrendered themselves to your mercy, in order to save their fellow-citizens.' Upon this the king gave a wink, saying, *Be it so*, and ordered the headsman to be sent for; for, that the Calaisians had done him so much damage, it was proper they should suffer for it.'

"The queen of England, who was at that time very big with child, fell on her knees, and with tears said, 'Ah, gentle sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men.' The king looked at her for some time in silence, and then said, 'Ah lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them.'

"The queen conducted the six citizens to her apartments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner: she then presented each with nobles, and had them escorted out of the camp in safety."

This is the whole of this affecting account, which is mentioned by no other writer; and has been thought a proper subject for the pen of the poet, the pencil of the painter, and the burin of the engraver; and which has seldom been fairly represented in the accounts we have of it from our historians. The translation I have borrowed from the accurate edition of Froissart, by Mr. Johns, of Hafod; and to his Work, vol. i. page 367, I must refer for objections to the authenticity of some of the facts stated by the French historian. We see in *Eustace de St. Pierre*, and his five companions, the portrait of genuine patriotism: the principle almost as rare in the world as the Egyptian phoenix, which leads its possessors to devote their property, and consecrate their lives to the public weal. Widely different from that spurious birth, which is deep in the cry of *my country!* while it has nothing in view but its places, pensions, and profits—Away with it!

CHAPTER XXI.

Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. Naboth refuses to alienate it on any account, because it was his inheritance from his fathers, 3. Ahab becomes disconsolate, takes to his bed, and refuses to eat, 4. Jezebel, finding out the cause, promises to give him the vineyard, 5-7. She writes to the nobles of Jezreel to proclaim a fast, to accuse Naboth of blasphemy, carry him out, and stone him to death; which is accordingly done, 8-14. She then tells Ahab to go and take possession of the vineyard; he goes, and is met by Elijah, who denounces on him the heaviest judgments, 15-24. Ahab's abominable character, 25, 26. He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son, 27-29.

A. M. 3105.
B. C. 899.
Ante I. O. 123.
An. Megacelis,
Arch. Athon.
perpet. 23.

AND it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy^a vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it^b seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, ^c that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

^a 1 Sam. 8. 14.—^b Heb. be good in thine eyes.—^c Lev. 25. 23. Numb. 25. 7. Ezek. 46. 18.

NOTES ON CHAPTER XXI.

Verse 1. *After these things*] This and the xxth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems, at first view, fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a kitchen garden, or perhaps a grass-plot, קרן גן *gan yirek*; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me that I should give the inheritance of my fathers to thee*. No man could finally alienate any part of the parental inheritance; it might be sold or mortgaged till the jubilee, but at that time it must revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14—17, 25—28. Therefore Naboth properly said, *The Lord forbid it me to give the inheritance of my fathers*. Ahab most evidently wished him to alienate it finally, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab: and it was high iniquity in Ahab to tempt him to do it; and, to covet it, showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the law and constitution of the country; and this indeed would have been inconsistent with the character which they sustained, viz. *The Lord's*

A. M. 3105.
B. C. 899.
Ante I. O. 123.
An. Megacelis,
Arch. Athon.
perpet. 23.

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles, that were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth^d on high among the people;

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst^e blaspheme God and the king. And then carry him out, and^f stone him, that he may die.

11 And the men of his city, even the

^d Heb. in the top of the people.—^e Exod. 22. 28. Lev. 24. 15, 16. Acts 6. 11.—^f Lev. 24. 14.

vicegerents. The Jewish kings had no authority either to alter the old laws, or to make new ones.

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, That soul in which God dwells not, has no happiness; and he who has God, has a satisfying portion. Every privation and cross makes an unholy soul unhappy: and privations and crosses it must ever meet with, therefore—

“Where'er it goes is hell; itself is hell!”

Verse 7. *Dost thou now govern the kingdom of Israel?*] Naboth, not Ahab, is king. If he have authority to refuse, and thou have no power to take, he is the greater man of the two. This is the vital language of despotism and tyranny.

Verse 8. *She wrote letters in Ahab's name*] She counterfeited his authority, by his own consent; and he lent his signet to stamp that authority.

Verse 9. *Proclaim a fast*] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

Set Naboth on high] Bring him to a public trial.

Verse 10. *Set two men*] For life could not be attained but on the evidence of two witnesses at least.

Sons of Belial] Men who will not scruple to tell lies, and take a false oath.

Thou didst blaspheme God and the king] Thou art an atheist, and a rebel. Thou hast spoken words injurious to the perfections and

A. M. 3105.
B. C. 899.
Ante I. Ol. 123.
An. Megacelis,
Arch. Athen.
perpet. 23.

elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 ^g They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. ^h Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 [†] And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

^g Isa. 58. 4.—^h See 2 Kings 9. 26.—ⁱ Psa. 9. 12.—^k Ch. 13. 32.
² Chron. 22. 9.—[†] Ch. 22. 38.—^m Ch. 18. 17.

nature of God; and thou hast spoken words against the crown and dignity of the king. The words literally are, *Naboth hath blessed God and the king*; or, as Parkhurst contends, "Thou hast blessed the false gods and Molech," *ברכה אלילים ומלך*. And though Jezebel was herself an abominable idolatress, yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of *blessing the heathen Aleim and Molech*, which subjected him to death by Deut. xii. 6. xviii. 2—7.

Many think that the word *barac*, signifies both to *bless* and *curse*; and so it is interpreted in most Lexicons: it is passing strange, that, out of the same word, proceedeth *blessing* and *cursing*; and, to give such opposite and self-destructive meanings to any word is very dangerous. Parkhurst denies that it ever has the meaning of *cursing*, and examines all the texts where it is said to occur with this meaning; and shows that *blessing*, not *cursing*, is to be understood in all those places: see him under *bar* sec. vi.

Verse 13. *And stoned him with stones*] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his *family*; and then the king seized on his grounds as confiscated, or as *escheated* to the king, without any heir at law. That his *family* was destroyed appears

17 [†] And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ^k which is in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [†] In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ^m Hast thou found me, O mine enemy? And he answered, I have found *thee*; because ⁿ thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, ^o I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ^p him that pisseth against the wall, and ^r him that is shut up and left in Israel,

22 And will make thine house like the house of ^q Jeroboam the son of Nebat, and like the house of ^r Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

^a 2 Kings 17. 17.—^b Rom. 7. 14.—^c Ch. 14. 10. 2 Kings 9. 8.
^p 1 Sam. 25. 22.—[†] Ch. 14. 10.—^q Ch. 15. 29.—^r Ch. 16. 3, 11.

strongly intimated, 2 Kings ix. 26: *Surely I have seen yesterday the blood of Naboth AND THE BLOOD OF HIS SONS, saith the Lord.*

Verse 15. *Arise, take possession*] By what *rites* or in what *forms* this was done, we do not know.

Verse 18. *Go down to meet Ahab*] This was the next day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a *literal* fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria, where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning *his son* was fulfilled, see 2 Kings ix. 25; where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite; and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Verse 20. *Thou hast sold thyself to work evil*] See a similar form of speech, Rom. vii. 14. Thou hast totally abandoned thyself to the ser-

A. M. 3105.
B. C. 899.
Ante I. Ol. 123.
An. Megacelis,
Arch. Athen.
perpet. 23.

A. M. 3105.
B. C. 899.
Ante I. Ol. 123.
An. Megacelis,
Arch. Athen.
perpet. 23.

23 And ^v of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ^v wall of Jezreel.
24 ^v Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.
A. M. 3086.
—3107.
B. C. 918—897.
Anno ante
I. Olymp. 142
—121.

25 But ^x there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, ^y whom Jezebel his wife ^z stirred up.
26 And he did very abominably in following idols, according to all things ^a as did the Amorites, whom the LORD

^a 2 Kings 9. 36.—^v Or, ditch.—^w Ch. 14. 11. & 16. 4.—^x Ch. 10. 30, &c.—^y Ch. 16. 31.

vice of sin; Satan is become thy absolute master, and thou his undivided slave.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled, see 2 Kings ix. 36.

Verse 25. *Did sell himself to work wickedness*] He hired himself to the devil for this very purpose, that he might work wickedness. This was to be his employment, and at this he laboured.

In the sight of the Lord, whom Jezebel his wife stirred up.] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many successors.

Verse 27. *He rent his clothes*] He was penetrated with sorrow.

Put sackcloth upon his flesh] He humbled himself before God and man.

And fasted] He afflicted his body for his soul's benefit.

Lay in sackcloth] Gave the fullest proof that his repentance was real.

And went softly.] Walked barefooted; so the Chaldee, Syriac, and Arabic. The Vulgate

cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but ^c in his son's days will I bring the evil upon his house.

A. M. 3105.
B. C. 899.
Ante I. Ol. 123.
An. Megacelis,
Arch. Athen.
perpet. 23.

^a Or, incited.—^a Gen. 15. 16. 2 Kings 21. 11.—^b Gen. 37. 34.
^c 2 Kings 9. 25

has demisso capite; with his head hanging down. Houbigant translates, *went groaning*. Jarchi says that the word *on at*, used here, signifies, to be unshod. This is its most likely sense. All these things prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt.

Verse 29. *Seest thou how Ahab humbleth himself*] He did abase himself: he did truly repent him of his sins; and it was such a repentance as was genuine in the sight of God; he humbleth himself BEFORE ME.

The penitent heart ever meets the merciful eye of God: repentance is highly esteemed by the Father of compassion; even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regards: where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted: thus hath God spoken; and, though repentance for our past sins can purchase no favour, yet, without it God will not grant us his salvation.

CHAPTER XXII.

Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead, 1—4 They inquire of false prophets; who promise them success. Micaiah, a true prophet, foretells the disasters of the war, 5—17. A lying spirit, in the mouths of Ahab's prophets, persuades Ahab to go up against Ramoth, 18—29. The confederate armies are routed, and the king of Israel slain, 30—36. Death and burial of Ahab, 37—40. Character of Jehoshaphat, 41—47. He makes a fleet, in order to go to Ophir for gold; which is wrecked at Ezion-geber, 48. His death, 49. He is succeeded by his son Jehoram, 50. Ahaziah succeeds his father Ahab, and reigns wickedly, 51, 52.

A. M. 3104
—3107.
B. C. 900—897.
Anno ante
I. Olymp. 124
—121.

AND they continued

A three years without

war between Syria and Israel.

2 And it came to pass in

the third year, that ^a Jeho-

shaphat the king of Judah

came down to the king of

Israel.

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

3 And the king of Israel

said unto his servants, Know

ye that ^b Ramoth in Gilead is

ours, and we ^c be still, and

take it not out of the hand of the king

of Syria?

4 And he said unto Jehoshaphat,

Wilt thou go with me to battle to Ra-

moth-gilead? And Jehoshaphat said to

Israel.

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

^a 2 Chron. 18. 2, &c.—^b Deut. 4. 43.

NOTES ON CHAPTER XXII.

Verse 1. *Three years without war*] That is, from the time that Ahab made the covenant with Ben-hadad, mentioned chap. xx. 34. And probably in that treaty it was stipulated that

Vor. II.

(24*)

Ramoth-gilead should be restored to Israel: which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. *Wilt thou go with me*] We find

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A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

the king of Israel, ^d *I am as thou art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel ^e gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 ¶ And ^f Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is yet one man*, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ^g officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

his throne, having put on their robes, in a ^b void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Che-naanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As the LORD liveth*, ⁱ what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD

^d 2 Kings 3. 7.—^e Ch. 18. 19.—^f 2 Kings 3. 11.

^g Or, eunuch.—^h Heb. floor.—ⁱ Numb. 22. 38.

that there was a good understanding between Jehoshaphat and Ahab; which, no doubt, was the consequence of a matrimonial alliance between the son of the former, Jehoram, and the daughter of the latter, Athaliah; see 2 Chron. xviii. 1. 2 Kings viii. 48. This coalition did not please God, and he is severely reprov'd for it by Jehu the seer, 2 Chron. xix. 1—3.

Verse 6. *About four hundred men*] These were probably the prophets of *Asherah*, or *Venus*, maintained by Jezebel, who were not present at the contention on mount Carmel. See chap. xviii. 19, &c.

Verse 8. *Micaiah the son of Imlah*] The Jews suppose that it was this prophet who reprov'd Ahab for dismissing Ben-hadad, chap. xx. 35, &c. And that it was because of the judgments with which he had threatened him, that Ahab hated him: *I hate him, for he doth not prophesy good concerning me, but evil*.

Verse 9. *The king of Israel called an officer*] *סריס* *saris*; literally, a eunuch: probably a foreigner, for it was not lawful to disgrace an Israelite, by reducing him to such a state.

Verse 11. *Zedekiah—made him horns of iron*] This was in imitation of that sort of prophecy which instructed by significative actions. This was frequent among the prophets of the Lord.

Verse 13. *The words of the prophets declare good*] What notion could these men have of prophecy, when they supposed it was in the power of the prophet to model the prediction as he pleased; and have the result accordingly?

Verse 15. *Go, and prosper*] This was a strong *irony*; as if he had said, All your prophets have predicted success; you wish me to speak as they speak; *Go, and prosper, for the Lord will deliver it into the hand of the king*. These were the precise words of the false prophets, see ver. 6. and 11; and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them: hence the king *adjures* him, (ver. 16.) that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark, that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe, that the word *it* is not in the original; *the Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for or against*: so that, be the event whatever it might, the *juggling prophet* might save his credit, by saying he meant what had happened. Thus, then, the prophecy might have been understood: *The Lord will deliver (it) Ramoth-Gilead, into the king's (Ahab's) hand*; or, *The Lord will deliver (Israel) into the king's hand*; i. e. into the hand of the king of Syria. And Micaiah repeats these words of uncertainty in order to *ridicule* them, and expose their fallacy.

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel^k scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD; ^lI saw the LORD sitting on his throne, ^mand all the host of heaven standing by him on his right hand and on his left:

20 And the LORD said, Who shall

^k Matt. 9. 36.—^l Isa. 6. 1. Dan. 7. 9.—^m Job. 1. 6. & 2. 1. Psa. 103. 20, 21. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb.

The following oracles, among the heathens, were of this same *dubious* nature, in order that the priests' credit might be saved, let the event turn out as it might. Thus the Delphic oracle spoke to Cræsus words which are capable of this double meaning, and which he understood to his own destruction:—

Cræsus Halym penetrans, magnam subvertet opum vim;
Which says, in effect—

"If you march against Cyrus, he will either overthrow you or you will overthrow him."

He trusted in the latter; the former took place; he was deluded: and yet the oracle maintained its credit. So in the following:—

Aio te, Hecide, Romanos vincere posse.
His redibis nunquam in bello peribis.

Pyrrius, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war: but the oracle could be thus translated—"The Romans shall overcome thee." He trusted in the former; made unsuccessful war, and was overcome: and yet the juggling priest saved his credit. The latter line is capable of two opposite meanings:—

"Thou shalt go, thou shalt return, thou shalt never perish in war."

Or,

"Thou shalt go, thou shalt not return, thou shalt perish in war."

When prophecies and oracles were not delivered in this dubious way, they were generally couched in such intricate and dark terms that the assistance of the oracle was necessary to explain the oracle; and then it was *ignotum per ignotius*: a dark saying, paraphrased by one yet more obscure.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king: they were as *sheep* that had not a *shepherd*; people that had no *master*; the political *shepherd* and *master* (Ahab) shall fall in battle.

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

"persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, °Thou shalt persuade him, and prevail also: go forth, and do so.

23 ^pNow therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Che-naanah went near, and smote Micaiah on the cheek, and said, °Which way went the Spirit of the LORD

1. 7, 14.—Or, *deceive*.—Judges 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thess. 2. 11.—^p Ezek. 14. 9.—2 Chron. 18. 23.

Verse 19. *I saw the LORD sitting on his throne*] This is a mere *parable*; and only tells, in figurative language, what was in the womb of providence; the events which were shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act. Micaiah did not choose to say before this angry and impious king, "Thy prophets are all liars; and the devil, the father of lies, dwells in them:" but he represents the whole by this parable; and says the same truths in language as forcible, but less offensive.

Verse 22. *Go forth, and do so*] This is no more than, "God has *permitted* the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprises thee of this, that thou mayest not go and fall at Ramoth-gilead." Never was a man more circumstantially and fairly warned: he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the former, and followed the latter. He was shown by this parable how every thing was going on; and that all was under the control and direction of God; and that still it was possible for him to make that God his friend, whom, by his continual transgressions, he had made his enemy; but he would not; his blood was, therefore, upon his own head.

Verse 23. *The LORD hath put a lying spirit*] He hath *permitted*, or *suffered*, a lying spirit to influence thy prophets. It is requisite again to remind the reader, that the Scriptures repeatedly represent God as *doing* what, in the course of his providence, he only *permits* or *suffers* to be done. Nothing can be done in heaven, in earth, or hell, but either by his immediate *energy* or *permission*. This is the reason why the Scripture speaks as above.

Verse 24. *Which way went the spirit of the LORD from me*] This is an expression of as

A. M. 3107. from me to speak unto thee?
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

25 And Micaiah said, Be-

hold, thou shalt see in that day, when thou shalt go into 'an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, "the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, "I will disguise myself,

^s Or, from chamber to chamber.—† Heb. a chamber in a chamber. Ch. 20. 30.—u Numbers 16. 29. Deut. 18. 20, 21, 22.

great insolence as the act was of brutal aggression. "Did the spirit of the Lord, which rests solely upon me, condescend to inspire thee! Was it at this ear (where he smote him) that it entered, in order to hold communion with thee?" Josephus tells an idle rabbinical tale about this business, which is as unworthy of repetition as it is of credit. See his *Antiq. of the Jews*, book viii. c. 10.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place, to hide himself from the resentment of Jezebel, and the Israelitish courtiers; and there, it is probable, he perished: but *how, when, or where*, is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the conveniences and comforts of life: treat him severely; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains, to fight with the king of Israel only: that is, to make their most powerful attack where he commanded, in order to take him prisoner; that he might lead him captive whose captive he formerly was: and, therefore, he disguised himself, that he might not be known.

But put thou on thy robes] What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me:" this is *Jarchi's* turn. But if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle? A general in the civil wars of England, when he had brought his army in sight of their foes, thus addressed them: "Yonder are your ene-

and enter into the battle; but put thou on thy robes. And the king of Israel "disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat ^x cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow ^y at a venture, and smote the king of

^v Or, when he was to disguise himself, and enter into the battle.—w 2 Chron. 35. 22.—x 2 Chron. 18. 31. Prov. 13. 20. ^y Heb. in his simplicity. 2 Sam. 15. 11.

mies; if you do not kill them, they will kill you." So it might be said in the case of Jehoshaphat and the Syrians.

The *Septuagint* gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; και ου ενδυσει τον ματισμον μου, but put thou on my robes." And does it not appear that he did put on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver 32.

Verse 34. *Drew a bow at a venture*] It is supposed that he shot, as the archers in general did, not aiming at any person in particular.

The word *le-tummo*, which we translate in his simplicity, has been variously understood: in his integrity, his uprightness, in his perfection; i. e. to the utmost of his skill and strength. This is most probably the meaning; and may imply both aim and power, having his butt full in view. In cases where the archers wished to do the greatest execution, they bent their bows, and pulled till the subtending string drew back the arrow up to its head. This they could not do always, because it required their whole strength; and they could not put forth their utmost effort each time, and continue to discharge many shots. Our old national ballad of the *Chevy Chase* mentions the slaying of Sir Hugh Montgomery, who had slain Earl Percy, in nearly the same way that Ahab appears to have been shot:—

"And thus did both these nobles die
Whose courage none could stain:
An English archer then perceived
His noble lord was slain,
Who had a bow bent in his hand,
Made of a trusty tree;
An arrow of a cloth-yard long
Up to the head drew he:
Against Sir Hugh Montgomery then,
So right his shaft he set,
The gray goose wing that was thereon
In his heart's blood was wet."

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

Israel between the ^a joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am ^a wounded:

35 And the battle ^b increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the ^c midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and ^d was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according ^e unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and ^f the ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles

^a Heb. joints and the breastplate.—^b Heb. made sick.
^c Heb. ascended.—^d Heb. bosom.—^e Heb. came.—^f Ch. 21: 19.
^g Amos 3: 15.

[Between the joints of the harness] "Between the cuirass and the lower part of the helmet." and then the arrow must pass through the neck, just above the breast; or, "between the cuirass and the cuissarts," and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly.

The Vulgate has, *Inter pulmonem et stomachum*; "between the lungs and the stomach;" consequently, in the region of the heart.

Verse 35. *The king was stayed up*] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. *Every man to his city*] It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead: so the Israelites went to their own cities, and the Syrians to their own country.

Verse 38. *The dogs licked up his blood*] Some of the rabbins think that this was in the very place where Naboth was stoned: see on chap. xxi. 19. The Septuagint translate this verse strangely: "And the swine and the dogs licked his blood; and the whores bathed themselves in his blood, according to the word of the Lord."

of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And ^a Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign: and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah, the daughter of Shilhi.

43 And ^b he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless ^c the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And ^d Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 ^e And the remnant of the sodom-

^a 2 Chron. 20: 31.—^b 2 Chron. 17: 3.—^c Ch. 14: 23, & 15: 14. 2 Kings 12: 3.—^d 2 Chron. 19: 2. 2 Cor. 6: 14.—^e Ch. 14: 24. & 15: 12.

It is certain that the Hebrew words חֲזַנוֹת רַחֲטָטוּ, *hazonoth rachatsu*, "washed his armour," might be translated as the Septuagint have done; "and the whores, (or public women,) washed," &c. And so the rabbins seem to have understood the words: but then they suppose that Jezebel had made him *two images of prostitutes*, which he had with him in the chariot. It is not worth inquiring into the use for which they say these images were made. See *Kimchi* and *Jarchi*.

Verse 39. *Ivory house*] A royal palace which he built in Samaria, decorated with ivory; and hence called the *ivory house*. Amos, the prophet, speaks against this luxury, chap. iii. 15.

Verse 43. *The high places were not taken away*] In 2 Chron. xvii. 6. it is expressly said, that he *did take away the high places*. Allowing that the text is right in 2 Chron. the two places may be easily reconciled. There were *two kinds of high places* in the land:—1. Those used for idolatrous purposes.—2. Those that were consecrated to God, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6. is corrupted; and that, instead of וְעָד הָעִיר *veod hesir*, "and moreover he took away;" we should read, וְעָד הָעִיר *velo hesir*, "and he did not take away."

Verse 46. *The remnant of the sodomites*] חֲזַנוֹת *hazonoth* persons; or, it may rather

A. M. 3090 ites, which remained in the
—3115. days of his father Asa, he
B. C. 914—889. took out of the land.
Anno ante
1. Olymp. 138.
—113.

47 ^m There was then no king in Edom: a deputy was king.

48 ⁿ Jehoshaphat ^o made ^p ships of Tharshish to go to Ophir for gold: ^r but they went not; for the ships were broken at ^s Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

A. M. 3115. 50 And ^t Jehoshaphat slept
B. C. 889. with his fathers, and was buried
Ante I. Ol. 113. with his fathers in the
An. Diogeneti, city of David his father: and
Arch. Athen.
perpet. 3.

^m Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20.—2 Chr. 20. 35, &c.—^o Or, had ten ships.—^p Ch. 10. 22.

apply here to the system of pollution, effeminacy, and debauch. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judea.

Verse 47. There was—no king in Edom] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted: see 2 Kings viii. 22. David had conquered the Edomites; and they continued to be governed by deputies, appointed by the kings of Judah, till they recovered their liberty, as above. This note is introduced by the writer to account for Jehoshaphat's building ships at Ezion-geber, which was in the territory of the Edomites; and which showed them to be, at that time, under the Jewish yoke.

Verse 48. Ships of Tharshish to go to Ophir for gold] In the parallel place, 2 Chron. xx. 36. it is said that Jehoshaphat joined himself to Ahaziah, to make ships to go to Tharshish; and they made the ships in Ezion-geber. Concerning these places, and the voyage thither, see the notes on 1 Kings ix. 26—28. and x. 11, 22. Some translate, instead of ships of Tharshish, ships of burden. See Houbigant; who expresses himself doubtful as to the meaning of the word.

Verse 49. But Jehoshaphat would not.] It appears from the above-cited place in Chronicles, that Jehoshaphat did join in making and sending ships to Tharshish; and, it is possible, that what is here said, is spoken of a second ex-

Jehoram his son reigned in A. M. 3107
his stead. —3108.

51 ^u Ahaziah the son of Ahab began to reign over Anno ante
I. Olymp. 121
—120.
Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and ^v walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For ^w he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

^r 2 Chron. 20. 37.—^s Ch. 9. 26.—^t 2 Chron. 21. 1.—^u Ver. 40.
^v Ch. 15. 26.—^w Judges 2. 11. Ch. 16. 31.

petition, in which Jehoshaphat would not join Ahaziah. But, instead of וְלֹא אָבָה *velo abah*, "he would not;" perhaps we should read וְלֹא אָבָה *velo abah*, "he consented to him:" two words pronounced exactly in the same way, and differing but in one letter; viz. an א *aleph*, for a *var*. This reading, however, is not supported by any MS. or version; but the emendation seems just; for there are several places in these historical books in which there are mistakes of transcribers, which nothing but violent criticism can restore; and to this it is dangerous to resort, but in cases of the last necessity. Critics have recommended the 48th and 49th verses to be read thus: *Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold. 49. And Ahaziah, the son of Ahab, had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships: to which Jehoshaphat consented. But the ships went not thither; for the ships were broken at Ezion-geber. This is Houbigant's translation; who contends, that "the words of the 48th verse, but they went not, should be placed at the end of the 49th verse; for who can believe that the sacred writer should first relate that the ships were broken, and then that Ahaziah requested of Jehoshaphat that his servants might embark with the servants of Jehoshaphat?" This bold critic, who understood the Hebrew language better than any man in Europe, has, by happy conjectures, since verified by the testimony of MSS., removed the blots of many careless transcribers from the Sacred Volume.*

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

Year from the Creation, according to the English Bible; 3108—Year before the birth of Christ, 892—Year before the vulgar era of Christ's nativity, 896—Year since the Deluge, according to Archbishop Ussher and the English Bible, 1452—Year of the Cali Yuga, or Indian era of the Deluge, 2206. Chronologers vary very considerably in their calculations of the time which elapsed between the flood and the birth of Abraham, the difference of the two extremes amounting to *nine hundred years*! Archbishop Ussher's computation is from the common Hebrew Text, with the single exception of fixing the birth of Abraham in the *one hundred and thirtieth* year of the life of his father, instead of the *seventieth*, in order to reconcile *Gen. xi. 26, 32.* with *Acts vii. 4.* But these passages are better reconciled, in the opinion of Dr. Kennicott, by stating (with the Samaritan Pentateuch) the whole life of Terah to have been *one hundred and forty-five* years, instead of *two hundred and five*, as in our common Bibles.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 289—Year from the foundation of Solomon's temple, 115—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 79—Year before the era of Iphitus, who re-established the Olympic games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian era, 12—Year before the conquest of Corabus at Elis, usually styled the first Olympiad, (being the 28th Olympiad after their re-establishment by Iphitus,) 120—Year before the division of the Varronian, or generally received era of the building of Rome, 143—Year before the building of Rome, according to Cato and the Fasti Consulares, 144—Year before the building of Rome, according to Polybius the historian, 145—Year before the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five* years before the Christian era, 149—Year before the commencement of the Nabonassarean era, 149. The years of this epoch contained uniformly 365 days, so that 1461 Nabonassarean were equal to 1460 Julian years. This era commenced on the fourth of the calends of March, (Feb. 26.) B. C. 747; which was the year in which Romulus laid the foundation of Rome, according to Fabius Pictor—Year of the Julian period, 3318—Year of the Dionysian period, 94—Cycle of the sun, 10—Cycle of the Moon, 18—Year of Megacles, the sixth perpetual archon of the Athenians, 26—Ocarzeres, the immediate predecessor of Sardanapalus, was king over the Assyrians about this time, according to Strabo; but when this king reigned is very uncertain, Scaliger fixing the fall of Sardanapalus, which ended the Assyrian empire, in the year of the Julian period, 3341; Langius, in 3352 of the same epoch; and Eusebius, in the year before Christ, 820—Year of Agrippa Silvius, the eleventh king of the Latins, 20—Year of Jehoshaphat, king of Judah, 18—Year of Ahaziah, king of Israel, 2—Last year of the prophet Elijah—Tenth year of Elisha.

CHAPTER I.

Ahaziah, being hurt by a fall, sends messengers to Baal-zebub to inquire whether he shall recover, 1, 2. They are met by Elijah, who sends them back with the information that he shall surely die, 3–8. The king sends a captain and fifty men, to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men, 9, 10. Another captain, and fifty men, are sent, who are likewise destroyed, 11, 12. A third is sent, who, behaving himself humbly, Elijah is commanded to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death, 13–16. Ahaziah dies, and Jehoram reigns in his stead, 17, 18.

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megacles,
Arch. Athen.
perpet. 26.

THEN Moab ^a rebelled
against Israel ^b after
the death of Ahab.

2 ¶ And Ahaziah fell down

^a 2 Sam. 8. 2.

through a lattice in his upper
chamber that *was* in Sam-
aria, and was sick: and
he sent messengers, and said

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megacles,
Arch. Athen.
perpet. 26.

^b Ch. 3. 5.

In the *preface* to the first book of Kings, I have spoken at large concerning both these books, the author, time of writing, &c. &c. to which I must refer my readers, as that preface is *common* to both.

The second book of Kings contains the history of *three hundred and eight* years, from the rebellion of Moab, A. M. 3108, to the ruin of the kingdom of Judah, A. M. 3416.

The history, on the whole, exhibits little else than a series of crimes, disasters, divine benefits, and divine judgments. In the *kingdom of Judah* we meet with a few kings who feared God, and promoted the interests of pure religion in the land: but the major part were idolaters, and profligates of the highest order.

The *kingdom of Israel* was still more corrupt: all its kings were determined idolaters, profligate, vicious, and cruel tyrants. *Elijah* and *Elisha* stood up in the behalf of God and truth in this fallen, idolatrous kingdom; and bore a strong testimony against the corruptions of the

princes, and the profligacy of the people: their powerful ministry was confined to the *ten tribes*; Judah had its own prophets, and those in considerable number.

At length the avenging hand of God fell first upon *Israel*, and afterward upon *Judah*. *Israel*, after many convulsions, torn by domestic and foreign wars, was at length wholly subjugated by the king of Assyria, the people led away into captivity, and the land re-peopled by strangers, A. M. 3287.

The kingdom of Judah continued some time longer, but was at last overthrown by Nebuchadnezzar; Zedekiah, its last king, taken prisoner, and his eyes put out, and the principal part of the people carried into captivity, which lasted about *seventy* years. The captivity began under Jehoiakim, A. M. 3402, and ended under Belshazzar, A. M. 3470, or 3472. There was after this a partial restoration of the Jews; but they never more rose to any consequence among the nations: and, at last, their civil

Two captains of fifty, and their II. KINGS. companies, destroyed by fire.

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megacelis,
Arch. Athen.
perpet. 28.

unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to in-*

quire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

8 And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him an-

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megacelis,
Arch. Athen.
perpet. 28.

c 1 Sam. 5. 10.—d Heb. The bed whither thou art gone up, thou shalt not come down from it.

polity was finally dissolved by the Romans, and their temple burnt, A. D. 70. And from that time until now they became fugitives and vagabonds over the face of the earth, universally detested by mankind.

NOTES ON CHAPTER I.

Verse 1. *Moab rebelled*] The Moabites had been subdued by David, and laid under tribute, chap. iii. 4. and 2 Sam. viii. 2. After the division of the two kingdoms, the Moabites fell partly under the dominion of Israel, partly under that of Judah, until the death of Ahab, when they arose, and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them. See this war, chap. iii. 5.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades, with which the roof was surrounded.

Go, inquire of Baal-zebub] Literally, the fly god, or master of flies. The Septuagint has βαλ μωαβ, *Baal the fly*. He was the tutelary god of Ekron; and probably was used at first as a kind of *telesm*, to drive away flies. He became afterward a very respectable devil; and was supposed to have great power and influence. In the New Testament Beelzebub is a common name for Satan himself, or the prince of devils. See my notes on Matt. x. 25.

Verse 4. *But shalt surely die*] The true God tells you this: he, in whose hands are both life and death, who can kill and make alive. Baal-zebub can do nothing; God has determined that your master shall die.

Verse 8. *He was a hairy man*] That is, he wore a rough garment, either made of camel's hair, as his successor John Baptist's was; or he

e Heb. What was the manner of the man?—f See Zech. 13. 4. Matt. 3. 5.—g Luke 9. 54.

wore a skin dressed with the hair on. Some think that the meaning is, he had very long hair, and a long beard. The ancient prophets all wore rough garments, or upper coats made of the skins of beasts: They wandered about in sheep-skins and goat-skins, says the apostle, Heb. xi. 37.

Verse 9. *A captain of fifty with his fifty*] It is impossible that such a man as Ahaziah, in such circumstances, could have had any friendly design in sending a captain and fifty soldiers for the prophet; and the manner in which they are treated, shows plainly that they went with a hostile intent.

And he spake unto him, Thou man of God] Thou prophet of the Most High.

Verse 10. *And there came down fire*] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was just as possible for Elijah to bring down fire from heaven, as for them to do it. God alone could send the fire; and, as he is just, and good, he could not have destroyed these men, had there not been a sufficient cause to justify the act. It was not to please Elijah, or to gratify any vindictive humour in him, that God thus acted; but to show his power and his justice. No entreaty of Elijah could have induced God to have performed an act that was wrong in itself. Elijah, personally, had no concern in the business; God led him simply to announce on these occasions what he himself had determined to do. *If I be a man of God, i. e. as surely as I am a man of God, fire shall come down from heaven, and shall consume thee and thy fifty*. This is the literal meaning of the original; and by it we see that Elijah's words were only declarative, and not imprecatory.

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other captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and ^b fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, ^b be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

^b Heb. bowed.—1 Sam. 26. 21. Ps. 72. 24.—^k The 2d. year that

Verse 15. *And the angel of the Lord said—Go down with him*] This is an additional proof that Elijah was then acting under particular inspirations: he had neither will nor design of his own. He waited to know the counsel, declare the will, and obey the command, of his God.

And he arose, and went down] He did not even regard his personal safety, or his life; he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction, and the death of one hundred of his men. But with all these consequences he had nothing to do; he was the ambassador of the King eternal; and his honour and life were in the hands of his Master.

Verse 17. *And Jehoram reigned in his stead*] The Vulgate, Septuagint, and Syriac, say, *Jehoram his brother reigned in his stead, in the second year of Jehoram*. There were two Jehorams, who were contemporary: the first, the son of Ahab, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the son of Jehoshaphat, king of Judah, who succeeded his father in Judah. But there is a difficulty here: "How is it that Jehoram, the brother of Ahaziah, began to reign in the second year of Jehoram son of Jehoshaphat, seeing that, in chap. iii. ver. 1. he is said to have begun his reign in the 18th year of the reign of Jehoshaphat?" And, in chap. viii. 16. that he began that reign in the 5th year of Jehoram king of Israel?" Calmel and others answer thus: "Jehoram, king of Israel, began to reign the 18th year of Jehoshaphat king of Judah; which was the second year after this same Jehoshaphat had given the viceroyalty to his son Jehoram: and afterward Jehoshaphat communicated the royalty to Jehoram his successor, two years before his death, and the fifth year of Jehoram, king of

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And ^k Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?

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B. C. 896.
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A. M. 3107.
—3108.
B. C. 897—896.
Anno ante
I. Olymp. 121
—120.

Jehoram was Prorez, and the 18th of Jehoshaphat, ch. 3. 1.

Israel." Dr. Lightfoot takes another method:—"Observe," says he, "these texts, 1 Kings xxii. 51. *Ahaziah, the son of Ahab, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah, and reigned two years*. And 2 Kings i. 17. *And Ahaziah died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah*. And 2 Kings iii. 1. *Now Jehoram, the son of Ahab, began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat, king of Judah*. By these Scriptures it is most plain, that both Jehoram, the son of Jehoshaphat, and Ahaziah, the son of Ahab, began to reign in the seventeenth of Jehoshaphat: for who sees not in these texts that Jehoshaphat's eighteenth, when Jehoram, the son of Ahab, began to reign, is called the second year of Jehoram, the son of Jehoshaphat? Now, Jehoshaphat's reign was not yet expired, by eight or nine years; for this was in his seventeenth year, and he reigned twenty-five years, 1 Kings xxii. 42. Nor was Ahab's reign expired by two or three years; for this was in his twentieth year; and he reigned twenty-two years, 1 Kings xvi. 29. But the reason why both their sons came thus into their thrones in their lifetime, and both in the same year, was, because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians, about Ramoth-gilead; and while they were providing for it, and carrying it on, they made their sons viceroy, and set them to reign in their stead, while they were absent or employed upon that expedition." This is very probable; seems well supported by the above texts; and solves the difficulties with which many have been puzzled, and not a few stumbled, had we sufficient evidence for the viceroyalty here mentioned.

CHAPTER II.

Elijah, about to be taken up to heaven, goes in company with Elisha, from Gilgal to Beth-el, 1, 2. Thence to Jericho, 3-5. And thence to Jordan, 6, 7. Elijah smites the waters with his mantle; they divide, and he and Elisha pass over on dry ground, 8. Elijah desires Elisha to ask what he should do for him; who requests a double portion of his spirit, which is promised on a certain condition, 9, 10. A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven, 11. Elisha gets his mantle; comes back to Jordan; smites the waters with it, and they divide, and he goes over, 12-14. The sons of the prophets see that the spirit of Elijah rests on Elisha, 15. They propose to send fifty men to seek Elijah, supposing the Spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him, 15-18. The people of Jericho apply to Elisha to heal their unwholesome water, 19. He casts salt into the spring, in the name of Jehovah, and the water becomes wholesome, 20-22. Forty-two young persons of Bethel, mocking him, are slain by two she-bears, 23, 24. He goes to Carmel, and returns to Samaria, 25.

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AND it came to pass when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the

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LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a

a Gen. 5. 24.—b 1 Kings 19. 21.—c See Ruth 1. 15, 16.
d 1 Sam. 1. 26. Ver. 4, 6. Ch. 4. 30.—e 1 Kings 20. 35. Ver. 5.
7, 14. Ch. 4. 1, 33. & 9. 1.

NOTES ON CHAPTER II.

Verse 1. *When the Lord would take up Elijah*] It appears that God had revealed this intended translation not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they all were expecting this solemn event.

Verse 2. *Tarry here, I pray thee*] He either made these requests, through humility, not wishing any person to be witness of the honour conferred on him by God; or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. *Knowest thou that the Lord*] Thus we see, that it was a matter well known to all the sons of the prophets. This day the Lord will take thy master and instructor from thee.

Verse 7. *Fifty men of the sons of the prophets*] They fully expected this extraordinary event; and they could have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. *Took his mantle*] Τὴν μαντήν αὐτοῦ, his sheepskin, says the Septuagint. The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests, as the simple insignia of their office. As the civil authority was often lodged in the hands of such per-

sons, particularly among the Jews, mantles of this kind were used by kings and high civil officers when they bore no sacred character. The custom continues to the present day: a lamb's-skin hood, or cloak, is the badge which certain graduates in our universities wear; and the royal robes of kings and great officers of state are adorned with the skins of the animal called the ermine.

They were divided hither and thither] This was a most astonishing miracle, and could be performed only by the almighty power of God.

Verse 9. *A double portion of thy spirit be upon me*] This is in reference to the law, Deut. xxi. 17. *He shall acknowledge the first-born by giving him a double portion of all that he hath—the right of the first-born is his.* Elisha considered himself the only child, or first-born, of Elijah; as the disciples of eminent teachers were called their children: so here he claims a double portion of his spiritual influence; any other disciples coming in for a single share only. The sons of the prophets, mean no more than the disciples or scholars of the prophets. The original words, *pi shenayim*, mean rather two parts, than double the quantity.

Verse 10. *A hard thing*] This is what is not

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hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* ¹ a chariot of fire, and horses of fire, and parted them both asunder; and ² Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, ¹ My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

¹ Ch. 61. 7. Psa. 104. 4.—² Eccus. 48. 9. 1 Mac. 2. 58.

in my power; God alone can give this: yet, if thou see me taken away from thee, it shall be so. Perhaps this means no more than, "If thou continue with me till I am translated, God will grant this to thee;" for, on the mere seeing or not seeing him in the moment in which he was taken away, this divine gift could not depend.

Verse 11. *A chariot of fire, and horses of fire*] That is, a chariot and horses of the most resplendent glory, which, manifesting itself in coruscations, or shooting rays, seemed to be like blazing fire, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of Apollo, or the sun, being seated in a blazing chariot, drawn by horses which breathed and snorted fire. These horses were four, and called Pyroeis, Eous, Æthon, and Phlegon; all which words signify fire, or resplendent light. So OVID:—

*Nec tibi quadrupedes animosos ignibus illis
Quos in pectore habent, quos ore et naribus effiant,
In promptu regere est: vix me patuntur, ut acres
Incaluere animi; cervicisque repugnat habenis.*

Ovid Met. lib. ii. 84.

*Interea volucres Pyroeis, et Eous, et Æthon,
Solis equi, quartusque Phlegon, hinnitus auras
Flammiferis implent, pedibusque repagula pulsant.*

Ib. 153.

Meanwhile the restless horses neigh'd aloud,
Breathing out fire, and pawing where they stood.
Nor would you find it easy to compose
The mettled steeds, when from their nostrils flows
The scorching fire, that in their entrails glows.
Even I their headstrong fury scarce restrain,
When they grow warm, and restive to the rein.—Dryden.

Perhaps the whole of this fable, which represents Phaeton, son of Apollo, requesting to drive the chariot of his father (the horses and chariot of fire) for one day, was borrowed from the request of Elisha, to his spiritual father Elijah, whom he afterward saw borne away by a whirlwind, in a chariot of fire, drawn by fiery steeds.

Verse 11. *Elijah went up—into heaven*] He was truly translated; and the words here leave us no room to indulge the conjecture of Dr. Priestley, who supposes that, as "Enoch, (probably Moses) Elijah, and Christ, had no relation to any other world or planet, they are no doubt in this:" for we are told that Elijah went up into heaven; and we know, from the sure testi-

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the ^mbank of Jordan.

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14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, ⁿ they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets, which were ^o to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

¹ Ch. 13. 14.—^m Heb. tip.—ⁿ Ver. 8.—^o Ver. 7.

mony of the Scripture, that our blessed Lord is at the right hand of the Majesty on high, ever living to make intercession for us.

Verse 12. *The chariot of Israel, and the horsemen thereof.*] The Chaldee translates these words thus: "My master, my master! who, by thy intercession, wert of more use to Israel than horses and chariots." This is probably the sense.

In the book of Ecclesiasticus, chap. xlviii. 1, &c. the fiery horses and chariot are considered as an emblem of that burning zeal which Elijah manifested in the whole of his ministry. "Then stood up Elijah the prophet as fire: and his word burned as a lamp," &c.

And rent them in two pieces.] As a sign of sorrow for having lost so good and glorious a master.

Verse 13. *He took—the mantle*] The same with which he had been called by Elijah to the prophetic office; and the same by which Elijah divided Jordan. His having the mantle, was a proof that he was invested with the authority and influence of his master.

Verse 14. *Where is the LORD God of Elijah*] The Vulgate gives a strange turn to this verse:—*Et percussit aquas, et non sunt divisæ, et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt hic et illuc.* "And he smote the waters, but they did not divide: and he said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though we get rid of the second striking by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote once in vain, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he succeeded. This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisæ*, "and they divided not," expressed by the Hebrew text.

Verse 15. *The spirit of Elijah doth rest on Elisha*] This was a natural conclusion, from seeing him with the mantle, and working the

Forty-two young persons mock II. KINGS. Elisha, and are slain by bears.

A. M. 3103. B. C. 896. Ante I. Ol. 130. An. Megacis, Arch. Athen. perpet. 26. 16 ¶ And they said unto him, Behold now, there be with thy servants fifty^p strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the LORD hath taken him up, and cast him upon^s some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground^t barren.

20 And he said, Bring me a new cruise, and put salt therein. And they brought it to him.

^p Heb. sons of strength.—^r See I Kings 18. 12. Ezek. 8. 3. Bel and Drag. 36. Acts 8. 39.—^s Heb. one of the mountains.

same miracle. This disposed them to yield the same obedience to him they had done to his master: and, in token of this, they went out to meet him, and bowed themselves to the ground before him.

Verse 16. Fifty strong men] Probably the same fifty which are mentioned, ver. 7. and who saw Elijah taken up in the whirlwind.

Cast him upon some mountain] Though they saw him taken up toward heaven, yet they thought it possible that the Spirit of the Lord might have descended with him, and left him on some remote mountain or valley.

Ye shall not send.] He knew that he was translated to heaven; and that, therefore, it would be useless.

Verse 17. Till he was ashamed] He saw they would not be satisfied unless they made the proposed search: he felt, therefore, that he could not, with any good grace, resist their importunity any longer.

Verse 19. The water is naught, and the ground barren.] The barrenness of the ground was the effect of the badness of the water.

Verse 21. And cast the salt in there] He cast in the salt at the place where the waters sprang out of the earth. Jarchi well observes here, "Salt is a thing which corrupts water; therefore, it is evident that this was a true miracle." What Elisha did on this occasion, getting the new cruise, and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any natural tendency to render the water salubrious, it could have acted only for a short time, and only on that portion of the stream which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was permanent: the death of men and

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

^t Heb. causing to miscarry.—^u See Exod. 15. 25. Ch. 4. 41. & 6. 6. John 9. 6.—^v Prov. 20. 11. & 22. 6, 15.—^w Prov. 17. 12. Lam. 3. 10.

cattle, which had been occasioned by the insalubrity of the waters, ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

Verse 23. There came forth little children out of the city] These were probably the school of some celebrated teacher: but, under his instruction, they had neither learned piety nor good manners.

Go up, thou bald head: go up, thou bald head.] אלה קרא קרא אלה aleh kareach; aleh kareach. Does not this imply the grossest insult? Ascend, thou empty skull, to heaven, as it is pretended thy master did! This was blasphemy against God; and their punishment, for they were Bethelite idolaters, was only proportioned to their guilt. Elisha cursed them, i.e. pronounced a curse upon them, in the name of the Lord, בשם יהוה beshem Yehovah; by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord: the offence was against him, and he punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

"But was it not a cruel thing to destroy forty-two little children, who, in mere childishness, had simply called the prophet bare skull, or bald head?"

I answer, Elisha did not destroy them: he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a divine judgment; and if a judgment, God must be the sole author of it. Elisha's curse must be only declaratory of what God was about to do.

See on chap. i. 10. "But then, as they were *little children*, they could scarcely be accountable for their conduct; and, consequently, it was cruelty to destroy them." If it was a judgment of God, it could not be *cruel* nor *unjust*; and I contend that the prophet had no power by which he could bring these *she-bears* to fall upon them. But were they *little children*? for *here* the strength of the objection lies. Now I suppose the objection means *children* from *four* to *seven* or *eight* years old; for so we use the word: but the original קטנים *nearim kelanim*, may mean *young men*, for קטן *katan*, signifies to be *young*, in opposition to *old*, and is so translated in various places in our Bible. And נער *naâr*, signifies not only a *child*, but a *young man*, a *servant*, or even a *soldier*, or one fit to go out to battle; and is so translated in a multitude of places in our common English version. I shall mention but a few, because they are sufficiently decisive: Isaac was called נער *naâr*, when *twenty-eight* years old, Gen. xxi. 5—12. And Joseph was so called when he was *thirty-nine*, Gen. xli. 12. Add to these 1 Kings xx. 14. And Ahab said, By whom? [shall the Assyrians be delivered into my hand] Thus saith the Lord, By the *YOUNG MEN* (נערי *beni-*

arey, of the princes of the provinces.) That these were *soldiers*, probably *militia*, or a selection from the militia, which served as a *body-guard* to Ahab, the event sufficiently declares; and the persons that mocked Elisha were perfectly accountable for their conduct. But is it not possible that these *forty-two* were a set of *unlucky young men*, who had been employed in the *wood*, destroying the *whelps* of these same *she-bears*, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of a *bear robbed of her whelps*. See at the end of 2 Sam. chap. xvii.

The mention of *SHE-BEARS* gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing the footsteps of the murderers of their young; and thus came upon them in the midst of their insults; God's providence ordering these occurrences, so as to make this natural effect appear as a divine cause. If the conjecture be correct, the bears were prepared, by their loss, to execute the curse of the prophet; and God's justice guided them to the spot, to punish the iniquity that had been just committed.

CHAPTER III.

The reign and idolatry of Jehoram, king of Israel, 1—3. Mesha, king of Moab, rebels against Israel, 4, 5. Jehoram, Jehoshaphat, and the king of Edom, join against the Moabites, and are brought into great distress for want of water, 6—10. The three kings go to Elisha to inquire of the Lord; who promises them water, and a complete victory, 11—19. Water comes the next morning, and fills the trenches which these kings had made in the valley, 20. The Moabites arm against them; and suppose, when they saw the sun shining upon the waters, which looked like blood, that the confederate kings had fallen out, and slay each other; and that they had nothing to do but take the spoil, 21—23. The Israelites attack, and completely rout them, beat down their cities, and mar their land, 24, 25. The king of Moab, having made an unsuccessful attack on the king of Edom, he takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel, 26, 27.

A. M. 3108.
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NOW ^aJehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the ^bimage of Baal ^cthat his father had made.

3 Nevertheless he cleaved unto ^dthe sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand

^elambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when ^fAhab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^gI am as thou art, my people as thy people, and my horses as thy horses.

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megacelis,
Arch. Athen.
perpet. 26.

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

^a Ch. i. 17.—^b Heb. statue.—^c 1 Kings 16. 31, 32.—^d 1 Kings

NOTES ON CHAPTER III.

Verse 2. *He put away the image of Baal*] He abolished this worship; but he continued that of the calves at Dan and Beth-el.

Verse 4. *Was a sheep-master*] The original is נקד *nokd*, of which the Septuagint could make nothing; and therefore retained the Hebrew word *wasad*: but the Chaldee has מרי *marie githey*, "a sheep-master:" *Aquila* has ποιμαστρος, and *Symmachus* τρεφαν βοσκματα, all to the same sense. The original signifies

one who marks or brands, probably from the marking of sheep. He fed many sheep, &c. and had them all marked in a particular way, in order to ascertain his property.

A hundred thousand lambs] The Chaldee and Arabic have a hundred thousand fat oxen.

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the son, as he did with the father. See 1 Kings, chap. xxii. 4.

12. 28, 31, 32.—^e See Isa. 16. 1.—^f Ch. i. 1.—^g 1 Kings 22. 4.

A. M. 3109.
B. C. 895.
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8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle ^b that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But ⁱ Jehoshaphat said, *Is there not here a prophet of the LORD, that we may inquire of the LORD by him?* And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king

^b Heb. at their feet. See Exod. 11. 8.—ⁱ 1 Kings 22. 7.—^k Ch. 2. 25.—^l Ezek. 14. 3.—^m So Judg. 10. 14. Ruth 1. 15.

Verse 8. *Through the wilderness of Edom.*] Because he expected the king of Edom to join them, as we find he did: and being tributary to Judah, he was obliged to do it.

Verse 9. *They fetched a compass of seven days*] By taking a circuitous route, to go round the southern part of the Dead sea, they probably intended to surprise the Moabites: but, it appears, their journey was ill planned, as they at last got into a country in which it was impossible to obtain water; and they were brought, in consequence, to the utmost extremity.

Verse 10. *The LORD hath called these three kings together*] That is, this is a divine judgment: God has judicially blinded us, and permitted us to take this journey to our destruction.

Verse 11. *Is there not here a prophet of the LORD*] The kings of Judah still acknowledged the true God, and him only.

Poured water on the hands of Elijah.] That is, was his constant and confidential servant.

Verse 12. *The word of the LORD is with him.*] He has the gift of prophecy.

Verse 13. *Get thee to the prophets of thy father*] This was a just but cutting reproof.

Nay] The Chaldee adds here, *I beseech thee do not call the sins of this impiety to remembrance, but ask mercy for us*; because the Lord hath called, &c. The Arabic has, *I beseech thee do not make mention of our transgressions, but use kindness toward us*. It is very likely that some such words were spoken on the occasion: but these are the only versions which make this addition.

Verse 14. *Were it not that I regard the presence of Jehoshaphat*] He worshipped the true God: Jehoram was an idolater.

Verse 15. *Bring me a minstrel.*] A person

of Israel, and Jehoshaphat, and the king of Edom, ^k went down to him.

13 And Elisha said unto the king of Israel, ^l What have I to do with thee? ^m get thee to ⁿ the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^o As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a ^p minstrel. And it came to pass, when the minstrel played, that ^r the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, ^s Make this valley full of ditches:

ⁿ 1 Kings 18. 19.—^o 1 Kings 17. 1. Ch. 5. 16.—^p See 1 Sam. 10. 5.—^q Ezek. 1. 3. & 3. 14, 22. & 8. 1.—^r Ch. 4. 3.

who played on the harp. The rabbins, and many Christians, suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el, and their tragical end; and by the presence of the idolatrous king of Israel; and, therefore, called for divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God, and the operation of his hand, it is necessary that the mind be calm, and the passions all in harmony, under the direction of reason; that reason may be under the influence of the divine spirit.

The hand of the LORD came upon him.] The playing of the harper had the desired effect: his mind was calmed, and the power of God descended upon him. This effect of music was generally acknowledged in every civilized nation. Cicero, in his Tusculan Questions, lib. iv. says, that "The Pythagoreans were accustomed to calm their minds, and sooth their passions, by singing and playing upon the harp." *Pythagoræi mentes suas a cogitationum intentione, cantu, fidibusque ad tranquillitatem trahebant.* I have spoken elsewhere of the heathen priests who endeavoured to imitate the true prophets; and were as actually filled with the devil, as the others were with the true God. The former were thrown into violent agitations and contortions by the influence of the demons which possessed them; while the latter were in a state of the utmost serenity and composure.

Verse 16. *Make this valley full of ditches.*] The word נַחַל *nachal*, may be translated brook; as it is by the Vulgate and Septuagint. There probably was a river here, but it was now dry; and the prophet desires that they would enlarge

A. M. 3109. B. C. 895.
 Ante I. Ol. 119. An. Megacelis, Arch. Athen. perpet. 27.
 17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink; both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and ^tmar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when ^uthe meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they ^vgathered all that were able to ^wput on armour, and up-ward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water

^t Heb. grieco.—^u Exod. 29. 39, 40.—^v Heb. were cried to-
 gether.—^w Heb. gird himself with a girdle.—^x Heb. destroyed.

the channel, and cut out various canals from it, and reservoirs, where water might be collected for the refreshment of the army, and of the cattle: and these were to be wide enough that the reflection of the sun's rays off this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind*] There shall be no wind to collect vapours, and there shall be no showers; and yet the whole bed of this river, and all the new-made canals, shall be filled with water.

Verse 19. *Shall fell every good tree*] Every tree by which your enemies may serve themselves for fortifications, &c. But surely fruit trees are not intended here: for this was positively against the law of God, Deut. xx. 19, 20. *When thou shalt besiege a city—thou shalt not destroy the trees thereof—for the tree of the field is man's life—only the trees which thou knowest that they be not trees for meat thou shalt destroy and cut them down.*

Stop all wells of water] In those hot countries this would lead sooner than any thing else to reduce an enemy.

Mar every good piece of land with stones.] Such a multitude of men, each throwing a stone on a good field as they passed, would completely destroy it.

Verse 20. *When the meat-offering was offered*] This was the first of all offerings; and was generally made at sunrising.

There came water] This supply was altogether miraculous; for there was neither wind nor rain, nor any other natural means by which it could be supplied.

on the other side *as red as blood*:

23 And they said, This ^{is} blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ^ythey went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: ^zonly in ^aKir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

^y Or, they smote in it even smiting.—^z Heb. until he left the stones thereof in Kir-haraseth.—^a Isa. 16. 7, 11.

Verse 22. *Saw the water on the other side as red as blood*] This might have been an optical deception; I have seen the like sight when there was no reason to suspect supernatural agency. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night, and destroyed each other, as the Midianites had formerly done, Judges vii. 22; and the Philistines lately, 1 Kings xiv. 22.

Verse 23. *Therefore, Moab, to the spoil.*] Thus they came on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. *On every good piece of land*] On all cultivated ground; and especially fields that were sown.

Only in Kir-haraseth] This was the royal city of the Moabites; and, as we learn from Scripture, exceedingly strong; see Isa. xvi. 7, 11: so that it is probable the confederate armies could not easily reduce it. The slingers, we are informed, *went about the wall*, and smote all the men that appeared on it: while, no doubt, the besieging army was employed in sapping the foundations.

Verse 26. *Seven hundred men*] These were, no doubt, the choice of all his troops; and, being afraid of being hemmed up, and perhaps taken by his enemies, whom he found on the eve of gaining possession of the city, he made a desperate sortie, in order to regain the open country; and, supposing that the quarter of the Edomites was weakest, or less carefully guarded, he endeavoured to make his impres-

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

27 Then ^b he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the

wall. And there was great indignation against Israel: and they departed from him, and returned to *their own land*.

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

^b Amos 2. 1.

^c Ch. 8. 26.

sion there; but they were so warmly received by the king of Edom, that they failed in the attempt, and were driven back into the city. Hence he was led to that desperate act mentioned in the following verse.

Verse 27. Took his eldest son.] The rabbins account for this horrible sacrifice in the following way:

When the king of Moab found himself so harassed, and the royal city on the point of being taken, he called a council of his servants, and asked them how it was these Israelites could perform such prodigies, and that such miracles were wrought for them? His servants answered, that it was owing to their progenitor Abraham, who, having an only son, he was demanded by Jehovah as a sacrifice. Abraham instantly obeyed, and offered his only son for a burnt-offering: the Israelites, being his descendants, through his merits, the holy blessed God wrought such miracles in their behalf. The king of Moab answered, I also have an only son; and I will go and offer him to my god. Then he offered him for a burnt-offering upon the wall.

Upon the wall.] *על החמה* *al ha-chamah*. Rab. Sol. Jarchi says, that the letter *vau* is wanting

in this word, as it should be written *חומה chamah*, to signify a wall:—but *חמה chamah*, signifies the sun, and this was the god of the king of Moab: “And he offered his first-born son for a burnt-offering unto the sun.” This is not very solid.

There was great indignation.] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account; and they were so terrified themselves at this most horrid sacrifice, that they immediately raised the siege, and departed. In cases of great extremity it was customary, in various heathen nations, to offer human sacrifices, or to devote to the infernal gods the most precious or excellent thing or person they possessed. This was frequent among the *Phœnicians, Romans, and Greeks*: and it was the natural fruit of a religious system, which had for the objects of its worship cruel and merciless divinities. How different the Christian system: Wilt thou that we shall bring down fire from heaven and destroy them? Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them.

CHAPTER IV.

A widow of one of the prophets, oppressed by a merciless creditor, applies to Elisha, who multiplies her oil; by a part of which she pays her debt, and subsists on the rest, 1—7. His entertainment at the house of a respectable woman in Shunem, 8—10. He foretells to his hostess the birth of a son, 11—17. After some years the child dies, and the mother goes to Elisha at Carmel; he comes to Shunem, and raises the child to life, 18—37. He comes to Gilgal, and prevents the sons of the prophets from being poisoned by wild gourds, 38—41. He multiplies a scanty provision, so as to make it sufficient to feed one hundred men, 42—44.

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

NOW there cried a certain woman of the wives of ^a the sons of the prophets unto Elisha, saying, Thy servant my husband is dead;

^a 1 Kings 20. 35.

and thou knowest that thy servant did fear the LORD: and the creditor is come ^b to take unto him my two sons to be bondmen.

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

^b See Lev. 25. 39. Matt. 18. 25.

NOTES ON CHAPTER IV

Verse 1. Now there cried a certain woman.] This woman, according to the Chaldee, Jarchi, and the rabbins, was the wife of Obadiah.

Sons of the prophets.] *תלמידי נביאי* *talmidey nebiyaa*, “disciples of the prophets:” so the Targum here, and in all other places where the words occur; and properly too.

The creditor is come.] This, says Jarchi, was Jehoram, son of Ahab, who lent money on usury to Obadiah, because he had, in the days of Ahab, fed the Lord's prophets. The Targum says, he borrowed money to feed these prophets, because he would not support them out of the property of Ahab.

To take unto him my two sons to be bondmen.] Children, according to the laws of the Hebrews, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And, in cases of poverty, the law permitted them, expressly, to sell both themselves and their children, Exod. xxi. 7. and Lev. xxv. 39. It was by an extension of

this law, and by virtue of another, which authorized them to sell the *thief* who could not make restitution, (Exod. xxii. 3,) that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point; we see by this passage, and by several others, that this custom was common among the Hebrews. *Isaiah* refers to it very evidently, where he says, *Which of my creditors is it, to whom I have sold you? Behold, for your iniquities ye have sold yourselves*, chap. l. 1. And our Lord alludes to it, Matt. xviii. 25. where he mentions the case of an insolvent debtor, *Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had*; which shows that the custom continued among the Jews to the very end of their republic. The *Romans, Athenians, and Asiatics*, in general, had the same authority over their children as the Hebrews had: they sold them in time of poverty; and their creditors seized them as they would a sheep or an ox, or

A. M. 3109. 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; ^c borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her

^c See Ch. 3. 16.—^d Or, scant not.—^e Or, creditor.—^f Heb.

any household goods. Romulus gave the Romans an absolute power over their children, which extended through the whole course of their lives, let them be in whatever situation they might. They could cast them into prison, beat, and employ them as slaves in agriculture, sell them for slaves, or even take away their lives!—Dionys. Halicarn. lib. ii. pp. 96, 97.

Numa Pompilius first moderated this law, by enacting that, if a son married with the consent of his father, he should no longer have power to sell him for debt.

The emperors Dioclesian and Maximian forbade freemen to be sold on account of debt: *Ob æs alienum servire liberos creditoribus, jura non patiuntur.* Vid. lib. ob. æs C. de obligat. The ancient Athenians had the same right over their children as the Romans; but Solon reformed this barbarous custom. Vid. Plutarch in Solone.

The people of Asia had the same custom, which Lucullus endeavoured to check, by moderating the laws respecting usury.

The Georgians may alienate their children; and their creditors have a right to sell the wives and children of their debtors, and thus exact the uttermost farthing of their debt. Tavernier, lib. iii. c. 9. And we have reason to believe that this custom long prevailed among the inhabitants of the British isles. See Calmet here.

In short, it appears to have been the custom of all the inhabitants of the earth. We have some remains of it yet in this country, in the senseless and pernicious custom of throwing a man into prison for debt, though his own industry and labour be absolutely necessary to discharge it; and these cannot be exercised within the loathsome and contagious walls of a prison.

Verse 2. *Save a pot of oil.*] Oil was used as aliment, for anointing the body after bathing, and to anoint the dead. Some think that this pot of oil was what this widow had kept for her burial: see Matt. xxvi. 12.

Verse 6. *And the oil stayed.*] While there was a vessel to fill, there was oil sufficient; and

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son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ^e debt, and live thou and thy children of the rest.

8 ¶ And ^f it fell on a day, that Elisha passed to ^g Shunem, where was a great woman; and she ^h constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set

there was a day.—^g Josh. 19. 18.—^h Heb. laid hold on him.

it only ceased to flow when there was no vessel to receive it. This is a good emblem of the grace of God: while there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find in any place, or in any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy; and ask why were the former days better than these? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies; and as much reason to sing aloud of divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt.*] He does not inveigh against the cruelty of his creditor, because the law and custom of the country gave him the authority on which he acted: and, rather than permit a poor honest widow to have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, he would work a miracle to pay a debt, which, in the course of providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem.*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of mount Tabor.

Where was a great woman.] In Pirkey, Rab. Eliezer, this woman is said to have been the sister of Abishag, the Shunammite, well known in the history of David.

Instead of great woman, the Chaldee has a woman fearing sin; the Arabic, a woman eminent for piety before God. This made her truly great.

Verse 9. *This is a holy man of God.*] That is, a prophet, as the Chaldee interprets it.

Which passeth by us continually.] It probably lay in his way to some school of the prophets that he usually attended.

Verse 10. *Let us make a little chamber.*] See the note on Judges iii. 20. As the woman was convinced that Elisha was a prophet, she knew

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
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for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, ⁱAbout this ^kseason, according to the time of life, thou shalt embrace a son. And she said, Nay, my

ⁱ Gen. 18. 10, 14.

that he must have need of more privacy than the general state of her house could afford; and, therefore, she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The *bed*, the *table*, the *stool*, and the *candlestick*, were really every thing he could need, by way of accommodation in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldest thou be spoken for to the king*] Elisha must have had considerable influence with the king, from the part he took in the late war with the Moabites. Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and, therefore, he could have no doubt that the king would grant him any reasonable request.

Or to the captain of the host?] As if he had said, Wilt thou that I should procure thee and thy husband a place at court; or get any of thy friends a post in the army?

I dwell among mine own people.] I am perfectly satisfied and contented with my lot in life: I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connexions or place of abode.

How few are there like this woman, on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, &c.? Who would not like to change the country for the town; and the rough manners of the inhabitants of the country for the polished conversation and amusements of the court? Who is so contented with what he has

lord, *thou* man of God, ^ldo not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

A. M. 3113.
B. C. 891.
Ante I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

^k Heb. set time.—^l Ver. 28.

as not to desire more? Who trembles at the prospect of riches? or believes there are any snares in an elevated state, or in the company and conversation of the great and honourable? How few are there that will not sacrifice every thing; peace, domestic comfort, their friends, their conscience, and their God, for money, honours, grandeur, and parade!

Verse 14. *What then is to be done for her?*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

Verse 16. *Thou shalt embrace a son.*] This promise, and the circumstances of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

Do not lie] That is, let thy words become true: or, as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown*] We know not of what age he was, very likely four or six, if not more years: for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head.*] Probably affected by the *coup de soleil*, or *sun stroke*; which might, in so young a subject, soon occasion death.

Verse 21. *Laid him on the bed of the man of God*] She had no doubt heard that Elijah had raised the widow's son of Sarepta to life; and she believed that he who had obtained this gift for her from God, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go*] She was a very prudent woman; she would not harass

A. M. 3113.
B. C. 891.
Ante I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

moon, nor sabbath. And she said, *It shall be* ^m well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; ⁿ slack not thy riding for me, except I bid thee.

25 So she went and came unto the man of God ^o to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is that Shunammite*;

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well*.

27 And when she came to the man of God to the hill, she caught ^p him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* ^r vexed within her; and the LORD hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? ^s did I not say, Do not deceive me?

29 Then he said to Gehazi, ^t Gird up

^m Heb. peace.—ⁿ Heb. restrain not for me to ride.—^o Ch. 2. 25.—^p Heb. by his feet. Matt. 23. 9.—^r Heb. bitter. 1 Sam. 1. 10.—^s Ver. 16.—^t 1 Kings 18. 46. Ch. 9. 1.—^u Luke 10. 4.

the feelings of her husband by informing him of the death of his son, till she had tried the power of the prophet. Though the religion of the true God was not the religion of the state, yet there were, no doubt, multitudes of the people who continued to worship the true God alone; and were in the habit of going, as is here intimated, on *new moons and sabbaths*, to consult the prophet.

Verse 24. *Drive, and go forward*] It is customary in the East for a servant to walk *along-side*, or *drive* the ass his master rides. Sometimes he walks *behind*, and goads on the beast; and, when it is to turn, he directs its head with the long pole of the goad. It is probably to this custom that the wise man alludes, when he says, "I have seen servants on horses, and *princes walking as servants on the earth*;" [on the ground.]

Verse 26. *It is well*] How strong was her faith in God, and submission to his authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing that it was a dispensation of providence, which was in itself neither *unwise* nor *unkind*, she said, *It is well with me, with my husband, and with my child*. We may farther remark that, in her days, the doctrine of *reprobate infants* had not disgraced the pure religion of the God of endless compassion. She had no doubts concerning the welfare of her child, even with respect to another world.

Verse 27. *The LORD hath hid it from me, and hath not told me.*] In reference to this

A. M. 3113.
B. C. 891.
Ante I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, ^u salute him not; and if any salute thee, answer him not again: and ^v lay my staff upon the face of the child.

30 And the mother of the child said, ^w As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor ^x hearing. Wherefore he went again to meet him, and told him, saying, The child is ^y not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He ^z went in, therefore, and shut the door upon them twain, ^a and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and ^b he stretched himself upon the child; and

^v See Exod. 7. 19. & 14. 16. Ch. 2. 8, 14. Acts 19. 12.—^w Ch. 2. 2.—^x Heb. attention.—^y John 11. 11.—^z Ver. 4. Matt. 6. 6. 1 Kings 17. 20.—^a 1 Kings 17. 21. Acts 20. 10.

point he had not now the *discernment of spirits*. This, and the *gift of prophecy*, were influences which God gave and suspended, as his infinite wisdom saw good.

Verse 28. *Did I desire a son of my lord?*] I expressed no such wish to thee: I was contented and happy; and when thou didst promise me a son, *did I not say, Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging; and of whom I shall soon be deprived by death.

Verse 29. *Salute him not*] Make all the haste thou possibly canst, and lay my staff on the face of the child: he probably thought that it might be a case of mere *suspended animation*, or a *swoon*; and that, laying the staff on the face of the child, might act as a *stimulus* to excite the animal motions.

Verse 30. *I will not leave thee.*] The prophet, it seems, had no design to accompany her; he intended to wait for Gehazi's return: but, as the woman was well assured the child was *dead*, she was determined not to return till she brought the prophet with her.

Verse 32. *Behold, the child was dead*] The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the LORD.*] He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child*] Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to

A. M. 3113. the flesh of the child waxed
B. C. 691. warm.

Ante I. Ol. 115. 35 Then he returned, and
An. Diogenet., Arch. Athen. perper. 1. walked in the house * to and

fro; and went up, ^d and stretched himself upon him: and ^e the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and ^f took up her son, and went out.

A. M. 3114. 38 ¶ And Elisha came
B. C. 690. again to ^g Gilgal: and *there*
Ante I. Ol. 114. *was* a ^h dearth in the land;
An. Diogenet., Arch. Athen. perper. 2. and the sons of the prophets
were ⁱ sitting before him: and he said

* Heb. *once hither, and once thither*.—d 1 Kings 17 21.
e Ch. 8. 1, 5.—f 1 Kings 17 23. Heb. 11. 35.—g Ch. 2. 1.—h Ch.

inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do his.

Verse 35. *Walked in the house to and fro*] In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child; that he might again, by taking it in his arms, communicate more warmth. *Caloric*, or natural heat, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal; so a heated body will give out its caloric to the surrounding air, or to contiguous bodies, till the temperature of all be perfectly equalised. The body of the prophet gave out its natural heat, or caloric, to the cold body of the child: the prophet, no doubt, continued in contact with the child till he could bear it no longer; then covered up the child, rose up, and *walked smartly* on the floor, till, by increasing the circulation of the blood by activity, and strong and quick respiration, he could again afford to communicate another portion of his natural heat. This appears to be the reason of what is mentioned in the text.

Verse 35. *The child sneezed seven times*] That is, it sneezed abundantly. When the nervous influence began to act on the muscular system, before the circulation could be in every part restored, particular muscles, if not the whole body, would be thrown into strong contractions and shiverings; and *stimulation* or sneezing would be a natural consequence; particularly as obstructions must have taken place in the head and its vessels, because of the disorder of which the child died. Most people, as well as philosophers and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head. *Sternau-*

unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* ^k death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And ^l he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no ^m harm in the pot.

6. 1.—Ch. 2. 3. Luke 10. 39. Acts 22. 3.—k Ex. 10. 17.—l See Ex. 15. 25. Ch. 2. 21. & 5. 10. John 9. 6.—m Heb. *evil thing*.

tamenta, says Pliny, (in his *Hist. Nat. lib. xxviii. cap. 6.*) *gravedinem capitis emendat*; “Sneezing relieves disorders of the head.”

Verse 37. *She went in and fell at his feet*] Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above: for *slow* in its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. *Came again to Gilgal*] He had been there before, with his master, a short time prior to his translation.

Set on the great pot, and seethe pottage for the sons of the prophets.] It was a time of dearth, and all might now stand in need of refreshment: and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present. The father of the celebrated Dr. Young, author of *The Night Thoughts*, preaching a charity sermon for the benefit of the *sons of the clergy*, took the above words for his text; nor could they be said to be inappropriate.

Verse 39. *Wild gourds*] This is generally thought to be the *coloquintida*, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the Levant, and is often known by the name of *bitter apple*: both the seeds and pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bitters do; but, judiciously employed, it is of considerable use in medicine.

Verse 40. *There is death in the pot.*] As if he had said, “We have here a deadly mixture; if we eat of it we shall all die.”

Verse 41. *Bring meal.*] Though this might, in some measure, correct the strong acrid and purgative quality; yet it was only a miracle which could make a lapful of this fruit shred in pottages salutary.

A. M. 3114. B. C. 890. Ante I. Ol. 114. An. Diogeneti, Arch. Athen. perpet. 2.

42 ¶ And there came a man from ^a Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ^b in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, ^c What !

^a 1 Sam. 9. 4.—^b 1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.—^c Or, in his scrip, or garment.

Verse 42. *Bread of the first-fruits*] This was an offering to the prophet; as the first-fruits themselves were an offering to God.

Corn in the husk] Probably parched corn, or corn to be parched; a very frequent food in the East. Full ears, before they are ripe, parched on the fire.

Verse 43. *Thus saith the LORD, They shall eat, and shall leave thereof.*] It was God, not

A. M. 3114. B. C. 890. Ante I. Ol. 114. An. Diogeneti, Arch. Athen. perpet. 2.

should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, ^a They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, ^b and left thereof, according to the word of the LORD.

^a Luke 9. 13. John 6. 9.—^b Luke 9. 17. John 6. 11.—^c Matt. 14. 20. & 15. 37. John 6. 13.

the prophet, who fed one hundred men with these twenty loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures, who have been thus honoured.

CHAPTER V.

The history of Naaman, captain of the host of the king of Syria, a leper; who was informed by a little Israelitish captive maid that a prophet of the Lord, in Samaria, could cure him, 1—4. The king of Syria sends him with a letter, and rich presents, to the king of Israel, that he should recover him of his leprosy, 5, 6. On receiving the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him, in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God, 7. Elisha, hearing this, orders Naaman to be sent to him, 8. He comes to Elisha's house, in great state, 9. And the prophet sends a messenger to him, ordering him to wash in Jordan seven times, and he should be made clean, 10. Naaman is displeased that he is received with so little ceremony, and departs in a rage, 11, 12. His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean, 13, 14. He returns to Elisha; acknowledges the true God; and offers him a present, which the prophet refuses, 15, 16. He asks directions, promises never to sacrifice to any other god, and is dismissed, 17—19. Gehazi runs after him, pretends he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides, 20—24. Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow, 25—27.

A. M. 3110. B. C. 894. Ante I. Ol. 118. An. Megacelis, Arch. Athen. perpet. 28.

NOW ^a Naaman, captain of the host of the king of Syria, was ^b a great man ^c with his master, and ^d honourable, ^e because by him the

A. M. 3110. B. C. 894. Ante I. Ol. 118. An. Megacelis, Arch. Athen. perpet. 28.

LORD had given ^f deliverance unto Syria: he was also a mighty man in valour, but ^g he was a leper.

2 And the Syrians had gone out by

^a Luke 4. 27.—^b Exod. 11. 3.—^c Heb. before.—^d Or, gracious.

^e Heb. lifted up, or, accepted in countenance.—^f Or, victory.

NOTES ON CHAPTER V.

Verse 1. *Naaman, captain of the host*] Of Naaman we know nothing more than is related here. *Jarchi*, and some others, say that he was the man who drew the bow at a venture, as we term it, and slew Ahab: see 1 Kings xxii. 34. and the notes there. He is not mentioned by *Josephus*, nor has he any reference to this history; which is very strange, as it exists in the *Chaldee*, *Septuagint*, and *Syriac*.

King of Syria] The Hebrew is מלך ארם melech Aram, king of Aram; which is followed by the *Chaldee* and *Arabic*. The *Syriac* has (סוד) Adom; but, as the *Syriac* ² dolath, is the same element as the *Syriac* ³ rish, differing only in the position of the diacritic point, it may have been originally *Aram*. The *Septuagint* and *Vulgate* have *Syria*; and this is a common meaning of the term in Scripture. If the king of Syria be meant, it must be *Ben-hadad*; and the contemporary king of Israel was *Jehoram*.

A great man] He was held in the highest esteem.

And honourable] Had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

Had given deliverance unto Syria] That is, as the rabbins state, by his slaying Ahab, king of Israel; in consequence of which the Syrians got the victory.

A mighty man in valour] He was a giant, and very strong, according to the *Arabic*. He had, in a word, all the qualifications of an able general.

But he was a leper.] Here was a heavy tax upon his grandeur: he was afflicted with a disorder the most loathsome, and the most humiliating, that could possibly disgrace a human being. God often, in the course of his providence, permits great defects to be associated with great eminence, that he may hide pride from man; and cause him to think soberly of himself and his acquirements.

Verse 2. *The Syrians had gone out by companies*] גְּדוּדִים gedudim, troops. When one hundred, or two hundred men, go out by themselves to make prey of whatever they can get, that is called, says *Jarchi*, גְּדוּד, gedud, a troop. They had gone out in marauding parties; and, on such occasions, they bring away grain, cattle, and such of the inhabitants as are proper to make slaves.

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perpet. 28.

companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were ^h with the prophet that is in Samaria! for he would ^l recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and ^k took ^l with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

g Heb. was before.—h Heb. before.—i Heb. gather in.
k 1 Sam. 9. 8. Ch. 8. 8, 9.

A little maid] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the divine providence: affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and wo.

Waited on Naaman's wife.] Her decent, orderly behaviour, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe.

If God permitted the parents to be deprived of their pious child by the hands of ruffians, he did not permit the child to be without a *guardian*. In such a case were even the father and mother to forsake her, God would take her up.

Verse 3. *Would God my lord*] *אחלי* *achali*, I wish; or, as the Chaldee, Syriac, and Arabic have, "Happy would it be for my master if he were with the prophet," &c.

Here the mystery of the divine providence begins to develop itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, that an embassy from the king of Syria to the king of Israel is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the king, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

Ten talents of silver] This, at 353*l*. 11*s*.

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perpet. 28.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I ^m God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and ^a wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

l Heb. in his hand.—m Gen. 30. 2. Deut. 32. 39. 1 Sam. 2. 6.
n See Ch. 4. 41. John 9. 7.

10*d*. the talent, would amount to 353*5l*. 18*s*. 9*d*. sterling.

Six thousand pieces of gold] If *shekels* are here meant, as the Arabic has it, then the *six thousand shekels*, at 1*l*. 16*s*. 5*d*. will amount to 10,925*l*.; and the whole, to 14,460*l*. 18*s*. 9*d*. sterling: besides the value of the ten *caftans*, or *changes of raiment*. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. *Am I God, to kill and to make alive*] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable. See the notes on Levit. xiii. and xiv. And it was this that led the king of Israel to infer that the Syrian king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

Verse 8. *Let him come now to me*] Do not be afflicted; the matter belongs to me, as the prophet of the Most High: send him to me, and he shall know that I am such.

Verse 9. *Came with his horses and with his chariot*] In very great pomp and state. Closely inspected, this was preposterous enough; a leper sitting in state, and affecting it!

Verse 10. *Sent a messenger*] Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

Wash in Jordan seven times] The waters of Jordan had no tendency to remove this disorder; but God chose to make this the mean

A. M. 3110.
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11 But Naaman was wroth, and went away, and said, Behold, ^o I ^p thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and ^t strike his hand over the place, and recover the leper.

12 Are not ^a Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have

^o Heb. I said.—^p Or, I said with myself, He will surely come out, &c.—^t Heb. move up and down.

by which he would convey his healing power. He, who is the Author of life, health, and salvation, has a right to dispense, convey, and maintain them, by whatsoever means he pleases.

Verse 11. *Naaman was wroth*] And why? Because the prophet treated him without ceremony; and because he appointed him an expensive and simple mode of cure.

Behold, I thought] God's ways are not as our ways: He appoints that mode of cure which he knows to be best. Naaman expected to be treated with great ceremony; and, instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before him! *Behold, I thought; and what did he think?* Hear his words, for they are all very emphatic:—1. I thought he would surely come out to me. He will never make his servant the medium of communication between me and himself. 2. *And stand*; present himself before me, and stand as a servant to hear the orders of his God. 3. *And call on the name of Jehovah his God*; so that both his God and himself shall appear to do me service and honour. 4. *And strike his hand over the place*; for can it be supposed that any healing virtue can be conveyed without contact? Had he done these things, then the leper might have been recovered.

Verse 12. *Are not Abana and Pharpar*] At present these rivers do not exist by these names: and where they are we know not; nor whether they were the *Orontes* and *Chrysorroes*. Mr. Maundrell, who travelled over all this ground, could find no vestige of the names *Abana* and *Pharpar*. The river *Barrady*, he accurately describes: it has its source in *Antilibanus*; and, after having plentifully watered the city of Damascus and the gardens, dividing into three branches, (one of which goes through the city, and the two others are distributed among the gardens,) it is lost in the marshy country about five or six leagues from Damascus. Two of these branches were, doubtless, called in the time of Elisha, *Abana* or *Amana*, as many copies have it; and *Pharpar*. And in the time in which the *Arabic* version was made, two of these branches were called

A. M. 3110.
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done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and ^t his flesh came again like unto the flesh of a little child, and ^u he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* ^v no God in all the earth, but in Israel: now therefore, I pray thee, take ^w a blessing of thy servant.

^a Or, *Amana*.—^t Job 33, 25.—^u Luke 4, 27.—^v Dan. 2, 47, & 3, 29, & 6, 26, 27.—^w Gen. 33, 11.

بردا و تورا *Barda* and *Toura*, for these are the names by which this version translates those of the text.

May I not wash in them, and be clean?] No, for God has directed thee to Jordan; and, by its waters, or none, shalt thou be cleansed. *Abana* and *Pharpar* may be as good as Jordan; and, in respect to thy cleansing, the simple difference is, God will convey his influence by the latter, and not by the former.

Verse 13. *My father*] A title of the highest respect and affection.

Had bid thee do some great thing?] If the prophet had appointed thee to do something very difficult in itself, and very expensive to thee, wouldest thou not have done it? With much greater reason shouldst thou do what will occupy little time, be no expense, and is easy to be performed.

Verse 14. *Then went he down*] He felt the force of this reasoning; and made a trial, probably expecting little success.

Like unto the flesh of a little child] The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can he do by the simplest and feeblest of means!

Verse 15. *He returned to the man of God*] He saw that the hand of the Lord was upon him: he felt gratitude for his cleansing; and came back to acknowledge, in the most public way, his obligation to God and his servant.

Stood before him] He was now truly humbled, and left all his state behind him. It is often the case that those who have least to value themselves on are proud and haughty; whereas the most excellent of the earth are the most humble; knowing that they have nothing but what they have received. Naaman, the leper, was more proud and dictatorial than he was when cleansed of his leprosy.

There is no God in all the earth] Those termed gods are no gods; the God of Israel is sole God in all the earth.

Take a blessing] Accept a present: take an expiatory gift.—*Arabic*. He desired to offer something for his cleansing. He thought it

A. M. 3110.
B. C. 894.
Ante I. OI. 118.
An. Megacis,
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perpet. 28.

16 But he said, *As the LORD liveth, before whom I stand, I will receive none.

And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

* Ch. 3. 14.—y Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.

right thus to acknowledge the hand from which he had received his healing; and thus honour the Lord by giving something to his servant.

Verse 16. *I will receive none.*] It was very common to give presents to all great and official men; and, among these, *prophets* were always included: but, as it might have appeared to the Syrians that he had taken the offered present as a remuneration for the cure performed, he refused; for, as God alone did the work, he alone should have all the glory.

Verse 17. *Shall there not then, I pray thee*] This verse is understood two different ways. I will give them both in a paraphrase:—

1. *Shall there not then be given unto thy servant, [viz. Naaman,] two mules' burden of this Israelitish earth, that I may build an altar with it; on which I may offer sacrifices to the God of Israel? For thy servant, &c.*

2. *Shall there not be given to thy [Elisha's] servant, [Gehazi,] two mules' burden of this earth? the gold and silver which he brought with him; and which he esteemed as earth, or dust, in comparison of the cure he received. For thy servant [Naaman,] will henceforth, &c.*

Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land, without any such liberty, is not easy to see. As to the prophet's permission, though the boon was ever so small, it was not *his* to give; only the king of Israel could give such a permission: and, what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again, impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call two, or ten talents of silver, by the name of earth, as well as Habakkuk, chap. ii. 6. calls silver and gold *thick clay*; and by terms of this kind it has been frequently denominated, both by *prophets* and heathen writers. "Tyros heaped up silver as the dust, and fine gold as the mire of the streets." Zech. ix. 3. And the king made silver and gold at Jerusalem as stones, 2 Chron. i. 15. Which is agreeable to the sentiments of the heathen: *Χρυσος τις κοινος εστι, κατι αργυρος, Gold and silver are of a certain kind of earth.* ARIST. *Eth. Nicomach.*

A. M. 3110.
B. C. 894.
Ante I. OI. 118.
An. Megacis,
Arch. Athen.
perpet. 28.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and *he* leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him *a* little way.

* Ch. 7. 2, 17.—a Heb. a little piece of ground, as Gen. 35. 16.

Should it be said, the gold and silver could not be *two mules' burden*; I answer, let the quantity that Naaman brought with him be only considered, and it will be found to be as much, when put into two bags, as could be well lifted upon the backs of two mules; or as those beasts could conveniently carry. The silver itself would weigh 233 lbs. 9 oz. 15½ dwts., and the gold 1140 lbs. 7 oz. 10 dwts.: in the whole 1374 lbs. 5 oz. 5½ dwts. Troy weight. Should it be objected that, taken in this sense, there is no visible connexion between the former and latter clauses of the verse; I answer, that there is as much connexion between the words, taken in this sense, as in the other; for something must be brought in to supply both; besides, this makes a much more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burden of this silver and gold, [to apply it as he may think proper: I regard it not,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, [for the cure he has now received; or by way of worship at any time;] but unto Jehovah." The reader may choose which of these interpretations he pleases.

Verse 18. *In this thing the LORD pardon thy servant*] It is useless to enter into the controversy concerning this verse. By no rule of right reasoning, nor by any legitimate mode of interpretation, can it be stated that Naaman is asking pardon for offences which he *may* commit; or that he could ask, or the prophet grant, *indulgence* to bow himself in the temple of Rimmon; thus performing a decided act of *homage*, the very essence of that worship, which immediately before, he solemnly assured the prophet he would never practise. The original may legitimately be read, and *ought* to be read, in the *past*, and not in the *future* tense—"For this thing the Lord pardon thy servant, for that when my master HATH GONE into the house of Rimmon, to worship there, and he HATH LEANED upon mine hand, that I also HAVE BOWED myself in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This is the translation of Dr. Lightfoot, the most able Hebraist, in his time, in Christendom.

To admit the common interpretation is to admit, in effect, the doctrine of *indulgences*; and, that we may do *evil* that *good* may come of it; that the *end* sanctifies the *means*; and, for political purposes, we may do unlawful acts.

Verse 19. *And he said unto him*] There is a most singular and important reading in one

A. M. 3110.
B. C. 894.
Ante I. Ol. 118.
An. Megacelis,
Arch. Athen.
perpet. 28.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, ^b Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments,

^b Is there peace?—^c Or, secret place.—^d Heb. not hither, or

of De Rossi's MSS. which he numbers 191. It has in the margin ק' אל that is, "read אל lo, not, instead of לו lo, to him." Now this reading supposes that Naaman did ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, NO; go in peace; that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS. No. 380, appears first to have written לו to him, but corrected it immediately by inserting an א aleph after the ו vau; and thus, instead of making it אל No, it has made it אל loo, which is no word.

Verse 20. *My master hath spared—this Syrian*] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. *He lighted down from the chariot*] He treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

Is all well?] השלום ha shalom; Is it peace; or prosperity?

Verse 22. *And he said*] שלום shalom. *It is peace; all is right.* This was a common mode of address and answer.

There be come to me from mount Ephraim] There was probably a school of the prophets at this mount.

Verse 23. *He—bound two talents of silver*] It required two servants to carry these two talents; for, according to the computation above, each talent was about 120 lbs. weight.

Verse 24. *When he came to the tower*] The Chaldee, Septuagint, Syriac, and Arabic, understand the word ^אophel, which we translate tower, as signifying a secret, dark, or hiding-place. He was doing a deed of darkness, and he sought darkness to conceal it. He, no

and laid them upon two of his servants; and they bare them before him.

24 And when he came to the ^c tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went ^d no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?*

27 The leprosy therefore of Naaman ^e shall cleave unto thee, and unto thy seed for ever. And he went out from his presence ^f a leper as white as snow.

thither.—^g 1 Tim. 6. 10.—^h Exod. 4. 6. Num. 12. 10. Ch. 15. 5.

doubt, put them in a place little frequented; or one to which few had access besides himself. But the prophet's discerning spirit found him out.

Verse 26. *Went not mine heart with thee*] The Chaldee gives this a good turn, *By the prophetic spirit it was shown unto me, when the man returned from his chariot to meet thee.*

Is it a time to receive money] He gave him farther proof of this all-discerning prophetic spirit, in telling him what he designed to do with the money: he intended to set up a splendid establishment; to have men and maid-servants; to have oliveyards and vineyards; and sheep, and oxen. This, as the Chaldee says, he had thought in his heart to do.

Verse 27. *The leprosy of Naaman—shall cleave unto thee*] Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way; and has got God's curse with it.

A leper as white as snow.] The moment the curse was pronounced, that moment the signs of the leprosy began to appear. The white shining spot, was the sign that the infection had taken place. See Levit. xiii. 2. and the notes there, and at the end of the same chapter.

1. Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed for ever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. Mr. Maundrel, when he was in Judea, made diligent inquiry concerning this; but could not ascertain the truth of the supposition. To me, it appears absurd: the denunciation took place in the posterity of Gehazi, till it should become extinct; and, under the influence of this disorder, this must soon have taken

place. The *for ever* implies as long as any of his posterity should remain. This is the import of the word לעולם *le'olam*. It takes in the whole extent or duration of the thing to which it is applied. The *for ever* of Gehazi was till his posterity became extinct.

2. The god *Rimmon*, mentioned ver. 13. we meet with nowhere else in the Scriptures, unless it be the same which Stephen calls *Remphan*. See Acts vii. 43. and the note there. Selden thinks that *Rimmon* is the same with *Eliou*, a god of the Phœnicians, borrowed undoubtedly from the מליך *Eliou* of the Hebrews, one of the names of the supreme God; which attribute became a god to the Phœnicians. *Hesychius* has the word Ράμας, *Ramas*, which he translates ὁ ὑψιστος Θεός, the most High God; which agrees very well with the Hebrew רמון *rimmon*, from רמה *ramah*, to make high, or exalt. And all these agree with the sun, as being the highest or most exalted, in what is called the solar system. Some think *Saturn* is intended, and others *Venus*. Much may be seen on this subject in Selden, *De Diis Syris*.

3. Let us not suppose that the offence of Gehazi was too severely punished. 1. Look at the principle, *covetousness*. 2. *Pride and vanity*: he wished to become a great man. 3. His *lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* 4. He, in effect, sells the cure of Naaman for so much money: for, if Naaman had not been cured, could he have pretended to ask the silver and raiment? 5. It was an act of *theft*; he applied that to his own use, which Naaman gave him for his master. 6. He *dishonoured* his master, by getting the money and raiment in his name; who had before so solemnly refused it. 7. He closed the whole by *lying to his master*, denying that he had gone after Naaman, or that he had re-

ceived any thing from him. But was it not severe to extend the punishment of his crimes to his innocent posterity? I answer, it does not appear that any of Gehazi's children, if he had any prior to this, were smitten with the leprosy: and as to those whom he might beget after this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

Reader, see the end of *avarice and ambition*: and see the truth of those words, "He that *WILL* be rich, shall fall into temptation, and a snare, and into divers hurtful lusts, which drown men in destruction and perdition." St. Paul.

4. We have already remarked the apparently severe, and manifestly kind providence of God in this business. 1. A marauding party was permitted to spoil the confines of the land of Israel. 2. They brought away, to reduce to captivity, a little maid, probably the hope of her father's house. 3. She became Naaman's property, and waited on his wife. 4. She announced God and his prophet. 5. Naaman, on the faith of her account, took a journey to Samaria. 6. Gets healed of his leprosy. 7. Is converted to the Lord; and, doubtless, brought at least his whole family to believe to the saving of their souls! What was severe to the parents of the little maid, was most kind to Naaman and his family: and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. How true are the words of the poet:—

"Behind a frowning providence, he hides a smiling face."

And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation.

CHAPTER VI.

The sons of the prophets wish to enlarge their dwelling-place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1—7. Elisha, understanding all the secret designs of the king of Syria against Israel, informs the king of Israel of them, 8—10. The king of Syria, finding that Elisha had thus penetrated his secrets, and frustrated his attempts, sends a great host to Dothan, to take the prophet; the Lord strikes them with blindness, and Elisha leads the whole host to Samaria, and delivers them up to the king of Israel, 11—19. The Lord opens their eyes, and they see their danger, 20. But the king of Israel is prevented from destroying them; and, at the order of the prophet, gives them meat and drink, and dismisses them to their master, 21—23. Ben-hadad besieges Samaria, and reduces the city to great distress, of which several instances are given, 24—30. The king of Israel vows the destruction of Elisha, and sends to have him beheaded, 31—33.

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacilis,
Arch. Athen.
perpet. 29.

AND ^a the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

^a Ch. 4. 38.

NOTES ON CHAPTER VI.

Verse 1. *The place—is too strait for us.* Notwithstanding the general profligacy of Israel, the schools of the prophets increased. This was, no doubt, owing to the influence of Elisha.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ^b axe-head fell into the water: and he cried, and said, Alas, mas-

A. M. 3111.
B. C. 893.
Ante I. Ol. 117
An. Megacilis,
Arch. Athen.
perpet. 29.

^b Heb. *iron*.

Verse 2. *Every man a beam?* They made a sort of log-houses with their own hands.

Verse 5. *Alas, master! for it was borrowed.* אלהי אדוני ירהו שאול *Alah adoni, vehu shaul!* Ah, ah, my master; and it has been sought. It has fallen in, and I have sought it in vain. Or, it

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacelis,
Arch. Athen.
perpet. 29.

ter! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

c Ch. 2. 21.—d Or, encamping.—e Heb. No.—f Gen. 37. 17.
g Heb. heavy.—h Or, minister.

was borrowed; and, therefore, I am the more afflicted for its loss; and, *Jarchi* adds, I have nothing to repay it.

Verse 6. *He cut down a stick*] This had no natural tendency to raise the iron: it was only a sign, or ceremony, which the prophet chose to use on the occasion.

The iron did swim.] This was a real miracle; for the gravity of the metal must have, for ever, kept it at the bottom of the water.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What was the real or pretended cause of this war, we cannot tell: but we may say, in numberless war cases, as Calmet says in this:—"An ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises."

In such and such a place] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and, therefore, laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

Verse 10. *Sent to the place*] To see if it were so. But the *Vulgate* gives it quite a different turn: *misit rex Israel ad locum, et*

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacelis,
Arch. Athen.
perpet. 29.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

i 2 Chr. 32. 7. Ps. 55. 18. Rom. 8. 31.—j Ch. 2. 11. Ps. 34. 7.
& 68. 17. Zech. 1. 8, & 6. 1-7.—k Gen. 19. 11.

præoccupavit eum. The king of Israel sent previously to the place, and took possession of it; and thus the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text. The prophet knew the Syrians marked such a place: he told the king of Israel; and he hastened and sent a party of troops to preoccupy it; and thus the Syrians found that their designs had been detected.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

Verse 14. *He sent thither horses*] It is strange he did not think that he who could penetrate his secrets, with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us, are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord,—open his eyes*] Where is heaven? Is it not above, beneath, around us? And were our eyes open as were those of the prophet's servant, we should see the heavenly host in all directions. The horses and chariots of fire were there, before the eyes of Elisha's servant were opened.

Verse 18. *Smite this people—with blindness.*]

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacelis,
Arch. Athen.
perpet. 29.

19 And Elisha said unto them, This is not the way, neither is this the city: ^m follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? ⁿ Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision

^m Heb. come ye after me.—ⁿ Rom. 12. 20.

Confound their sight, so that they may not know what they see; and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek.*] And he did so: he was their guide to Samaria; and showed himself to them fully in that city.

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they are, and distinguish where they are.

Verse 21. *My father, shall I smite*] This was dastardly: the utmost he could have done with these men, when thus brought into his hand, was to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who in open battle either lay down their arms, or are surrounded, and their retreat cut off, are entitled to their lives; much more those who are thus providentially put into thy hand, without having been in actual hostility against thee. Give them meat and drink, and send them home to their master; and let him thus know that thou fearest him not, and art incapable of doing an ungenerous or unmanly action.

Verse 23. *He prepared great provision for them.*] These, on their return to their master, could tell him strange things about the power of the God of Israel, and the magnanimity of its king.

So the bands of Syria came no more] Marauding parties were no more permitted by the Syrian king to make inroads upon Israel. And it is very likely that, for some considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterward.

Verse 25. *And, behold, they besieged it*] They had closed it in on every side, and reduced it to the greatest necessity.

An ass's head was sold for fourscore pieces

for them: and when they had eaten and drunk, he sent them away, and they went to their master. So ^o the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, ^p If the LORD do not help thee, whence shall I help thee?

^o Ch. 5. 2. Ver. 8, 9.—^p Or, Let not the Lord save thee.

of silver] I suppose we are to take the *ass's head* literally; and, if the head sold for so much, what must other parts sell for, which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law: and it must be still greater that could oblige them to purchase so mean a part of this unclean animal, at so high a price. The piece of silver was probably the *drachm*, worth about *sevenpence three farthings* of our money: the whole amounting to about *two pounds nine shillings*.

And the fourth part of a cab of dove's dung] The *cab* was about a *quart* or *three pints*. Dove's dung *חריונים* *charyyonim*. Whether this means *pigeon's dung*, literally, or a kind of *pulse*, has been variously disputed by learned men. After having written much upon the subject, illustrated with quotations from east, west, north, and south, I choose to spare my reader the trouble of wading through them; and shall content myself with asserting that it is probable a *sort of peas* are meant, which the Arabs to this day call by this name. “The *garvanos*, *cicer*, or *chick-pea*,” says Dr. Shaw, “have been taken for the pigeon's dung, mentioned in the siege of Samaria; and, as the *cicer* is pointed at one end, and acquires an *ash colour* in parching, the first of which circumstances answers to the *figure*, the second to the usual colour of *dove's dung*, the supposition is by no means to be disregarded.”

I should not omit saying, that *dove's dung* is of great value in the East, for its power in producing *cucumbers*, *melons*, &c. which has induced many learned men to take the words *literally*. Bochart has exhausted this subject, and concludes that a kind of *pulse* is meant. Most learned men are of his opinion.

Verse 27. *If the LORD do not help thee*] Some read this as an *imprecation*, *May God save thee not! how can I save thee?*

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacelis,
Arch. Athen.
perpet. 29.

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacelis,
Arch. Athen.
perpet. 30.

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacis,
Arch. Athen.
perpet. 30.

out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

31 Then he said, "God do so and

¶ Lev. 26. 29. Deut. 28. 53, 57.—Heb. *other*.—1 Kings 21. 27.—Ruth 1. 17.—1 Kings 19. 2.

Verse 29. *So we boiled my son*] This is horrible: but, for the sake of humanity, we must allow that the children died through hunger, and then became food for their starved, desperate parents.

She hath hid her son.] He was already dead, says Jarchi; and she hid him, that she might eat him alone.

This very evil Moses had foretold should come upon them if they forsook God. See Deut. xxviii. 53, 57. The same evil came upon this wretched people, when besieged by Nebuchadnezzar. See Ezek. v. 10. And also, when Titus besieged Jerusalem. See Josephus De Bell. Judaic. lib. vi. cap. 3. and my notes on Matt. xxiv. 19.

Verse 30. *He had sackcloth within upon his flesh.*] The king was in deep mourning for the distresses of the people.

Verse 31. *If the head of Elisha—shall stand on him*] Either he attributed these calamities to the prophet; or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. *This son of a murderer*] Jehoram, the son of Ahab and Jezebel. But Ahab is called a murderer, because of the murder of Naboth.

The sound of his master's feet behind him] That is, king Jehoram is following his messenger, that he may see him take off my head.

Shut the door] He was obliged to make use

more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but, ere the messenger came to him, he said to the elders, "See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

¶ Ezek. 8. 1. & 20. 1.—Luke 13. 32.—1 Kings 18. 4. y Job 2. 9.

of this method for his personal safety, as the king was highly incensed.

Verse 33. *Behold, this evil is of the LORD*] It is difficult to know whether it be the prophet, the messenger, or the king, that says these words. It might be the answer of the prophet from within, to the messenger who was without, and who sought for admission, and gave his reason. To whom Elisha might have replied, "I am not the cause of these calamities, they are from the Lord; I have been praying for their removal: but why should I pray to the Lord any longer, for the time of your deliverance is at hand." And then Elisha said—See the following chapter, where the removal of the calamity is foretold in the most explicit manner; and, indeed, the chapter is unhappily divided from this. The viith chapter should have begun with ver. 24. of this chapter; as, by the present division, the story is unnaturally interrupted.

How natural is it for men to lay the cause of their sufferings on any thing or person but themselves! Ahab's iniquity was sufficient to have brought down God's displeasure on a whole nation; and yet he takes no blame to himself, but lays all on the prophet, who was the only *salt* that preserved the whole nation from corruption. How few take their sins to themselves; and till they do this, they cannot be true penitents; nor can they expect God's wrath to be averted, till they feel themselves the chief of sinners.

CHAPTER VII.

Elisha foretells abundant relief to the besieged inhabitants of Samaria. 1. One of the lords questions the possibility of it; but is assured that he shall see it on the morrow, but not taste of it, 2. Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted, 3—5. How the Syrians were alarmed and fled, 6, 7. The lepers begin to take the spoil; but at last resolve to carry the good news to the city, 8—11. The king, suspecting some treachery, sends some horsemen to scour the country, and see whether the Syrians were not somewhere concealed: they return, and confirm the report that the Syrians were totally fled, 12—15. The people go out and spoil the camp; in consequence of which provisions become as plenty as Elisha had foretold, 16. The unbelieving lord, having the charge of the gate committed to him, is trodden to death by the crowd.

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacelis,
Arch. Athen.
perpet. 30.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, ^a Tomorrow, about this time, shall

a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 ^b Then ^c a lord, on whose hand the king leaned, answered the man of God, and said, Behold, ^d if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men ^e at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

6 For the LORD had made the host of the Syrians ^f to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired

against us ^g the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they ^h arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, ⁱ some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the porters; and they told it to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry;

^a Ver. 18, 19.—^b Ver. 17, 19, 20.—^c Heb. a lord which belonged to the king leaning upon his hand, Ch. 5. 18.—^d Mal. 3. 10.

NOTES ON CHAPTER VII.

Verse 1. *To-morrow about this time*] This was in reply to the desponding language of the king; and to vindicate himself from the charge of being author of this calamity. See the end of the preceding chapter.

A measure of fine flour—for a shekel] A seah of fine flour: the seah was about two gallons and a half; the shekel, two shillings and fourpence, at the lowest computation. A wide difference between this and the price of the ass's head, mentioned above.

Verse 2. *Then a lord*] ששׁוּ shalish. This word, as the name of an office, occurs often; and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven, before it could have a literal accomplishment.

But shalt not eat thereof] This was a mere prediction of his death, but not as a judgment for his unbelief; any person, in his circumstances, might have spoken as he did. He stated, in effect, that nothing but a miracle

^e Lev. 13. 46.—^f 2 Sam. 5. 24. Ch. 19. 7. Job 15. 21. ^g 1 Kings 10. 29.—^h Ps. 43. 4, 5, 6. Prov. 23. 1.—ⁱ Heb. we shall find punishment.

could procure the plenty predicted; and, by a miracle alone was it done: and any person, in his place, might have been trodden to death by the crowd in the gate of Samaria.

Verse 3. *There were four leprous men*] The Gemara, in Sota, R. Sol. Jarchi, and others, say, that these four lepers were Gehazi and his three sons.

At the entering in of the gate] They were not permitted to mingle in civil society.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The LORD had made the—Syrians to hear a noise*] This threw them into confusion; they imagined that they were about to be attacked by powerful auxiliaries, which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

They know that we be hungry] This was a

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacelis,
Arch. Athen.
perpet. 30.

therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left ^k in the city, (behold, they are as all the multitude of Israel that are left in it: behold, *I say*, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot-horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a she-

^k Heb. *in it*.—1 Ver. 1.

very natural conclusion: The Syrians, by the closest blockade, could not induce them to give up the city; but, knowing that they were in a starving condition, they might make use of such a stratagem as that imagined by the king, in order to get possession of the city.

Verse 13. *And one of his servants answered*] This is a very difficult verse; and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here, which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly repeated by Jewish transcribers, who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discovery. This verse furnishes another instance in a careless repetition of seven Hebrew words, thus:

הנשארים אשר נשארו בה חנם ככל המון ישראל אשר חמו
נשארו בה חנם ככל המון ישראל אשר חמו

The exact English of this verse is, *And the servant said, Let them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which [remain in it; behold they are as all the multitude of Israel which] are consumed; and let us send and see.*

"Whoever considers that the second set of these seven words is neither in the Septuagint nor Syriac versions, and that those translators who suppose those words to be genuine, alter them to make them look like sense, will probably allow them to have been at first an improper repetition; consequently, to be now an interpolation, strangely continued in the Hebrew text." They are wanting in more than

kel, and two measures of barley for a shekel, ¹ according to the word of the LORD.

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacelis,
Arch. Athen.
perpet. 30.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, ^m as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, ⁿ Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

^m Ch. 6. 32. Ver. 2.—1 Ver. 1.

forty of Kennicott's and De Rossi's MSS. In some others they are left *without points*; in others, they have been *written in*, and afterward *blotted out*; and in others *four*, in others *five*, of the seven words are omitted. *De Rossi* concludes thus, *Nec verba hæc legunt LXX., Vulg., Syrus simplex Syrus, Heptaplaris Parisiensis, Targum.* They stand on little authority; and the text should be read, omitting the words enclosed by brackets, as above.

That are consumed] The words אשר חמו *asher tamu*, should be translated, *which are perfect*; i. e. fit for service. The rest of the horses were either *dead* of the famine, *killed* for the subsistence of the besieged, or so *weak* as not to be able to perform such a journey.

Verse 14. *They took—two chariot-horses*] They had, at first, intended to send *five*; probably they found, on examination, that only two were effective. But if they sent two chariots, each would have two horses; and probably a single horse for crossing the country.

Verse 15. *All the way was full of garments and vessels*] A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This officer being appointed by the king to have the command of the gate, the people rushing out to get spoil, and in to carry it to their houses, he was borne down by the multitude, and trodden to death. This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

Dr. Lightfoot remarks that, between the first and last year of Jehoram, son of Jehoshaphat, there are very many occurrences men-

tioned, which are not referred nor fixed to their proper year; and, therefore, they must be calculated in a gross sum, as coming to pass in one of these years. These are the stories contained in chapters iv, v, vi, and vii. of this book; and in 2 Chron. xxi. 6—19. They may be calculated thus:—In the first year of Jehoram, Elisha, returning out of Moab into the land of Israel, multiplies the widow's oil; he is lodged in Shunem, and assures his hostess of a child. The seven years' famine was then begun, and he gives the Shunammite warning of its continuance.

The second year, she bears her child in the land of the Philistines, chap. viii. 2. And Elisha resides among the disciples of the prophets at Gilgal, heals the poisoned pottage, and feeds one hundred men with twenty barley loaves and some ears of corn. That summer he cures Naaman of his leprosy, the only cure of this kind done till Christ came.

The third year, he makes iron to swim, prevents the Syrian's ambushments, strikes those with blindness who were sent to seize him, and sends them back to their master.

The fourth year, Jehoshaphat dies, and Edom rebels, and shakes off the yoke laid upon them by David: Libnah also rebels.

The fifth year, Samaria is besieged by Ben-hadad, the city is most grievously afflicted; and, after being nearly destroyed by famine, it is suddenly relieved by a miraculous interference of God, which had been distinctly foretold by Elisha.

The sixth year, the Philistines and Arabians oppress Jehoram, king of Judah, and take captive his wives and children, leaving only one son behind.

The seventh year, Jehoram falls into a grievous sickness, so that his bowels fall out, 2 Chron. xxi. 19. And in the same year the seven years' famine ends about the time of harvest; and, at that harvest, the Shunammite's son dies, and is restored to life by Elisha, though the story of his birth and death is related together; and yet some years must have passed between them. Not long after this the Shunammite goes to the king to petition to be restored to her own land, which she had left in the time of the famine, and had sojourned in the land of the Philistines.

This year Elisha is at Damascus; Ben-hadad falls sick; Hazael stifles him with a wet cloth, and reigns in his stead. All these things Dr. Lightfoot supposes happened between An. Mundi 3110 and 3117. See Lightfoot's Works, vol. i. p. 88. In examining the facts recorded in these books, we shall always find it difficult, and sometimes impossible, to ascertain the exact chronology. The difficulty is increased by a custom common among these annalists, the giving the whole of a story at once, though several incidents took place at the distance of some years from the commencement of the story: as they seem unwilling to have to recur to the same history in the chronological order of its facts.

CHAPTER VIII.

Account of the sojourning of the Shunammite, in the land of the Philistines, during the seven years' famine, 1, 2. She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her, 3—6. Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover, 7—9. Elisha predicts his death, tells Hazael that he shall be king, and shows him the atrocities which he will commit, 10—14. Hazael returns; stifles his master with a wet cloth, and reigns in his stead, 15. Joram, son of Ahab, becomes king over Israel: his bad reign, 16—19. Edom and Libnah revolt, 20—22. Joram dies, and his son Ahaziah reigns in his stead, 23, 24. His bad reign, 25—27. He joins with Joram against Hazael; is wounded by the Syrians, and goes to Jezreel to be healed, 28, 29.

A. M. 3113.
B. C. 891.
Ante I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

THEN spake Elisha unto the woman, ^a whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD ^b hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned

in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with ^c Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogeneti,
Arch. Athen.
perpet. 7.

^a Ch. 4. 35.—^b Psal. 105. 16, Hag. 1. 11.

^c Ch. 5. 27.

NOTES ON CHAPTER VIII.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha had spoken unto the woman whose son he had restored unto life; and the woman had arisen, and acted according to the saying of the man of God, and had gone with her family, and had sojourned in the land of the Philistines seven years." What is mentioned in these two verses happened several years before the time specified in the third verse. See the observations at the end of the preceding chapter.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened before the cleans-

ing of Naaman, for, is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to whom he could not expect him to give either a true or impartial account?

Some think that this conversation might have taken place after Gehazi became leprous; the king having an insatiable curiosity to know the private history of a man who had done such astonishing things: and from whom could he get this information, except from the prophet's own confidential servant? It agrees

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogenet.
Arch. Athen.
perpet. 7.

things that Elisha hath done.
5 And it came to pass, as he was telling the king how he had ^d restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain ^e officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

8 And the king said unto ^f Hazael, ^g Take a present in thine hand, and go, meet the man of God, and ^h inquire of the LORD by him, saying, Shall I recover of this disease?

^d Ch. 4. 35.—^e Or, *eunuch*.—^f 1 Kings 19. 15.—^g 1 Sam. 9. 7. 1 Kings 14. 3. Ch. 5. 5.—^h Ch. 1. 2.—ⁱ Heb. in his hand.
* Ver. 15.

better with the chronology to consider what is here related as having taken place *after* the cure of Naaman. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.* This was a very providential occurrence in behalf of the Shunammite. The relation given by Gehazi was now corroborated by the woman herself; the king was duly affected, and gave immediate orders for the restoration of her land.

Verse 7. *Elisha came to Damascus* That he might lead Gehazi to repentance; according to *Jarchi* and some others.

Verse 8. *Take a present in thine hand* But what an immense present was this, *forty camels' burden of every good thing of Damascus*! The prophet would need to have a very large establishment at Damascus to dispose of so much property.

Verse 10. *Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.* That is, God has not determined thy death, nor will it be a necessary consequence of the disease by which thou art now afflicted: but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not designed, nor appointed, the death of a person, he may nevertheless die, though not without the permission of God. This is a farther proof of the doctrine of *contingent events*: he might live for all his sickness, but thou wilt put an end to his life.

Verse 11. *He settled his countenance steadfastly* Of whom does the author speak? Of

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(26*)

9 So Hazael went to meet him, and took a present ⁱ with him, even of every good thing of Damascus, forty camels'

burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that ^k he shall surely die.

11 And he settled his countenance ^l steadfastly, until he was ashamed: and the man of God ^m wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know ⁿ the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and ^o wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! ^p is thy servant a dog, that he should do this

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogenet.
Arch. Athen.
perpet. 7.

ⁱ Heb. and set it.—^j Luke 19. 41.—^k Ch. 10. 32. & 12. 17. & 13. 3. 7. Amos 1. 3.—^l Ch. 15. 16. Hos. 13. 16. Amos 1. 13. p 1 Sam. 17. 43.

Hazael, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings; at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

The *Septuagint*, as it stands in the *Complutensian*, and *Antwerp Polyglotts*, make the text very plain: *Και εση Αζηλ κατα προσοπον αυτου, και παρεθηκεν ενωπιον αυτου δαρα ιαυς ησχυνητο· και εκλαυσεν ο ανθρωπος του Θεου, And Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.*

The *Codex Vaticanus*, and the *Codex Alexandrinus*, are nearly as the Hebrew. The *Aldine* edition agrees in some respects with the *Complutensian*; but all the versions follow the Hebrew.

Verse 12. *I know the evil that thou wilt do* We may see something of the accomplishment of this prediction, chap. x. 32, 33. and chap. xiii. 3, 7.

Verse 13. *But what! is thy servant a dog, that he should do this great thing?* I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood, that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that, when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was *delighted* at the prospect; and his question rather implies a *doubt*, whether a

A. M. 3119. great thing? And Elisha
B. C. 885. answered, "The LORD hath
Ante I. Ol. 109. showed me that thou shalt
An. Diogeneti, be king over Syria.
Arch. Atheni, perpet. 7.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

A. M. 3112. 16 ¶ And in the fifth year
B. C. 892. of Joram the son of Ahab
Ante I. Ol. 116. king of Israel, Jehoshaphat
An. Megacis, being then king of Judah,
Arch. Atheni, being then king of Judah,
perpet. 30. Jehoram the son of Jehoshaphat king of Judah began to reign.

¶ 1 Kings 19. 15.—2 Chron. 21. 3, 4.—† Heb. reigned. Began to reign in consort with his father.—‡ 2 Chron. 21. 5, &c.—γ Ver. 25.

person so inconsiderable as he is, shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude. The Hebrew text stands thus:—כי מה עבדו הכלב כי יעשה הרבה הגדול הזה *ki ma ábdeca hakeleb, ki yaáseh ha-dabar ha-gadol hazzeh?* But, what! thy servant, this dog! that he should do this great work! Or, "Can such a poor worthless fellow, such a dead dog, [*ὁ νεκρὸς ὁ τεθνηὼς, Sept.*] perform such mighty actions? thou fillest me with surprise." And, that this is the true sense, his immediate murder of his master, on his return, fully proves. Our common version of these words of Hazael, as Mr. Patten observes, has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of horror; his expression has no tincture of it, but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited: a dog bears not, in Scripture, the character of a cruel, but of a despicable animal; nor does he who is shocked with barbarity call it a GREAT deed. David vindicated.

Verse 15. *A thick cloth*] The versions, in general, understand this of a hairy or woollen cloth. So that he died] He was smothered, or suffocated.

Verse 16. *In the fifth year of Joram*] This verse, as it stands in the present Hebrew text, may be thus read; "And in the fifth year of Joram, son of Ahab, king of Israel, [and of Jehoshaphat king of Judah,] reigned Jehoram son of Jehoshaphat king of Judah. The three Hebrew words יהורם מלך יהושפט [and of Jehoshaphat king of Judah,] greatly disturb the chronology in this place. It is certain that Jehoshaphat reigned twenty-five years, and that Jehoram his son reigned but eight; 1 Kings xxii. 42. 2 Kings viii. 17. 2 Chron. xx. 31. and xxi. 5. So that he could not have reigned during his father's life without being king twenty years, and eight years!" These words

17 "Thirty and two years A. M. 3112
old was he when he began B. C. 892—885
to reign: and he reigned Anno ante
eight years in Jerusalem. I. Olymp. 116
—109.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the

¶ 2 Sam. 7. 13. 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7. * Heb. candle, or, lamp.—γ Gen. 27. 40. Ch. 3. 27. 2 Chron. 21. 8, 9, 10.—‡ 1 Kings 22. 47.

are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both printed and manuscript; to which may be added, two MSS. in my own library, one of the 14th, the other of the 11th century, and what I judge to be the Editio Princeps of the Vulgate. And, it is worthy of remark, that in this latter work, after the 15th verse, ending with, *Quo mortuo; regnavit Azahel pro eo*: the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josaphat rex Juda. Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the fifth year in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah. See the notes on chap. i. 17.

Verse 17. *He reigned eight years in Jerusalem.*] Beginning with the 5th year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone; i. e. from A. M. 3112 to 3119, according to Archbishop Ussher.

Verse 18. *The daughter of Ahab was his wife*] This was the infamous Athaliah: and, through this marriage, Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. *To give him always a light*] To give him a successor in his own family.

Verse 21. *Joram went over to Zair*] This is the same as Seir, a chief city of Idumea. So Isaiah xxi. 11. *The burden of Dumah, (Idumea:) he calleth to me out of Seir.* This city had its name from Seir, one of the sons of Ishmael, Gen. xxv. 14.

Smote the Edomites] It appears that the Israelites were surrounded by the Idumeans; and that, in the night, Joram and his men cut their way through them, and so got every man

A. M. 3119
—3119.
B. C. 882—885.
Anno ante
I. Olymp. 116
—109.

captains of the chariots: and the people fled into their tents.

22 ^a Yet Edom revolted from under the hand of Judah unto this day. ^b Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

A. M. 3119
—3120.
B. C. 885—884.
Anno ante
I. Olymp. 109
—109.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and ^c Ahaziah ^d his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 ^e Two and twenty years old was Ahaziah when he began to reign; and

^a And so fulfilled, Gen. 27. 40.—^b 2 Chr. 21. 10.—^c 2 Chr. 22. 1.—^d Called *Azariah*, 2 Chr. 22. 6. and *Jehoahaz*, 2 Chr. 21. 17. & 25. 23.—^e See 2 Chr. 22. 2.—^f Or, *granddaughter*,

to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, *that Edom revolted from under the hand of Judah unto this day*.

Verse 23. Are they not written in the book of the *Chronicles*? Several remarkable particulars relative to Joram, may be found in 2 Chron. xxi.

Verse 26. Two and twenty years old was Ahaziah when he began to reign. In 2 Chron. xxii. 2. it is said, *forty and two years old was Ahaziah when he began to reign*: this is a heavy difficulty, to remove which several expedients have been used. It is most evident that, if we follow the reading in *Chronicles*, it makes the son two years older than his own father! for his father began to reign when he was thirty-two years old, and reigned eight years, and so died, being forty years old: see ver. 17. Dr. Lightfoot says, "The original meaneth thus; *Ahaziah was the son of two and forty years*: namely, of the house of Omri, of whose seed he was by the mother's side: and he walked in the ways of that house, and came to ruin at the same time with it. This the text directs us to look after, when it calleth his mother the daughter of Omri, who was indeed the daughter of Ahab. Now, these forty-two years are easily reckoned, by any that will count back in the Chronicle to the second of Omri. Such another reckoning there is about Jehoniah or Jehoiahin, 2 Kings xxiv. 8. *Jehoiakin was eighteen years old when he began to reign*. But 2 Chron. xxxvi. 9. *Jehoiachin was the son of the eight years*; that is, the beginning of his reign fell in the eighth year of Nebuchadnezzar, and of Judah's first captivity." Works, vol. i. p. 87.

After all, here is a most manifest contradiction, that cannot be removed but by having recourse to violent modes of solution. I am satisfied the reading in 2 Chron. xxii. 2. is a mistake; and that we should read there, as

reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

A. M. 3119
—3120.
B. C. 885—884.
Anno ante
I. Olymp. 109
—109.

27 ^f And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he was the son-in-law of the house of Ahab.

28 ¶ And he went ^h with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogenetii,
Arch. Athen.
perpet. 8.

29 And ⁱ King Joram went back to be healed in Jezreel of the wounds ^k which the Syrians had given him at ^l Ramah, when he fought against Hazael king of Syria. ^m And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was ⁿ sick.

See ver. 18.—^g 2 Chr. 22. 3, 4.—^h 2 Chr. 22. 5.—ⁱ Ch. 9. 15
^k Heb. *wherein* the Syrians had wounded.—^l Called Ramoth, ver. 28.—^m Ch. 9. 16. 2 Chr. 22. 6, 7.—ⁿ Heb. *wounded*.

here, *twenty-two* instead of *forty-two* years: see the note there. And may we not say with Calmet, Which is most dangerous, to acknowledge that transcribers have made some mistakes in copying the sacred books; or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind? I add, that no mode of solution yet found out has succeeded in removing the difficulty: and of all the MSS. which have been collated, and they amount to several hundred, not one confirms the reading of *forty-two* years. And to it all the ancient versions are equally unfriendly.

Verse 28. The Syrians wounded Joram.] Ahaziah went with Joram to endeavour to wrest Ramoth-gilead out of the hands of the Syrians, which belonged to Israel and Judah. Ahab had endeavoured to do this before, and was slain there: See 1 Kings xxii. 3, &c. and the notes there.

Verse 29. Went back to be healed at Jezreel.] And there he continued till Jehu conspired against and slew him there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family. See the following chapters, where the bloody tale of Jehu's conspiracy is told at large.

I have already had to remark on the chronological difficulties which occur in the historical books: difficulties for which copyists alone are responsible. To remove them by the plan of reconciliation, is in many cases impracticable: to conjectural criticism we must have recourse. And is there a single ancient author of any kind, but particularly those who have written on matters of history and chronology, whose works have been transmitted to us free of similar errors, owing to the negligence of transcribers?

CHAPTER IX.

Elisha sends one of the disciples of the prophets to Ramoth-gilead, to anoint Jehu King of Israel, 1-3. He acts according to his orders, and informs Jehu that he is to cut off the whole house of Ahab, 4-10. Jehu's captains proclaim him king, 11-14. He goes against Jezreel; where he finds Joram, and Ahaziah king of Judah, who had come to visit him; he slays them both: the former is thrown into the portion of Naboth; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David, 15-20. He commands Jezebel to be thrown out of her window; and he treads her under the feet of his horses, and the dogs eat her, according to the word of the Lord, 30-37.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

AND Elisha the prophet called one of ^a the children of the prophets, and said unto him, ^b Gird up thy loins, and take this box of oil in thine hand, ^c and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among ^d his brethren, and carry him to an ^e inner chamber;

3 Then ^f take the box of oil, and pour on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, ^g Thus saith the LORD God of Israel, I have anointed

thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, ^h at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and ⁱ I will cut off from Ahab ^k him that pisseth against the wall, and ^l him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of ^m Jeroboam the son of Nebat, and like the house of ⁿ Baasha the son of Abijah:

10 ^o And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came ^p this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

^a 1 Kings 20. 35.—^b Ch. 4. 20. Jer. 1. 17.—^c Ch. 8. 28, 29.
^d Ver. 5, 11.—^e Heb. *chamber in a chamber*.—^f 1 Kings 19. 16.
^g 1 Kings 19. 16. 2 Chron. 22. 7.—^h 1 Kings 18. 4. & 21. 15.
ⁱ 1 Kings 14. 10. & 21. 21.

NOTES ON CHAPTER IX.

Verse 1. *One of the children of the prophets*] The Jews say that this was Jonah the prophet, the son of Amittai.

Gird up thy loins] What thou hast to do requires the utmost despatch.

Verse 4. *The young man—the prophet*] This should be translated, *The servant of the prophet*; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the LORD*] This pointed out to Jehu that he was to rule that people according to God's law; and, consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab*] For their most cruel murders, they have forfeited their own lives, according to that immutable law; "He that sheddeth man's blood, by man shall his blood be shed." This, and the two following verses, contain the *commission* which Jehu received from the Lord against the bloody house of Ahab.

^k 1 Sam. 25. 22.—^l Deut. 32. 36.—^m 1 Kings 14. 10. & 15. 29. & 21. 22.—ⁿ 1 Kings 16. 3, 11.—^o 1 Kings 21. 23. Ver. 35. 36.—^p Jer. 29. 26. John 10. 20. Acts 25. 24. 1 Cor. 4. 10.

Verse 10. *The dogs shall eat Jezebel*] How most minutely was this prophecy fulfilled: see ver. 33, &c.

Verse 11. *Wherefore came this mad fellow to thee?*] Was it because he was a *holy man* of God, that he was reputed by a club of irreligious officers to be a madman? In vain do such pretend that they fight for religion, and are the guardians of the public welfare and morals, if they persecute religion, and scoff at holy men. But this has been an old custom with all the *seed*, the sons of the serpent. As to religious soldiers, *they are far to seek, and ill to find*, according to the old proverb.

Ye know the man, and his communication.] Ye know that he is a *madman*, and that his message must be a message of folly. Jehu did not appear willing to tell them what had been done, lest it should promote jealousy and envy.

Verse 12. *They said, It is false*] Or, as the Chaldee has it, *thou liest*. Or, perhaps, it might be thus understood. "We know he has said

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But King Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. *And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said,

* Matt. 21. 7.—Heb. reigneth.—† Ch. 8, 29.—‡ Heb. Jehoram.
v Heb. smote.—w Heb. let no escaper go, &c.

nothing but folly and lies; nevertheless, let us hear what he has said."

Verse 13. Took every man his garment] This was a ceremony by which they acknowledged him as king; and it was by such a ceremony that the multitudes acknowledged Jesus Christ for the Messiah and King of Israel, a little before his passion: see Matt. xxi. 7. and the note there. The ceremony was expressive: "As we put our garments under his feet; so we place every thing under his authority, and acknowledge ourselves his servants."

On the top of the stairs] The Chaldees, the rabbins, and several interpreters, understand this of the public sundial; which, in those ancient times, was formed of steps like stairs, each step serving to indicate, by its shadow, one hour, or such division of time as was commonly used in that country. This dial was, no doubt, in the most public place; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him king. The Hebrew *maaloth* מַעְלוֹת is the same word which is used chap. xx. 9, 10, 11. to signify the dial of Ahaz; and this was probably the very same dial on which that miracle was afterward wrought: and this dial, *maaloth*, from *al* אֵל, to go up, ascend, was most evidently made of steps; the shadows projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time. See the notes on chap. xx. 9, &c. and the diagram at the end of that chapter.

Verse 14. Joram had kept Ramoth-gilead]

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against

* Ch. 8, 29.—y Or, marching.—z Heb. in madness.—a Heb. Bind.—b 2 Chron. 22. 7.

The confederate armies appear to have taken this city; but they were obliged to watch their conquest, as they perceived that Hazael was determined to retake it if possible.

Verse 16. Jehu—went to Jezreel; for Joram lay there.] From the preceding verse we learn, that Joram had been wounded in his attack on Ramoth-gilead, and had gone to Jezreel to be cured; and neither he nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

Verse 17. A watchman on the tower] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of telegraphs, to communicate intelligence through the whole country. But, in some cases, it appears that the intelligence was conveyed by a horseman to the next stage, as in the case before us. At this time, when the armies were at Ramoth-gilead, they were, no doubt, doubly watchful to observe the state of the country, and to notice every movement. See on 2 Sam. xiii. 34.

Verse 18. What hast thou to do with peace] "What is it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. He driveth furiously.] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

Verse 21. Joram—and Ahaziah—went out] They had no suspicion of what was done at

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

Jehu, and ^c met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, *What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu ^a drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he ^e sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, *Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, ^f the LORD laid this burden upon him;*

^c Heb. found.—^d Heb. filled his hand with a bow.—^e Heb. bowed.—^f 1 Kings 21. 29.—^g Heb. bloods.—^h 1 Kings 21. 19. ⁱ Or, portion.

Ramoth-gilead; else they would not have ventured their persons as they now did.

Verse 22. *What peace, so long as the whoredoms*] Though the words *whoredom, adultery, and fornication*, are frequently used to express *idolatry, and false religion*, in general; yet here they may be safely taken in their common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might rather refer than to the *calves-worship*, to which himself was most favourably disposed.

Verse 23. *There is treachery, O Ahaziah.*] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. *Drew a bow with his full strength*] The marginal reading is correct; *He filled his hand with a bow*. That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his shoulders; for he was now turned, and was flying from Jehu.

Verse 25. *Cast him in the portion of the field*] This was predicted, 1 Kings xxi; and what now happened to the son of Ahab, is foretold in ver. 29. of that chapter.

Verse 26. *The blood of Naboth, and the blood of his sons*] We are not informed in 1 Kings xxi. that any of Naboth's family was slain but himself: but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and for ever; it is not likely that they would leave any of his posterity, who might, at a future time, reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of treason and atheism;

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

26 Surely I have seen yesterday the ^g blood of Naboth, and the blood of his sons, saith the LORD; and ^h I will requite thee in this ⁱ plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, *Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to ^k Megiddo, and died there.*

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

A. M. 3118.
B. C. 886.
Ante I. Ol. 110.
An. Diogeneti,
Arch. Athen.
perpet. 6.

^k In the kingdom of Samaria, 2 Chr. 22. 9. Then he began to reign as viceroy to his father in his sickness, 2 Chr. 21. 18, 19. But in Joram's 12th year he began to reign alone, Ch. 8. 25.

in order that his whole family might be involved in his ruin.

Verse 27. *Fled by the way of the garden*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9. is very different from that given here: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him.* "The current of the story at large is this," says Dr. Lightfoot, "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this, flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up toward Gur, by Ibleam, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth, in Jezreel: They do so; smite him there in his chariot, and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order." Lightfoot's Works, vol. i. p. 88.

Verse 29. *In the eleventh year of Joram*] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: *Then he began to reign as viceroy to his father in his sickness, 2 Chron.*

A. M. 3120.
B. C. 884.Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; ^m and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, ^a Had Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three ^a eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall,

¹ Ezek. 23. 40.—^m Heb. put her eyes in painting.—^a 1 Kings 16. 9-20.

xxi. 18, 19. But in Joram's twelfth year he began to reign alone, chap. viii. 26.

Verse 30. She painted her face, and tired her head.] She endeavoured to improve the appearance of her complexion by paint; and the general effect of her countenance by a tiara, or turban head-dress. Jonathan, the Chaldee Targumist, so often quoted, translates this, וְהָחֵל וְהָחֵל vecachalath bitsdida eynaha; "She stained her eyes with stibium, or antimony." This is a custom in Asiatic countries to the present day. From a late traveller in Persia, I borrow the following account:—

"The Persians differ as much from us in their notions of beauty, as they do in those of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear (if I may use the expression,) dissolving in bliss. The Persian women have a curious custom of making their eyebrows meet: and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose." E. S. Waring's Tour to Sheeraz, 4to. 1807. page 62.

This casts light enough on Jezebel's painting, &c. and shows sufficiently with what design she did it; to conquer and disarm Jehu, and induce him to take her for wife, as Jarchi supposes. This staining of the eye with stibium, and painting, was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had connexions with them. The prophet Ezekiel mentions the painting of the eyes, chap. xxiii. 40.

That the Romans painted their eyes, we have the most positive evidence. Pliny says, *Tanta est decoris affectatio ut tinguantur oculi quoque*. Hist. Nat. lib. xi. cap. 37. "Such is their affection of ornament, that they paint their eyes also." That this painting was with stibium or antimony, is plain, from these words of St. Cyprian, *De Opere et Eleemosynis, Inuange oculos tuos non stibio diaboli, sed collyrio Christi*; "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ." Juvenal is plain on the same subject. Men as well as women, in Rome, practised it:

A. M. 3120.
B. C. 884.Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for ^p she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake^r by his servant Elijah the Tishbite, saying,

^o Or, chamberlains.—^p 1 Kings 16. 31.—^r Heb. by the hand of.

*Ille supercilium madidâ fuligine tactum
Obliquâ prodegit acu pinguique tremantes
Attollens oculos.*

Sat. ii. ver. 93.
"With sooty moisture one his eyebrows dies;
And with a dookin paints his trembling eyes."

The manner in which the women in Barbary do it, Dr. Russel particularly describes:—"Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women, to black the middle of their eyelids, by applying a powder called *ismed*. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth; and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish." Russel's Nat. Hist. of Aleppo, page 102. See Parkhurst, sub. voc. מן.

Verse 31. Had Zimri peace, who slew his master?] Jarchi paraphrases this place thus:—"If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha:" which words were rather intended to conciliate than to provoke. But the words are understood by most of the versions thus:—Health to Zimri, the slayer of his master!

Verse 33. So they threw her down.] What a terrible death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. She is a king's daughter.] Jezebel was certainly a woman of a very high lineage. She was daughter of the king of Tyre; wife of Ahab, king of Israel; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grandmother to Ahaziah, king of Judah.

Verse 35. The skull—the feet, and the palms of her hands.] The dogs did not eat those parts, say Jarchi and Kimchi, because in her festal dances she danced like a dog, on her hands and feet; wantonly moving her head. What other meaning these rabbins had, I do not inquire. She was, no doubt, guilty of the foulest actions; and was almost too bad to be belied.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

In the portion of Jezreel shall dogs eat the flesh of Jezebel:
37 And the carcass of Je-

* 1 Kings 21. 23.

How literally was the prediction delivered in the preceding book, (1 Kings xxi. 33.) *The dogs shall eat Jezebel by the wall of Jezreel*, fulfilled! And how dearly did she and her husband Ahab pay for the murder of innocent Naboth!

Verse 37. *And the carcass of Jezebel shall be as dung*] As it was not buried under the earth, but was eaten by the dogs, this saying was also literally fulfilled.

They shall not say, This is Jezebel.] As she could not be buried, she could have no funeral

monument. Though so great a woman by her birth, connexions, and alliances, she had not the honour of a tomb! There was not even a solitary stone, to say *Here lies Jezebel*! Not even a mound of earth to designate the place of her sepulture! Judgment is God's strange work; but when he contends, how terrible are his judgments! and when he ariseth to execute judgment, who shall stay his hand! How deep are his counsels, and how terrible are his workings!

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

* Psal. 83. 10.

CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne: to which they return a submissive answer, 1-6. He writes a second letter, and orders them to send him the heads of Ahab's seventy sons: they do so; and they are laid in two heaps, at the gate of Jezreel, 7, 8. Jehu shows them to the people, and excuses himself, and states that all is done according to the word of the Lord, 9, 10. He destroys all the kindred of Ahab that remained in Jezreel, 11. He also destroys forty-two men, the brethren of Ahaziah, king of Judah, 12-14. He meets with Jehonadab, and takes him with him in his chariot, 15, 16. He comes to Samaria, and destroys all that were of the kindred of Ahab there, 17. He pretends a great zeal for the worship of Baal, and gathers all his priests together, under the pretence of a grand sacrifice, and slays them all, 18-25. He burns Baal's images, and makes his temple a dung-house, 25-28. But he does not depart from the sins of Jeroboam, and does not prosper, 29-31. Hazael vexes Israel, 32, 33. Jehu dies, having reigned over Israel in Samaria, twenty-eight years, 34-36.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to ^a them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid,

* Heb. nourishers.

NOTES ON CHAPTER X.

Verse 1. *Ahab had seventy sons*] As he had several wives, he might have many children. The Israelites, from the earliest part of their history, were remarkably fruitful. How amazingly did they multiply in Egypt, even under the hand of the severest oppression! And as to the individuals of whose families we have account, they are quite remarkable: Rehoboam had thirty-eight sons; Abdon had forty; Tola had thirty; Ahab seventy; and Gideon seventy-one.

Unto the rulers of Jezreel] It certainly should be, unto the rulers of Samaria: for, to them and to that city, the whole context shows us the letters were sent. See ver. 6.

To them that brought up Ahab's children] It appears that the royal children of Israel and Judah were entrusted to the care of the nobles, and were brought up by them; (see ver. 6.) and to these, therefore, Jehu's letters are directed. It is supposed Isaiah (xlix. 23.) alludes

and said, Behold, two kings stood not before him; how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make anyking: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

* Heb. for me.

to this custom: kings shall be thy nursing fathers; and queens thy nursing mothers.

Verse 2. *A fenced city also*] All here seems to refer to Samaria alone; in it were the magazines and implements of war, &c. No reader need be told that these letters were all ironical. It was the same as if he had said, "Ye have no means of defence; Israel is with me: if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. *Two kings stood not before him*] That is, Joram and Ahaziah.

Verse 5. *He that was over the house, &c.*] Thus all the constituted authorities agreed to submit.

Will do all that thou shalt bid us] They made no conditions; and stood pledged to commit the horrid murders which this most execrable man afterward commanded.

Verse 6. *Come to me to Jezreel*] Therefore, the letters were not written to Jezreel, but from Jezreel to Samaria.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, ^d I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall ^e fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake ^f by ^g his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all

his great men, and his ^hkins-folks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he was at the ⁱshearing-house in the way,

13 ^k Jehu ^l met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down ^m to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he ⁿ lighted on ^o Jehonadab the son of ^p Rechab coming to meet him: and he ^r saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, ^s give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and

A. M. 3120
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^c 1 Kings 21. 21.—^d Ch. 9. 14, 24.—^e 1 Sam. 3. 19.—^f 1 Kings 21. 19, 21, 29.—^g Heb. by the hand of.—^h Or, acquaintance.
ⁱ Heb. house of shepherds binding sheep.

^k Ch. 8. 29. 2 Chron. 22. 8.—^l Heb. found.—^m Heb. to the peace of, &c.—ⁿ Heb. found.—^o Jer. 35. 6, &c.—^p 1 Chron. 2. 55.—^r Heb. blessed.—^s Ezra 10. 19.

Verse 7. *Put their heads in baskets*] What cold-blooded wretches were the whole of these people!

Verse 8. *Lay ye them in two heaps*] It appears that the heads of these princes had arrived at Jezreel in the *night time*: Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them, and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. *Ye be righteous*] Another irony; intended partly to excuse himself, and to involve them in the odium of this massacre; and, at the same time, to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

Verse 11. *Jehu slew all*] So it appears that the *great men*, who had so obsequiously taken off the heads of Ahab's *seventy* sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. *The shearing-house*] Probably the place where the shepherds met for the annual sheep-shearing.

Verse 13. *The brethren of Ahaziah*] The relatives of his family; for it does not appear that he had any *brethren*, properly so called: but we know that the term *brethren*, among the Jews, signified the relatives of the same family; and especially *brothers*' and *sisters*' children; and that these were such, see 2 Chron. xxii. 8.

We go down to salute, &c.] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death; and, consequently, had no time to escape. They were all taken as in a net.

Verse 14. *The pit of the shearing-house*] Probably the place where they washed the *sheep*, previously to shearing; or the *fleeces* after they were shorn off.

Verse 15. *Jehonadab the son of Rechab*] For particulars concerning this man, his ancestry, and posterity, see the notes on Jerem. xxxv.

Is thine heart right] With me, in the prosecution of a reform in Israel; as my heart is with thy heart in the true religion of Jehovah, and the destruction of Baal.

It is.] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

Give me thine hand.] This has been generally considered as exacting a promise from Jehonadab;—but does it mean any more than his taking him by the hand, to help him to step into the chariot, in which Jehu was then sitting? Jehonadab was, doubtless, a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem. "Jehu must be acting right; for Jehonadab is with him, and approves his conduct."

Verse 16. *Come with me, and see my zeal for the Lord*] O thou ostentatious and mur-

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

see my ^t zeal for the LORD.
So they made him ride in
his chariot.

Arch. Athen.
perpet. 8. 17 And when he came to
Samaria, ^u he slew all that remained
unto Ahab in Samaria, till he had de-
stroyed him, according to the saying of
the LORD; ^v which he spake to Eli-
jah.

18 ¶ And Jehu gathered all the people together, and said unto them, ^w Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the * prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu *did it* in subtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, ^y Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the ²house of Baal; and the house of Baal was ³full from one end to another.

22 And he said unto him that *was*

over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, ^b his life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them; let none come forth. And they smote them with ^cthe edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the ^dimages
e out of the house of Baal, and burned
them.

^t 1 Kings 19. 10.—^u Ch. 9. 8. 2 Chron. 22. 8.—^v 1 Kings 21. 21.—^w 1 Kings 16. 31, 32.—^x 1 Kings 22. 6.—^y Heb. *Sanctify*.

* 1 Kings 16. 32.—z Or, *so full that they stood mouth to mouth*.—b 1 Kings 20. 39.—c Heb. *the mouth*.—d Heb. *statues*.
e 1 Kings 14. 23.

derous hypocrite! Thou have zeal for Jehovah, and his pure religion! Witness thy calves at Dan and Beth-el, and the general profrigacy of thy conduct! He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his *own* turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel, but that of the golden calves, at Dan and Beth-el; therefore, he purposes to destroy all the worshippers of Baal: and that he may do it without *suspicion*, he proclaims a great sacrifice; and that he may do it the more *easily*, he gathers them all together into one place.

Verse 19. *Whosoever shall be wanting, he shall not live.*] Because as he will thereby show himself without zeal for the service of his god, he will justly forfeit his life. All this was done in the very spirit of deceit.

Verse 22. *He said unto him that was over the vestry*] The word *vestry* comes from *vestiarium*, and that from *vestes*, garments, from *vestio*, I clothe; and signifies, properly, the place where the sacerdotal robes and pontifical ornaments are kept. The priests of Baal had their robes, as well as the priests of the Lord; but their garments were such that one could be easily distinguished from the other.

Verse 13. *None of the servants of the LORD*] Though he was not attached to that service, yet he would tolerate it: and as he was led to suppose that he was fulfilling the will of *Jehovah* in what he was doing, he would of course treat his worship and worshippers with the more respect.

Verse 25. *As soon as he had made an end of offering.*] Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy before he offered the *burnt-offering*. But, to a man of no religion, the worship of Jehovah and of Baal are alike. If, as a *statesman*, he prefers either, it is merely for political purposes.

For political purposes: *To the guard and to the captains* לְרִיזִים וְלִשְׁלָשִׁים *leratzim u-le-shalashim*; to the couriers, the runners, and the *shalashim*, the men of the third rank: those officers who were next to the nobles; the king and these being only their superiors. The runners were probably a sort of light infantry.

The city of the house of Baal.] Does not this mean a sort of holy of holies, where the most sacred images of Baal were kept? A place separated from the temple of Baal, as the *holy of holies* in the temple of Jehovah was separated from what was called *The Holy Place*.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

this day.

28 Thus Jehu destroyed Baal out of Israel.

A. M. 3120.
—3148.
B. C. 884—856.
Anno ante
I. Olymp. 108
—80.

29 ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, ¹ the golden calves that were in Beth-el, and that were in Dan.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

30 And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, ² thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel

¹ Ezra 6. 11. Dan. 2. 5. & 3. 29.—² 1 Kings 12. 29, 29.
³ See Ver. 35. Ch. 13. 1, 10. & 14. 23. & 15. 8, 12.—Heb. observed not.

Verse 27. *Made it a draught-house*] A place for human excrement: so all the versions understand it. Nothing could be more degrading than this; he made it a public necessary.

Verse 30. *Thy children of the fourth generation*] These four descendants of Jehu were Jehoahaz, Jehoash, Jeroboam the second, and Zechariah; see chap. xiv. and xv. This was all the compensation Jehu had in either world, for the recompense of his zeal for the Lord.

Verse 31. *Jehu took no heed*] He never made it his study: indeed he never intended to walk in this way; it neither suited his disposition nor his politics.

Verse 32. *The Lord began to cut Israel short*] The marginal reading is best: the Lord cut off the ends; and this he did, by permitting Hazael to seize on the coasts, to conquer and occupy the frontier towns. This was the commencement of those miserable ravages which Elisha predicted; see chap. viii. 12. And we find from the next verse, that he seized on all the land of Gilead, and that of Reuben and Gad, and the half tribe of Manasseh; in a word, whatever Israel possessed on the east side of Jordan. The reader may see the extent of territory which Hazael had now conquered from Israel, by looking at the map at the end of Deuteronomy.

with all his heart: for he departed not from ^k the sins of Jeroboam, which made Israel to sin.

A. M. 3120
—3148.
B. C. 884—856.
Anno ante
I. Olymp. 108
—80.

32 ¶ In those days the LORD began ^l to cut Israel short: and ^m Hazael smote them in all the coasts of Israel; 33 From Jordan ⁿ eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, ^o even ^p Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Pherecll,
Arch. Athen.
perpet. 8.

35 And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

A. M. 3120
—3148.
B. C. 884—856.
Anno ante
I. Olymp. 108
—80.

^k 1 Kings 14. 16.—^l Heb. to cut off the ends.—^m Ch. 8. 12.
ⁿ Heb. toward the rising of the sun.—^o Or, even to Gilead and Bashan.—^p Amos 1. 3.—^q Heb. the days were.

Verse 34. *Are they not written in the book of the Chronicles*] We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, twenty-eight years; and yet we know nothing of it but the commencement.

For barbarity and hypocrisy, Jehu has few parallels; and the cowardliness and baseness of the nobles of Samaria have seldom been equalled. Ahab's bloody house must be cut off:—but did God ever design that it should be done by these means? The men were, no doubt, profligate and wicked; and God permitted their iniquity to manifest itself in this way, and thus the purpose of God, that Ahab's house should no more reign, was completely accomplished: see 1 Kings xxii. 19, 21, 29. And, by this conduct, Jehu is said to have executed what was right in God's eyes, ver. 30. The cutting off of Ahab's family was decreed by the divine justice; the means by which it was done, or at least the manner of doing, were not entirely of this appointing: yet the commission given him by the young prophet, chap. ix. 7. was very extensive. Yet still many things seem to be attributed to God, as the agent, which he does not execute, but only permits to be done.

CHAPTER XI.

Athaliah destroys all that remain of the seed royal of Judah, 1. Jehoshaphat hides Joash, the son of Ahaziah; and he remains hidden in the house of the lord six years: and Athaliah reigns over the land, 2, 3. Jehoiaha, the high priest, calls the nobles privately together in the temple, shows them the king's son, takes an oath of them, arms them, places guards around the temple, and around the young king's person; they anoint, and proclaim him, 4—12. Athaliah is alarmed, comes into the temple, is seized, carried forth, and slain, 13—16. Jehoiaha causes the people to enter into a covenant with the Lord; they destroy Baal's house, priest, and images, 17, 18. Joash is brought to the king's house; reigns, and all the land rejoices, 29—31.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

AND when ^a Athaliah, ^b the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the ^c seed royal.

2 But ^d Jehosheba, the daughter of King Joram, sister of Ahaziah, took ^e Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And ^f the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in ^g on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate

of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ^h that it be not broken down.

7 And two ⁱ parts ^k of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 ^l And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give King David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right ^m corner of the temple to the left corner of the temple, along by the altar and the temple.

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

A. M. 3120.
—3126.
B. C. 884—878.
Anno ante
I. Olymp. 108
—102.

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

^a 2 Chr. 22. 10.—^b Ch. 8. 26.—^c Heb. seed of the kingdom.
^d 2 Chr. 22. 11. Jehoshabeath.—^e Or, Jehoash.—^f 2 Chr. 23,

1, &c.—^g 1 Chr. 9. 25.—^h Or, from breaking up.—ⁱ Or, companies.—^j Heb. bands.—^k 2 Chr. 23. 8.—^l Heb. shoulder.

NOTES ON CHAPTER XI.

Verse 1. *Athaliah*] This woman was the daughter of Ahab, and granddaughter of Omri, and wife to Joram king of Judah, and mother of Ahaziah.

Destroyed all the seed royal.] All that she could lay her hands on, whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the charities of life; and turns fathers, mothers, brothers, and children, into the most ferocious savages! Who makes any conscience, who has it in his power,

"To swim to sovereign rule through seas of blood!"

In what a dreadful state is that land that is exposed to political revolutions: and where the succession to the throne is not most positively settled by the clearest and most decisive law! Reader, beware of revolutions; there have been some useful ones; but they are, in general, the heaviest curse of God.

Verse 2. *Daughter of—Joram, sister of Ahaziah*] It is not likely that Jehosheba was the daughter of *Athaliah*; she was sister, we find, to Ahaziah, the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba: see chap. xii. 1.

Verse 3. *He was—hid in the house of the*

LORD] This might be readily done, because none had access to the temple but the priests: and the high priest himself was the chief manager of this business.

Verse 4. *And the seventh year Jehoiada sent*] He had certainly sounded them all, and brought them into the interests of the young king before this time: the plot having been laid, and now ripe for execution, he brings the chief officers of the army, and those of the body-guard, into the temple, and there binds them by an oath of secrecy; and shows them the king's son, in whose behalf they are to arise.

Verse 5. *That enter in on the sabbath*] It appears that Jehoiada chose the sabbath day to proclaim the young king, because, as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed: and it is likely that they all came unarmed, and were supplied by Jehoiada with the spears and shields which David had laid up in the temple, ver. 10.

The priests and Levites were divided into twenty-four classes by David, and each served a week by turns in the temple: and it was on the sabbath that they began the weekly service: all this favoured Jehoiada's design.

Verse 10. *King David's spears and shields*] Josephus expressly says, that David had pro-

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "God save the king."

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

¶ Heb. *Let the king live.*—1 Sam. 10. 24.—2 Chron. 23. 12, &c.—Ch. 23. 3. 2 Chron. 34. 31.—2 Chron. 23. 16.

vided an arsenal for the temple, out of which Jehoiada took those arms. His words are, *Ανοίξας δὲ Ἰωαδὰς τὴν ἐν τῷ ἱερῷ ὀπλοθήκην, ἣν Δαβὶδ κατασκευασε, διέμερισε τοῖς ἐκατονταρχαῖς ἅμα καὶ ἱεροῖσι καὶ λευίταις ἀπὸ τοῦ ὅσα εὗρεν ἐν αὐτῇ, δοῦρα τε καὶ φαισάρια, καὶ εἰ τι ἕτερον εἶδος ὀπλοῦ κατελάβε.* "And Jehoiada having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there." *Ant. lib. ix. c. 7. s. 2.*

Verse 12. *Put the crown upon him*] This was a diadem, or a golden band, that went round the head.

And—the testimony] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil, were essential to his consecration.

They clapped their hands] This, I believe, is the first instance on record of clapping the hands as a testimony of joy.

God save the king.] *יהי חמ-מעלך* Yechi ham-melech; *May the king live!* And so the words should be translated wherever they occur.

Verse 14. *The king stood by a pillar*] Stood on a pillar, or tribunal; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Treason, Treason.] *קשר קשר* kasher, kasher; a conspiracy, a conspiracy! from *kashar*, to bind, unite together.

Verse 15. *Have her forth*] She had pressed in among the guards into the temple.

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

¶ 2 Sam. 5. 3.—Ch. 10. 26.—Deut. 12. 3. 2 Chron. 12. 17.—2 Chron. 23. 18, &c.—Heb. *officers.*

And him that followeth] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables. It has been supposed, from Ezek. xlv. 1, 2, that the east gate of the inner court was that by which the king entered on the sabbath day; whereas on all other days he entered by the south gate. And there was another gate, called the horse gate, in the wall of the city, Jer. xxxi. 39; this was for the king's horses to go out at from the stables at Millo, and is therefore called, 2 Chron. xxxiii. 15. *The horse gate toward the king's house.*

Verse 17. *Jehoiada made a covenant*] A general covenant was first made between the Lord, the Supreme King, the king his viceroy, and the people, that they should all be the Lord's people; each being equally bound to live according to the divine law.

Then, secondly, a particular covenant was made between the king and the people; by which the king was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the people were bound, on their part, to love, honour, succour, and obey the king. Where these mutual and just agreements are made and maintained, there can be nothing else than prosperity in the church and the state.

Verse 18. *His altars and images brake they in pieces*] It is probable that Athaliah had set up the worship of Baal in Judah, as Jezebel had done in Israel; or, probably, it had never been removed since the days of Solomon. It was no wonder that Jehoiada began his reform

A. M. 3126. 20 And all the people of the
B. C. 878. land rejoiced, and the city
Ante I. Ol. 102. was in quiet: and they slew
An. Diogeneti, Athaliah with the sword
Arch. Athen. perpet. 14.

2 Chron.

with this act, when we learn, from 2 Chron. xxiv. 7. that the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

Verse 20. *The people rejoiced*] They were glad to get rid of the tyranny of Athaliah.

beside the king's house. 21 ^v Seven years old was Jehoash when he began to reign.

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

24. 1.

And the city was in quiet] She had no partisans to rise up and disturb the king's reign.

Verse 21. *Seven years old was Jehoash*] The first instance on record of making a child seven years old the king of any nation: and especially of such a nation as the Jews, who were at all times very difficult to be governed.

CHAPTER XII.

Jehoash reigns well under the instruction of Jehoiada the priest, 1—3. He directs the repairing of the temple: the account of what was done, 4—16. Hazael takes Gath; and, proceeding to besiege Jerusalem, is prevented by Jehoash, who gives him all the treasures and hallowed things of the house of the Lord, 17, 18. The servants of Jehoash conspire against him and slay him, 19—21.

A. M. 3126. **I**N the seventh year of
—3165. Jehu ^a Jehoash began to
B. C. 878—839. reign; and forty years reign-
Anno ante ed he in Jerusalem. And
I. Olymp. 102 his mother's name was Zibiah of Beer-
—63. sheba.

A. M. 3126. 2 And Jehoash did *that*
—3162. *which was* right in the sight
B. C. 878—842. of the LORD all his days
Anno ante wherein Jehoiada the priest
I. Olymp. 102 instructed him.
—66.

3 But ^b the high places were not taken away: the people still sacrificed and burnt incense in the high places.

A. M. 3143. 4 **¶** And Jehoash said to
—3162. the priests, ^c All the money
B. C. 856. of the ^d dedicated ^e things
Ante I. Ol. 80. that is brought into the house
An. Pherecl, Arch. Athen.
perpet. 8.

^a 2 Chr. 24. 1.—^b 1 Kings 15. 14. & 22. 43. Ch. 14. 4.—^c Ch. 22. 4.—^d Or, *holy things*.—^e Heb. *holiness*.—^f Exod. 30. 13. ^g Heb. *the money of the souls of his estimation*, Lev. 27. 2.

NOTES ON CHAPTER XII.

Verse 2. *Jehoash did—right in the sight of the LORD*] While Jehoiada the priest, who was a pious, holy man, lived, Jehoash walked uprightly: but it appears from 2 Chron. xxiv. 17, 18. that he departed from the worship of the true God, after the death of this eminent high priest; lapsed into idolatry; and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah. See above, *ib.* 20—22.

O how few of the few who begin to live to God, continue unto the end!

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no radical reform. The toleration of any species of idolatry in the land, whatever else was done in behalf of true religion, left, and in effect fostered, a seed, which, springing up, regenerated in time the whole infernal system. Jehoiada did not use his influence as he might have done; for, as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated*

of the LORD, *even* ^f the money of every one that passeth ^g the account, ^h the money that every man is set at, and all the money that ⁱ cometh ^j into any man's heart to bring into the house of the LORD,

A. M. 3143.
B. C. 856.
Ante I. Ol. 80.
An. Pherecl,
Arch. Athen.
perpet. 8.

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, that ^k in the three and twentieth year of King Jehoash ^l the priests had not repaired the breaches of the house.

7 ^m Then King Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not

^b Heb. *ascendeth upon the heart of a man*.—ⁱ Exod. 35. 5. 1 Chron. 29. 9.—^k Heb. *in the twentieth year and third year* 12 Chron. 24. 5.—^m 2 Chron. 24. 6.

things] From all this account we find that the temple was in a very ruinous state: the walls were falling down, some had perhaps actually fallen; and there was no person so zealous for the pure worship of God, as to exert himself to shoar up the falling temple!

The king himself seems to have been the first who noticed these dilapidations, and took measures for the necessary repairs. The repairs were made from the following sources:—1. *The things which pious persons had dedicated to the service of God.* 2. *The freewill-offerings of strangers, who had visited Jerusalem; the money of every one that passeth.* 3. *The half-shekel*, which the males were obliged to pay from the age of twenty years, Exod. xxx. 12. for the redemption of their souls: which is here called *the money that every man is set at.* All these sources had ever been in some measure open; but, instead of repairing the dilapidations in the Lord's house, the priests and Levites had converted the income to their own use.

Verse 6. *In the three and twentieth year*] In what year Jehoash gave the orders for these repairs we cannot tell; but the account here

A. M. 3148.
B. C. 856.
Ante I. Ol. 60.
An. Pherecli,
Arch. Athen.
perpet. 8.

the breaches of the house?

Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took ^a a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the ^o door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's ^p scribe and the high priest came up, and they ^r put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ^s laid it out to the carpenters and builders, that wrought upon the house of the LORD.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that

was laid out for the house to repair it.

13 Howbeit ^t there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover ^v they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 ^w The trespass-money and sin-money was not brought into the house of the LORD: ^x it was the priests'.

17 ^y Then ^y Hazael king of Syria went up and fought against Gath, and took it: and ^z Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah ^a took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king

A. M. 3148.
B. C. 856.
Ante I. Ol. 60.
An. Pherecli,
Arch. Athen.
perpet. 8.

A. M. 3164.
B. C. 840.
Ante I. Ol. 64.
An. Ariphronis,
Arch. Athen.
perpet. 5.

ⁿ 2 Chron. 24. 8, &c.—^o Heb. threshold.—^p Or, secretary.
^r Heb. bound up.—^s Heb. brought it forth.—^t Heb. went forth.

^u See 2 Chr. 24. 14.—^v Ch. 22. 7.—^w Lev. 5. 15, 18.—^x Lev. 7. 7. Numb. 18. 9.—^y Ch. 8. 12.—^z See 2 Chron. 24. 23.
^a 1 Kings 15. 18. Ch. 8. 15, 16.

plainly intimates that they had been long given, and that nothing was done, merely through the inactivity and negligence of the priests: see 2 Chron. xxiv. 5.

It seems that the people had brought money in abundance; and the pious Jehoiada was over the priests, and yet nothing was done! Though Jehoiada was a good man, he does not appear to have had much of the spirit of an active zeal; and simple piety, without zeal and activity, is of little use when a reformation in religion and manners is necessary to be brought about. Philip Melancthon was orthodox, pious, and learned; but he was a man of comparative inactivity. In many respects Martin Luther was by far his inferior; but in zeal and activity he was a flaming and consuming fire: and by him, under God, was the mighty Reformation from the corruptions of Popery effected. Ten thousand Jehoiadas and Melancthons might have wished it in vain: Luther worked; and God worked by him, in him, and for him.

Verse 9. *Jehoiada—took a chest*] This chest was at first set beside the altar, as is here mentioned; but afterward, for the convenience of the people, it was set without the gate: see 2 Chron. xxiv. 8.

Verse 10. *The king's scribe and the high*

priest] It was necessary to associate with the high priest some civil authority and activity, in order to get the neglected work performed.

Verse 13. *Howbeit there were not made—bowls, &c.*] That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but, after this was done, they brought the rest of the money before the king and Jehoiada, whereof were made vessels of gold and silver; 2 Chron. xxiv. 14.

Verse 15. *They reckoned not with the men*] They placed great confidence in them, and were not disappointed, for they dealt faithfully.

Verse 17. *Hazael—fought against Gath, and took it*] This city, with its satrapy, or lordship, had been taken from the Philistines by David; see 2 Sam. viii. 1. and 1 Chron. xviii. 1. And it had continued in the possession of the kings of Judah till this time. On what pretence Hazael seized it we cannot tell: he had the *ultima ratio regum*, power to do it; and he wanted more territory.

Verse 18. *Took all the hallowed things*] He dearly bought a peace which was of short duration, for the next year Hazael returned; and Jehoash, having no more treasure, was

A. M. 3164. of Syria: and he ^b went
B. C. 840. away from Jerusalem.
Ante I. Ol. 64. 19 ¶ And the rest of the
An. Ariphronis acts of Joash, and all that
Arch. Athen. he did, are they not written in the book
perpet. 5. of the Chronicles of the kings of Ju-
dah?

20 And ^c his servants arose, and made
a conspiracy, and slew Joash in ^d the

^b Heb. went up.—Ch. 14. 5. 2 Chr. 24. 25.—^d Or, Beth-millo.

obliged to hazard a battle, which he lost, and
the principal part of his nobility, so that Ju-
dah was totally ruined, and Jehoash shortly
after slain in his bed by his servants; 2 Chron.
xxiv. 23.

Verse 19. *The rest of the acts of Joash*] We
have already seen that this man, so promising
in the beginning of his reign, apostatized, be-
came an idolater, encouraged idolatry among
his subjects, and put the high priest Zechariah,
the son of Jehoiada, his benefactor, to death:
and now God visited that blood upon him by
the hand of the tyrannous king of Syria, and
by his own servants.

Verse 20. *The house of Millo*] Was a royal
palace, built by Solomon; see 2 Sam. v. 9.
And *Silla* is supposed to be the name of the
road, or causeway, that led to it. *Millo* was
situated between the old city of Jerusalem and
the city of David.

Verse 21. *For Jozachar*] This person is
called *Zabad*, in 2 Chron. xxiv. 26; and *Shi-
meath* his mother is said to be an *Ammonitess*,

house of Millo, which goeth
down to Silla.

21 For ^e Jozachar the son
of Shimeath, and Jehozabad
the son of ^f Shomer, his servants, smote
him, and he died; and they buried him
with his fathers in the city of David:
and ^g Amaziah his son reigned in his
stead.

^e 2 Chr. 24. 26, *Zabad*.—^f Or, *Shimrith*.—^g 2 Chr. 24. 27.

as *Jehozabad* is said to be the son, not of *Sho-
mer*, but of *Shimrith* a Moabitess.

*They buried him with his fathers in the city
of David*] But they did not bury him in the
sepulchres of the kings: this is supposed to ex-
press the popular disapprobation of his conduct.
Thus ended a reign full of promise and hope in
the beginning, but profligate, cruel, and ruin-
ous in the end. Never was the hand of God's
justice more signally stretched out against an
apostate king, and faithless people, than at this
time. Now Hazael had a plenary commission:
the king, the nobles, and the people, were food
for his sword; and, by a handful of Syrians,
the mighty armies of Israel were overthrown:
*For the army of the Syrians came with a small
company of men, and the Lord delivered a very
great host into their hand, because they had for-
saken the Lord God*, 2 Chron. xxiv. 24. Thus,
as righteousness exalteth a nation, so sin is the
disgrace and confusion of any people. Sin de-
stroys both counsel and strength: and the
wicked flee when none pursue.

CHAPTER XIII.

Jehoahaz reigns in Israel *seventeen* years; his various acts, and wars with the Syrians, 1—8. He dies, and Joash reigns in his
stead, and does evil in the sight of the Lord, 9—13. Elisha's last sickness; foretells a threefold defeat of the Syrians, and
dies, 14—20. A dead man raised to life by touching the bones of Elisha, 21. Hazael dies, having long oppressed Israel; but
Jehoash recovers many cities out of the hands of Ben-hadad, his successor, and beats him three times, 22—25.

A. M. 3148. **I**N ^a the three and twen-
B. C. 856. tieth year of Joash the
Ante I. Ol. 60. son of Ahaziah king of Ju-
An. Pherecli dah, Jehoahaz the son of
Arch. Athen. Jehu began to reign over Israel in
perpet. 8. Samaria, and reigned seventeen years.

A. M. 3148. 2 And he did *that which*
—3165. *was* evil in the sight of the
B. C. 856—839. LORD, and ^b followed the
Anno ante sins of Jeroboam the son of
I. Olymp. 80. Nebat, which made Israel to sin; he
—63. departed not therefrom.

3 ¶ And ^c the anger of the LORD was
kindled against Israel, and he delivered

them into the hand of ^d Ha-
zael king of Syria, and into
the hand of Ben-hadad the
son of Hazael, all *their* days.

4 And Jehoahaz ^e besought the LORD,
and the LORD hearkened unto him:
for ^f he saw the oppression of Israel,
because the king of Syria oppressed
them.

5 (^g And the LORD gave Israel a sa-
viour, so that they went out from under
the hand of the Syrians: and the chil-
dren of Israel dwelt in their tents, ^h as
beforetime.

^a Heb. the twentieth year and third year.—^b Heb. walked
after.—^c Judg. 2. 14.—^d Ch. 8. 13.—^e Ps. 78. 34.

^f Exod. 3. 7. Ch. 14. 26.—^g See Ver. 25. & Ch. 14. 25, 27.
^h Heb. as yesterday and third day.

NOTES ON CHAPTER XIII.

Verse 1. *In the three and twentieth year of
Joash*] The chronology here is thus accounted
for: Jehoahaz began his reign at the com-
mencement of the twenty-third year of Joash,
and reigned seventeen years; fourteen alone,

and three years with his son Joash: the four-
teenth year was but just begun.

Verse 5. *And the LORD gave Israel a saviour*] This was undoubtedly *Joash*, whose successful
wars against the Syrians are mentioned at the
conclusion of the chapter. *Houbigant* recom-

A. M. 3148
—3165.
B. C. 856—839.
Anno ante
I. Olymp. 80
—63.
6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* ¹walked therein: ²and there ¹remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, ³and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

A. M. 3165.
B. C. 839.
Ante I. Ol. 63.
An. Ariphronis
Arch. Athen.
perpet. 6.
9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and ⁴Joash his son reigned in his stead.^o

A. M. 3163
—3179.
B. C. 841—825.
Anno ante
I. Olymp. 65
—49.
10 ¶ In the thirty and seventh year of Joash king of Judah began ⁵Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned sixteen years.*

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 ⁶And the rest of the acts of Joash,

¹ Heb. *he walked*.—² 1 Kings 16. 33.—³ Heb. *stood*.—⁴ Amos 1. 3.—⁵ Ver. 10, *Jehoash*.—⁶ Alone.—⁷ In consort with his father. Ch. 14. 1.

mends to read the *seventh* verse after the *fourth*; then the *fifth* and *sixth*; and next the *eighth*, &c.

Verse 6. *The grove also in Samaria*] *Asherah*, or *Astarte*, remained in Samaria; and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash, the son of Jehoahaz, was associated with his father in the government, two years before his death. It is this association that is spoken of here. He succeeded him two years after, a little before the death of Elisha. Joash reigned *sixteen years*, which include the years he governed conjointly with his father. *Calmet*.

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail, 2 Chron. xxv; it ended in the total defeat of Amaziah, who was taken prisoner by Joash, and afterward slain in a conspiracy at Lachish. Joash took Jerusalem, broke down *four hundred cubits* of the wall, and took all the royal treasures, and the treasures of the house of God. See 2 Chron. xxv. 20—27.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the *tenth* year of Joash; and, if so, Elisha must have prophesied about *sixty-five years*.

and ⁸all that he did, and ⁹his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, ¹⁰the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, ¹¹Put thine hand upon the bow. And he put his hand *upon it*; and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. ¹²And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in ¹³Aphek, till

⁸ Ch. 14. 15.—⁹ See Ver. 14, 25.—¹⁰ Ch. 14. 9, &c. 2 Chron. 25. 17, &c.—¹¹ Ch. 2. 12.—¹² Heb. *Make thine hand to ride*. w Eccles. 48. 13.—¹³ 1 Kings 20. 26.

O my father, my father] “What shall I do now thou art dying? thou art the only defence of Israel.” He accosts him with the same words which himself spoke to Elijah, when he was translated: see chap. ii. 12. and the note there.

Verse 15. *Take bow and arrows*] The bow, the arrows, and the *smiting on the ground*, were all emblematical things, indicative of the *deliverance of Israel* from Syria.

Verse 17. *Open the window eastward*] This was toward the country beyond Jordan, which Hazael had taken from the Israelites.

The arrow of deliverance from Syria] That is, as surely as that arrow is shot toward the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel: see ver. 25.

It was an ancient custom to *shoot an arrow*, or *cast a spear*, into the country which an army intended to invade. *Justin* says that, as soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. *Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram jecit*.—*Just.* lib. ii.

The *dart, spear, or arrow*, thrown, was an emblem of the commencement of hostilities. *Virgil*, (*Æn.* lib. ix. ver. 51.) represents *Tur-*

A. M. 3166. thou have consumed them.
B. C. 838. 18 And he said, Take the
Ante I. Cl. 62. arrows. And he took them.
An. Ariphronis. And he said unto the king
Arch. Athen. of Israel, Smite upon the ground.
perpet. 7. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: ^y whereas now thou shalt smite Syria but thrice.

y Ver. 25.

mus as giving the signal of attack, by throwing a spear:

Equis erit mecum, O Juvenes, qui primus in hostem? En, ait: et jaculum intorquens emittit in auras. Principium pugnae; et campo sese arduus infert.

"Who, first," he cried, "with me the foe will dare?"
Then hurl'd a dart, the signal of the war. Pitt.

Servius, in his note upon this place, shows that it was a custom to proclaim war in this way: the *pater patratus*, or chief of the *Feciales*, a sort of heralds, went to the confines of the enemy's country; and, after some solemnities, said, with a loud voice, *I wage war with you, for such and such reasons*; and then threw in a spear. It was then the business of the parties thus defied, or warned, to take the subject into consideration; and, if they did not, within thirty days, come to some accommodation, the war was begun.

Thou shalt smite the Syrians in Aphek] This was a city of Syria, and probably the place of the first battle; and there, it appears, they had a total overthrow. They were, in the language of the text, *consumed*, or *exterminated*.

Verse 18. *Smite upon the ground*] As he was ordered to take his arrows, the smiting on the ground must mean shooting arrows into it.

He smote thrice, and stayed] The prophet knew that this shooting was emblematical: probably the king was not aware of what depended on the frequency of the action; and perhaps it was of the Lord that he smote only thrice, as he had determined to give Israel those three victories only over the Syrians: Elisha's being wroth, because there were only three instead of five or six shots, does not prove that God was wroth; or that he had intended to give the Syrians five or six overthrows.

Verse 20. *And Elisha died*] The two prophets, Elisha and Elisha, were both most extraordinary men. Of the former it is difficult to say whether he was a man, or an angel in a human body. The arguments for this latter opinion are strong; the objections against it very feeble. His being fed by an angel, is no proof that he was not an angel incarnate; for God manifest in the flesh was fed by the same ministry. Of him the following, from Ecclesiasticus, chap. xlviii. 1—11, is a nervous character.

Ver. 1.—Then stood up Elias the prophet as fire, and his word burned like a lamp.

Ver. 2.—He brought a sore famine upon them, and by his zeal he diminished their number.

Ver. 3.—By the word of the Lord he shut up

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man ^z was let down, and touched the bones of Elisha, ^a he revived, and stood up on his feet.

A. M. 3167.
B. C. 837.
Ante I. Cl. 61.
An. Ariphronis
Arch. Athen.
perpet. 8.

^z Heb. went down.—^a Eccus. 48. 14.

the heaven, and also three times brought down fire.

Ver. 4.—O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

Ver. 5.—Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

Ver. 6.—Who broughtest kings to destruction, and honourable men from their bed:

Ver. 7.—Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

Ver. 8.—Who anointedst kings to take revenge, and prophets to succeed after him:

Ver. 9.—Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

Ver. 10.—Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury; and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

Ver. 11.—Blessed are they that saw thee, and slept in love; for we shall surely live.

Elisha was not less eminent than Elijah: the history of his ministry is more detailed than that of his master; and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord; and especially in the very beneficent miracles which he wrought. Of him the same author gives this character, *ib. v. 12—14. Elisha was filled with his spirit: while he lived, he was not moved with the presence of any prince; neither could any bring him into subjection. Nothing could overcome him; and after his death his body prophesied: i. e. raised a dead man to life; as we learn from the following verse—He did wonders in his life; and at his death were his works marvellous*: perhaps referring to his last acts with Joash.

The bands of the Moabites] Marauding parties; such as those mentioned chap. v. 2.

Verse 21. *They spied a band*] They saw one of these marauding parties; and, through fear, could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and, as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his own, but by the power of God: and he chose to honour his servant, by making even his bones the instrument of another miracle after his death. This is the first, and I believe the last, account

A. M. 3148.
—3165.
B. C. 836—839.
Anno ante
I. Olymp. 60
—63.

22 ¶ But ^b Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 ^c And the LORD was gracious unto them, and had compassion on them, and ^d had respect unto them, ^e because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his ^f presence as yet.

^b Ch. 8. 12.—^c Ch. 14. 27.—^d Exod. 2. 24, 25.—^e Exod. 32. 13.

of a true miracle performed by the bones of a dead man; and yet, on it and such like, the whole system of miraculous-working relics has been founded by the Popish church.

Verse 23. *And the LORD was gracious unto them* וַיַּיָּחֶם לָהֶם *vaiyachon*; he had tender affection for them, as a husband has for his wife, or a father for his own children.

And had compassion on them וַיִּרְחַם *vairachamem*, his bowels yearned over them; he felt for them, he sympathized with them in all their distress: *Therefore are my bowels troubled; I will surely have mercy upon him, saith the Lord,* Jer. xxxi. 20.

And had respect unto them וַיִּיָּחַץ *vaiyipen*, he turned his face toward them; he received them again into favour; and this because of his covenant with their fathers: they must not be totally destroyed; the Messiah must come from them; and through them must come that light which is to enlighten the Gentiles; and, therefore, he would not make an entire end of them.

Neither cast he them from his presence as yet. But now they are cast out from his presence; they have sinned against the only remedy for their souls. They sit in darkness, and the

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz ^a took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war. ^b Three times did Joash beat him, and recovered the cities of Israel.

^a Heb. *face*.—^b Heb. *returned and took*.—^c Ver. 18, 19.

shadow of death: the veil is upon their face; but, if they yet turn to the Lord, the veil shall be taken away.

Verse 25. *Three times did Joash beat them* The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19. That these victories were very *decisive*, we learn from their fruits; for Joash took from the Syrians the cities which Hazael had taken from Israel: viz. Gilead, the possessions of Reuben, Gad, and the half tribe of Manasseh, and the country of Basan: see chap. x. 33.

Thus God accomplished his word of judgment, and his word of mercy. The Syrians found themselves to be but men, and the Israelites found they could do nothing without God. In the dispensations of his justice and mercy, God has ever in view, not only the comfort, support, and salvation of his followers; but also the conviction and salvation of his enemies; and by his judgments many of these have been awakened out of their sleep, turned to God, learned righteousness, and finally become as eminent for their obedience, as they were before for their rebellion.

CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1—7. He challenges Jehoash, king of Israel, 8. Jehoash's parable of the thistle and the cedar, 9, 10. The two armies meet at Beth-shemesh; and the men of Judah are beaten, 11, 12. Jehoash takes Jerusalem, breaks down four hundred cubits of the wall; takes the treasures of the king's house, and of the temple; and takes hostages, and returns to Samaria, 13, 14. The death and burial of both these kings, 15—20. Azariah, the son of Amaziah, made king; he builds Elath, 21, 22. Jeroboam the second is made king over Israel: his wicked reign and death, 23—29.

A. M. 3165.
B. C. 839.
Ante I. Ol. 63.
An. Ariphronis
Arch. Athen.
perpet. 6.

IN ^a the second year of Joash son of Jehoahaz king of Israel reigned ^b Amaziah the son of Joash king of

Judah.

A. M. 3165
—3194.
B. C. 839—810.
Anno ante
I. Olymp. 63
—34.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem.

And his mother's name was Jehoaddan of Jerusalem.

^a Ch. 13. 10.—^b 2 Chron. 25. 1.

NOTES ON CHAPTER XIV.

Verse 1. *In the second year of Joash* This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned two years with his father: so this second year

3 And he did *that which* was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.*

4 ^c Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his

^c Ch. 12. 3.

of Joash is the first of his absolute and independent government. See *Calmet*.

Verse 5. *As soon as the kingdom was confirmed in his hand* No doubt those wicked men, *Jozachar* and *Jehozabad*, who murdered his father, had considerable power and influence;

A. M. 3166.
B. C. 836.
Ante I. Ol. 52.
An. Ariphronis
Arch. Athen.
perpet. 7.

hand, that he slew his servants ^d which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, ^e The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

A. M. 3177.
B. C. 827.
Ante I. Ol. 51.
An. Ariphronis
Arch. Athen.
perpet. 18.

7 ¶ ^f He slew of Edom in ^g the valley of salt ten thousand, and took ^h Selah by war, ⁱ and called the name of it Joktheel unto this day.

A. M. 3173.
B. C. 826.
Ante I. Ol. 50.
An. Ariphronis
Arch. Athen.
perpet. 19.

8 ¶ ^k Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, ^l Come, let us look one another in the face.

9 And Jehoash the king of Israel sent

^d Ch. 12. 20.—^e Deut. 24. 16. Ezek. 18. 4, 20.—^f 2 Chron. 25. 11.—^g 2 Sam. 8. 13. Psal. 60. title.—^h Or, the rock.—ⁱ Josh. 15. 33.—^k 2 Chron. 25. 17, 18, &c.—^l Joseph. Ant. IX.

and, therefore, he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to account, and put them to death.

Verse 6. *But the children of the murderers he slew not*. Here he showed his conscientious regard for the law of Moses; for God had positively said, *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin*, Deut. xxiv. 16.

Verse 7. *He slew of Edom in the valley of salt*. This war is more circumstantially related in 2 Chron. xxv. 5, &c. The Idumeans had arisen, in the reign of Joram king of Judah, and shaken off the yoke of the house of David. Amaziah determined to reduce them to obedience; he therefore levied an army of *three hundred thousand men* in his own kingdom, and hired a *hundred thousand Israelites*, at the price of *one hundred talents*. When he was about to depart at the head of this numerous army, a prophet came to him, and ordered him to dismiss the Israelitish army, for God was not with them: and, on the king of Judah expressing regret for the loss of his *hundred talents*, he was answered, that *the Lord could give him much more than that*. He obeyed, sent back the Israelites, and, at the head of his own men, attacked the Edomites in the valley of salt; slew *ten thousand* on the spot, and took *ten thousand prisoners*, all of whom he precipitated from the *rock*, or *Selah*, which was afterward called *Joktheel*, a place or city supposed to be the same with *Petra*, which gave name to *Arabia Petraea*, where there must have been a great precipice; from which the place took its name of *Selah*, or *Petra*.

Verse 8. *Come, let us look one another in the face*. This was a real declaration of war; and

A. M. 3178.
B. C. 826.
Ante I. Ol. 50.
An. Ariphronis
Arch. Athen.
perpet. 19.

to Amaziah king of Judah, saying, ^m The thistle that was in Lebanon sent to the ⁿ cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and ^o thine heart hath lifted thee up: glory of this, and tarry ^p at home; for why shouldst thou meddle to thy hurt, that thou shouldst fall, *even thou*, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at ^r Beth-shemesh, which *belongeth* to Judah.

12 And Judah ^s was put to the worse before Israel; and they fled every man to their tents.

^m See Judges 9. 8.—ⁿ 1 Kings 4. 33.—^o Deut. 8. 14. 2 Chr. 32. 25. Ezek. 32. 2, 5, 17. Hab. 2. 4.—^p Heb. at thy house. ^r Josh. 19. 38. & 21. 16.—^s Heb. was smitten.

the ground of it is most evident from this circumstance: that the *one hundred thousand men* of Israel that had been dismissed, though they had the *stipulated money*, taking the advantage of Amaziah's absence, fell upon the *cities of Judah, from Samaria to Beth-horon, and smote three thousand men, and took much spoil*, 2 Chron. xxv. 10—13. Amaziah no doubt remonstrated with Jehoash, but to no purpose; and therefore he declared war against him.

Verse 9. *Jehoash—sent to Amaziah—saying*. The meaning of this parable is plain. *The thistle that was in Lebanon*, Amaziah, king of Judah, *sent to the cedar that was in Lebanon*, Jehoash, king of Israel, saying, *Give thy daughter, a part of thy kingdom, to my son to wife*: to be united to, and possessed by the kings of Judah. *And there passed by a wild beast*, Jehoash and his enraged army, *and trode down the thistle*, utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12—24. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, *Give thy daughter to my son to wife*.

Verse 10. *Glory of this, and tarry at home*. There is a vast deal of insolent dignity in this remonstrance of Jehoash: but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the unfending inhabitants of Judah. The ravages committed by the army of Jehoash were totally unprovoked, and they were base and cowardly; they fell upon women, old men, and children, and butchered them in cold blood, for all the *effective men* were gone off with their king against the Edomites. The quarrel of Amaziah was certainly *just*, yet he was put to the rout: he did *meddle to his hurt*. *He fell, and*

A. M. 3178.
B. C. 826.
Ante I. Ol. 50:
An. Ariphronis
Arch. Athen.
perpet. 19.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from ^t the gate of Ephraim unto ^u the corner gate, four hundred cubits.

14 And he took all ^v the gold and silver, and all the vessels that *were found* in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

A. M. 3163
—3179.
B. C. 841—825.
Anno ante
I. Olymp. 65
—49.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are they not written* in the book of the Chronicles of the kings of Israel?

A. M. 3179.
B. C. 825.
Ante I. Ol. 49.
An. Ariphronis
Arch. Athen.
perpet. 20.

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

A. M. 3179
—3194.
B. C. 825—810.
Anno ante
I. Olymp. 49
—34.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

A. M. 3165
—3194.
B. C. 839—810.
Anno ante
I. Olymp. 63
—34.

18 And the rest of the acts of Amaziah, *are they not written* in the book of the Chronicles of the kings of Judah?

^t Nehem. 8. 16. & 12. 39.—^u Jer. 31. 38. Zech. 14. 10.
^v 1 Kings 7. 51.—^w Ch. 13. 12.—^x 2 Chron. 25. 25. &c.
^y 2 Chron. 25. 27.—^z Josh. 10. 31.—^a Ch. 15. 13. & 2 Chron. 26. 1. he is called Uzziah.

Judah fell with him, as Jehoash had said:—but why was this? Why it came of God; for he had brought the gods of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense to them; therefore God delivered them into the hands of their enemies, because they sought after the gods of Edom, 2 Chron. xxv. 14, 20. This was the reason why the Israelites triumphed.

Verse 13. Took Amaziah king of Judah] It is plain that Amaziah afterward had his liberty; but how, or on what terms, he got it, is not known. See on the following verse.

Verse 14. And he took—hostages] חקרו חקרו ha-ta'aruboth, pledges, from ארץ ארץ, to pledge, give security, &c. for the performance of some promise. See the meaning of this word interpreted in the note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the nobles or some of his own family as hostages, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements: but of what kind these were we cannot tell; nor, indeed, how he got his liberty.

A. M. 3194.
B. C. 810.
Ante I. Ol. 34.
An. Thespiei
Arch. Athen.
perpet. 15.

19 Now ^y they made a conspiracy against him in Jerusalem: and he fled to ^z Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took ^a Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built ^b Elath, and restored it to Judah, after that the king slept with his fathers.

A. M. 3179
—3230.
B. C. 825—784.
Anno ante
I. Olymp. 49
—8.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel ^c from the entering of Hamath unto ^d the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^e Jonah, the son of Amittai, the prophet, which *was* of ^f Gath-hepher.

26 For the LORD ^g saw the affliction

^b Ch. 16. 6. 2 Chron. 26. 2. Now he begins to reign alone.
^c Numbers 13. 21. & 34. 8.—^d Deut. 3. 17.—^e Jonah 1. 1.
^f Matt. 12. 39, 40, called Jonas.—^g Joshua 19. 13.—^h Ch. 13. 4.

Verse 15. How he fought with Amaziah] The only fighting between them was, the battle already mentioned; and this is minutely related in 2 Chron. xxv.

Verse 19. They made a conspiracy against him] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that, probably, the whole of the last fifteen years of his life were a series of troubles and distresses.

Verse 21. Took Azariah] He is also called Uzziah, 2 Chron. xxvi. 1. The former signifies the help of the Lord; the latter, the strength of the Lord.

Verse 22. He built Elath] This city belonged to the Edomites; and was situated on the eastern branch of the Red sea, thence called the Elanitic gulf. It had probably suffered much in the late war; and was now rebuilt by Uzziah, and brought entirely under the dominion of Judah.

Verse 25. He restored the coast of Israel]

A. M. 3179
—3220.
B. C. 825—784.
Anno ante
I. Olymp. 49
—8.

of Israel, that it was very bitter: for ^bthere was not any shut up, nor any left, nor any helper for Israel.

27 ¹ And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his

^b Deut. 32. 36.—¹ Ch. 13. 5.—^k 2 Sam. 8. 6. ¹ Kings 11. 24.

From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel, so that *Jeroboam the second* left the kingdom as ample as it was when the ten tribes separated, under *Jeroboam the first*.

Verse 26. *The LORD saw the affliction of Israel*] It appears that, about this time, Israel had been greatly reduced; and great calamities had fallen upon all, indiscriminately; even the *diseased and captives* in the dungeon had the hand of God heavy upon them, and there was *no helper*; and then God sent *Jonah* to encourage them, and to assure them of better days. He was the first of the prophets, after *Samuel*, whose writings are preserved: yet the prophecy delivered on this occasion is not extant; for what is now in the prophecies of *Jonah* relates wholly to *Nineveh*.

Verse 28. *How he warred, and—recovered Damascus*] We learn from 1 Chron. xviii. 3—11, that David had conquered all Syria, and put garrisons in Damascus and other places, and laid all the Syrians under tribute: but this

might, how he warred, and how he recovered Damascus, and Hamath, ^kwhich belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and ¹Zachariah his son reigned in his stead.

A. M. 3179
—3220.
B. C. 825—784.
Anno ante
I. Olymp. 49
—8.

A. M. 3220.
B. C. 784.
Ante I. Ol. 8.
An. Agamestori Arch. Ath. perpet. 14.

2 Chr. 8. 3.—¹ After an interregnum of 11 years, Ch. 15. 8.

yoke they had not only shaken off, but they had conquered a considerable portion of the Israelitish territory, and added it to Syria. These latter Jeroboam now recovered; and thus the places which anciently belonged to Judah by David's conquest, and were repossessed by Syria, he now conquered, and added to Israel.

Verse 29. *Jeroboam slept with his fathers*] He died a natural death; and was regularly succeeded by his son *Zachariah*, who reigning badly, was, after *six months*, slain by *Shallum*, who succeeded him, and reigned but *one month*, being slain by *Menahem*, who succeeded him, and reigned *ten years* over Israel. *Amos*, the prophet, lived in the reign of Jeroboam; and was accused by *Amaziah*, one of the idolatrous priests of Beth-el, of having predicted the death of Jeroboam by the sword; but this was a slander: what he did predict, and which came afterward to pass, may be seen, Amos vii. 10—17. The *interregnum* referred to in the margin, cannot be accounted for in a satisfactory manner.

CHAPTER XV.

Azariah begins to reign over Judah, and acts well, but does not remove the high places, 1—4. He becomes leprous, and dies after having reigned *fifty-two years*; and Jotham, his son, reigns in his stead, 5—7. Zachariah reigns over Israel, and acts wickedly; and Shallum conspires against him, and slays him, after he had reigned *six months*, 8—12. Shallum reigns *one month*, and is slain by Menahem, 13—15. Menahem's wicked and oppressive reign; he subsidizes the king of Assyria, and dies, after having reigned *ten years*, 16—22. Pekahiah, his son, reigns in his stead; does wickedly: Pekah, one of his captains, conspires against and kills him, after he had reigned *two years*, 23—26. Pekah reigns in his stead, and acts wickedly, 27, 28. Tiglath-pileser, king of Assyria, carries into captivity the inhabitants of many cities, 29. Hoshea conspires against and slays Pekah, after he had reigned *twenty years*; and reigns in his stead, 30, 31. Jotham begins to reign over Judah; he reigns well; dies after a reign of *sixteen years*, and is succeeded by his son Ahaz, 32—38.

A. M. 3194.
B. C. 810.
Ante I. Ol. 34.
An. Thespiesi Arch. Athen. perpet. 15.

IN ^athe twenty and seventh year of Jeroboam king of Israel, ^bbegan ^cAzariah son of Amaziah king of Judah to reign.

^a This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

A. M. 3194
—3246.
B. C. 810—758.
Ante Urbem Conditam, 57—5.

year of Jeroboam's monarchy.—^b Chap. 14. 21. 2 Chronicles, 26. 1, 3, 4.—^c Called *Uzziah*, verses 13, 30, &c. & 2 Chron. 26. 1.

NOTES ON CHAPTER XV.

Verse 1. *In the twenty and seventh year of Jeroboam*] Dr. Kennicott complains loudly here, because of "the corruption in the name of this king of Judah, who is expressed by four different names in this chapter: *Ovriah*, *Oziah*, *Ozrihu*, and *Ozihu*. Our oldest Hebrew MS. relieves us here, by reading truly in verses 1, 6, 7, *Uzziah*, where the printed text is differently corrupted. This reading is called *true*—1. Because it is supported by the Syriac and Arabic versions in these three verses.

2. Because the printed text itself has it so in ver. 32 and 34. of this very chapter. 3. Because it is so expressed in the parallel place in Chronicles: and, 4. Because it is not *Aζαριας* Azariah, but *Οζιας*, Oziah, (*Uzziah*) in St. Matthew's genealogy."

There are insuperable difficulties in the chronology of this place. The marginal note says, "This is the *twenty-seventh* year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the *sixteenth* year of

A. M. 3194
—3246.
B. C. 810—758. Ante Urbem
Conditam,
57—5.
done;

4 ^d Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

A. M. 3239
—3246.
B. C. 765—758. Ante Urbem
Conditam,
12—5.
5 [†] And the LORD ^e smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

A. M. 3194
—3246.
B. C. 810—758. Ante Urbem
Conditam,
57—5.
6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

A. M. 3246.
B. C. 758.
Olymp. V. 3.
An. Æschyli,
Arch. Athen.
perpet. 20.
7 So Azariah slept with his fathers; and ^s they buried him with his fathers in the city of David: and Jotham

^d Ver. 35. Ch. 12. 3. & 14. 4.—^e 2 Chron. 26. 19—21.—^f Lev. 13. 46.—^g 2 Chron. 26. 23.

Jeroboam's monarchy." Dr. Lightfoot endeavours to reconcile this place with chap. xiv. 16, 17, thus: "At the death of Amaziah his son and heir, Uzziah was but four years old, for he was but sixteen in Jeroboam's twenty-seventh year; therefore, the throne must have been empty eleven years, and the government administered by protectors while Uzziah was in his minority." Learned men are not agreed concerning the mode of reconciling these differences: there is probably some mistake in the numbers. I must say to all the contending chronologers:—

Non nostrum inter vos tantas componere lites.
When such men disagree, I can't decide.

Verse 3. *He did that which was right*] It is said, 2 Chron. xxvi. 5. that he sought the Lord in the days of Zechariah the prophet; and God made him to prosper: he fought against the Philistines; broke down the walls of Gath, Jabneh, and Ashdod; he prevailed over the Arabians and Meunims; the Ammonites paid him tribute; and his dominion extended abroad, even to the entering in of Egypt; that he built towers in Jerusalem, at the corner-gate, valley-gate, and turning of the wall; he built towers also in the desert, and digged many wells: that he had a very strong and well regulated military force, which he provided with a well stocked arsenal: and constructed many military engines to shoot arrows and project great stones; and that his fame was universally spread abroad.

Verse 5. *The Lord smote the king, so that he was a leper*] The reason of this plague is well told in the above quoted chapter, ver. 16. His heart being elated, he went into the temple to burn incense upon the altar, assuming to himself the functions of the high priest; that Azariah, the priest, with fourscore others, went

his son reigned in his stead.

8 [†] In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was evil* in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and ⁱ smote him before the people; and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold they are written in the book of the Chronicles of the kings of Israel.

12 *This was* ^k the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Is-

A. M. 3331.
B. C. 773.
Olymp. I. 4.
An. Æschyli,
Arch. Athen.
perpet. 5.

A. M. 3332.
B. C. 772.
Olymp. II. 1.
An. Æschyli,
Arch. Athen.
perpet. 6.

A. M. 3120.
B. C. 834.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

^h There having been an interregnum for 11 years.—ⁱ As prophesied, Amos 7. 9.—^k Ch. 10. 30.

in after him, to prevent him; and that while they were remonstrating against his conduct, the Lord struck him with the leprosy, which immediately appeared on his forehead; that they thrust him out as an unclean person; and that he himself hurried to get out, feeling that the Lord had smitten him; that he was obliged to dwell in a house by himself, being leprous, to the day of his death: and that during this time the affairs of the kingdom were administered by his son Jotham. A poet, ridiculing the conduct of those, who, without a call from God and his church, thrust themselves into the priest's office, expresses himself thus:—

But now, the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make;
To me this honour appertains,
No need of man when God ordains

[Some go into the contrary extreme, and in effect say—No need of God when man ordains.]

Tho' kings may not so far presume,
'Tis no presumption in a clown;
And, lo, without a call from Rome,
My flail or hammer I lay down
And if my order's name ye seek,
Come, see a new Melchisedek!
Ye upstart (men-made) priests, your sentence know;
The marks you can no longer hide;
Your daring deeds too plainly show
The loathsome leprosy of pride:
And if ye still your crime deny,
Who lepers live, shall lepers die. Charles Wesley.

This is very severe; but applies to every man, who, through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority that the highest ecclesiastical officer can confer.

Verse 10. *Smote him before the people*] In some public assembly; he probably became very unpopular.

Verse 12. *This was the word of the Lord*—

A. M. 3120.
B. C. 834.
Ante I. Ol. 103.
An. Diogeneti,
Arch. Athen.
perpet. 8.

A. M. 3232.
B. C. 772.
Olymp. II. 1.
An. Æschyli,
Arch. Athen.
perpet. 6.

Samaria.

14 For Menahem the son of Gadi went up from ^aTirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote ^oTiph-sah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not to *him*, therefore he smote *it*; and all ^pthe women therein that were with child he ripped up.

A. M. 3232
—3243.
B. C. 772—761.
Ante Urbem
Conditam,
19—8.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did *that which* was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, whom made Israel to sin.

A. M. 3233.
B. C. 771.
Olymp. II. 2.
An. Æschyli,
Arch. Athen.
perpet. 7.

19 ¶ And ^rPul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of sil-

rael unto the fourth genera-tion. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of ¹Uzziah king of Judah; and he reigned ^ma full month in

ver, that his hand might be with him to ^aconfirm the kingdom in his hand.

20 And Menahem ^texact-ed the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which* was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Peka-

A. M. 3233.
B. C. 771.
Olymp. II. 2.
An. Æschyli,
Arch. Athen.
perpet. 7.

A. M. 3232
—3243.
B. C. 772—761.
Ante Urbem
Conditam,
19—8.

A. M. 3243.
B. C. 761.
Olymp. IV. 4.
An. Æschyli,
Arch. Athen.
perpet. 17.

A. M. 3243
—3245.
B. C. 761—759.
Ante Urbem
Conditam,
8—6.

A. M. 3245.
B. C. 759.
Olymp. V. 2.
An. Æschyli,
Arch. Athen.
perpet. 19.

¹ Matt. I. 9, called *Osias*, and ver. I. *Azariah*.—^m Heb. a month of days.—ⁿ 1 Kings 14. 17.—^o 1 Kings 4. 24.

unto Jehu] God had promised to Jehu that his sons should sit on the throne of Israel to the fourth generation: and so it came to pass, for Jehoahaz, Joash, Jeroboam, and Zachariah, succeeded Jehu, to whom this promise was made. But because he executed the divine purpose with an uncommanded cruelty, therefore God cut his family short, according to his word by Hosea, *I will avenge the blood of Jezreel upon the house of Jehu; and I will cause to cease the kingdom of the house of Israel*, i. 4.

Verse 13. *He reigned a full month*] Menahem is supposed to have been one of Zachariah's generals: hearing of the death of his master, when he was with the troops at Tirzah, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead: but as the people of Tiph-sah did not open their gates to him, he took the place by assault; and, as the text tells us, practised the most cruel barbarities, even *ripping up the women that were with child*.

p Ch. 18. 12.—^r 1 Chron. 5. 26. Isa. 9. 1. Hos. 8. 9.—^s Ch. 14. 5.—^t Heb. *caused to come forth*.

Verse 19. *Pul the king of Assyria*] This is the first time we hear of *Assyria* since the days of Nimrod, its founder, Gen. x. 21.

Dean Prideaux supposes that this *Pul* was father of the famous *Sardanapalus*, the son himself being called *Sardan*; to which, as was frequent in those times, the father's name, *Pul*, was added, making *Sardanpul*; of which the Greeks and Latins made *Sardanapalus*; and this *Pul* is supposed to be the same that reigned in *Nineveh* when *Jonah* preached the terrors of the Lord to that city.

That his hand] That is, his power and influence might be with him: in this sense is the word *hand* frequently used in Scripture.

Verse 20. *Each man fifty shekels of silver*] Upwards of five pounds sterling a man.

Verse 21. *Are they not written in—the Chronicles*] There are no chronicles extant in which there is any thing farther relative to this king.

Verse 25. *Smote him in Samaria, in the palace of the king's house, with Argob and*

A. M. 3243
—3245.
B. C. 761—759.
Ante Urben
Condita,
8—6.

hiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

A. M. 3245.
—3265.
B. C. 759
—739.
Olymp. V. 2.
—X. 2.

27 ¶ In the two and fiftieth year of Azariah king of Judah, ^a Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Æsimedis,
Arch. Athen.
decen. 3.

29 ¶ In the days of Pekah king of Israel ^b came Tiglath-pileser king of Assyria, and took ^c Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

A. M. 3265.
B. C. 739.
Olymp. X. 2.
An. Æsimedis,
Arch. Athen.
decen. 4.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and ^d reigned in his stead ^e in the twentieth year of Jotham the son of Uzziah.

A. M. 3245
—3265.
B. C. 759
—739.
Olymp. V. 2.
—X. 2.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

^a Isa. 7. 1.—^b 1 Chron. 5. 26. Isa. 9. 1.—^c 1 Kings 15. 20.
^d After an anarchy for some years, Ch. 17. 1. Hos. 10. 3, 7.
^e 15.—^f In the fourth year of Ahaz, in the twentieth year after

Arieh] Who Argob and Arieh were, we know not: some make them *men*; some make them *statues*. Pekah had fifty Gileadites in the conspiracy with him.

Verse 29. *Came Tiglath-pileser*] He is supposed to have been the successor of Sardanapalus: Dean Prideaux makes him the same with *Arbaces*, called by *Ælian Thilgamus*, and by *Ussher Ninus junior*: who, together with *Belesis*, headed the conspiracy against *Sardanapalus*, and fixed his seat at Nineveh, the ancient residence of the Assyrian kings: as did *Belesis*, called in Isa. xxxix. 1. *Baladin*, fix his at Babylon.

Took Ijon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league with Asa, king of Judah. See 1 Kings xv. 20. They were regained by *Jeroboam the second*; and now they are taken from Israel once more, by *Tiglath-pileser*. From 1 Chron. v. 26. we learn that *Pul* and *Tiglath-pileser*, kings of Assyria, carried away into captivity the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*; all that belonged to Israel, on the other side of Jordan. These were never restored to Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began ^a Jotham the son of Uzziah king of Judah to reign.

A. M. 3246.
B. C. 758.
Olymp. V. 3.
An. Æschyl.,
Arch. Athen.
perpet. 20.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem.

A. M. 3246
—3262.
B. C. 753
—742.
Olymp. V. 3.
—IX. 3.

And his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did ^b according to all that his father Uzziah had done.

35 ^b Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. ^c He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In ^d those days the LORD began to send against Judah ^e Rezin the king of Syria, and ^f Pekah the son of Remaliah.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimedis,
Arch. Athen.
decen. 1.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Jotham had begun to reign: *Ush.*—^a 2 Chron. 27. 1.—^b Ver. 3.—^c Ver. 4.—^d 2 Chron. 27. 3, &c.—^e At the end of Jotham's reign.—^f Ch. 16. 5. Isa. 7. 1.—^g Ver. 27.

Verse 30. *Hoshea the son of Elah—in the twentieth year of Jotham*] There are many difficulties in the chronology of this place. To reconcile the whole, *Calmét* says—"Hoshea conspired against Pekah, the twentieth year of the reign of this prince, which was the eighteenth after the beginning of the reign of Jotham, king of Judah. Two years after this, that is, the fourth year of Ahaz, and the twentieth of Jotham, Hoshea made himself master of a part of the kingdom, according to ver. 30. Finally, the twelfth year of Ahaz, Hoshea had peaceable possession of the whole kingdom, according to chap. xvii. 1."

Verse 36 *Now the rest of the acts of Jotham*] These acts are distinctly stated in 2 Chron. chap. xxvii. He built the high gate of the house of the Lord: and he built much on the wall of *Ophel*. He built cities in the mountains of Judah; and in the forests he built castles and towers. He overthrew the Ammonites; and obliged them to give him one hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley, for three consecutive years. He was twenty-five years old when he began to reign, and he reigned sixteen years.

These are the particulars which we learn from the place in Chronicles quoted above; few of which are mentioned in this place. As to the higher gate of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made, and which did not exist before, and is the same that is called the *new gate*, Jer. xxvi. 10. which is very likely.

Verse 37. *In those days the LORD began to send*] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at

their highest pitch of disaster to those unfaithful and unfortunate people. However much we may blame the Jews for their disobedience and obstinacy, yet we cannot help feeling for them under their severe afflictions. Grievously they have sinned; and grievously have they suffered for it. And if they be still objects of God's judgments, there is revelation to believe that they will yet be objects of God's goodness. Many think the signs of the times are favourable to this ingathering: but there is no evidence among the people themselves that the day of their redemption is at hand.

CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea, 1-4. Rezin, king of Syria, besieges Jerusalem, but can not take it; he takes Elath and drives the Jews thence, 5, 6. Ahaz hires Tiglath-pileser against the king of Syria, and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord, 7, 8. Tiglath-pileser takes Damascus, and slays Rezin, 9. Ahaz goes to meet him at Damascus; sees an altar there; a pattern of which he sends to Urijah the priest; and orders him to make one like it, which he does, 10-15. He makes several alterations in the temple; dies; and Hezekiah, his son, reigns in his stead, 16-20.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimedis,
Arch. Athen.
decen. 1.

IN the seventeenth year of Pekah the ^ason of Remaliah, ^bAhaz the son of Jotham king of Judah began

to reign.

A. M. 3262.
—3278.
B. C. 742
—726.
Olymp. IX. 3.
—XIII. 3.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, ^cand made his son to pass through the fire, according to the ^dabomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense

^a Isa. 8. 6.—^b 2 Chron. 28. 1, &c.—^c Lev. 18. 21. 2 Chron. 28. 3. Ps. 106. 37, 38.—^d Deut. 12. 31.—^e Deut. 12. 2. 1 Kings 14. 23.

NOTES ON CHAPTER XVI.

Verse 2. *Twenty years old was Ahaz*] Here is another considerable difficulty in the chronology. Ahaz was but *twenty years* old when he began to reign, and he died after he had reigned *sixteen years*; consequently his whole age amounted only to *thirty-six years*. But Hezekiah his son was *twenty-five years* old when he began to reign; and, if this were so, then Ahaz must have been the father of Hezekiah when he was but eleven years of age! Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz: so that the passage should be thus translated, *Ahaz was twenty years of age when his father began to reign*; and consequently, he was *fifty-two years* old when he died, seeing Jotham reigned *sixteen years*: and, therefore, Hezekiah was born when his father was *seventeen years* of age. This, however, is a violent solution, and worthy of little credit. It is better to return to the text as it stands, and allow that Ahaz might be only *eleven* or *twelve years* old when he had Hezekiah: this is not at all impossible; as, in the Eastern countries, we

in the high places, and ^eon the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria ^arecovered Elath to Syria, and drove the Jews from ^bElath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers ⁱto ^kTiglath-pileser king of Assyria, saying, *I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the*

ⁱ Isaiah 7. 1, 4, &c.—^k Ch. 14. 22.—^l Heb. *Elath*.—^m Ch. 15. 29.—ⁿ Heb. *Tiglath-pileser*. 1 Chron. 5. 26. & 2 Chron. 28. 20, *Tiglath-pileser*.

know that the youth of both sexes are marriageable at *ten* or *twelve* years of age; and are frequently betrothed when they are but *nine*. I knew a woman, an East Indian, who had the *second* of her *two* first children when she was only *fourteen* years of age, and must have had the *first* when between *eleven* and *twelve*. I hold it, therefore, quite a possible case that Ahaz might have had a son born to him when he was but *eleven* or *twelve* years old.

Verse 3. *Made his son to pass through the fire*] On this passage I beg leave to refer the reader to my notes on Lev. xviii. 21. xx. 2, 14. where the subject is considered at large.

Verse 5. *But could not overcome him*.] It is likely that this was the time when Isaiah was sent to console Ahaz, see Isa. vii. 1; and predicted the death of both Rezin and Pekah, his enemies.

Verse 6. *Recovered Elath to Syria*] See the note on chap. xiv. 22.

Verse 7. *I am thy servant and thy son*] I will obey thee in all things, and become tributary to thee; only help me against Syria and Israel.

A. M. 3262.
—3278.
B. C. 742
—726.
Olymp. IX. 3.
—XIII. 3.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimedis,
Arch. Athen.
decen. 1.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Æsimedis,
Arch. Athen.
decen. 1.

king of Israel, which rise up against me.

8 And Ahaz¹ took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against^m Damascus, andⁿ took it, and carried the people of it captive to Kir, and slew Rezin.

10 ¶ And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Æsimedis,
Arch. Athen.
decen. 3.

12 And when the king was come from Damascus, the king saw the altar: and^o the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of^p his peace-offerings upon the altar.

¹ Ch. 12. 18. See 2 Chron. 28. 21.—^m Heb. Dammesech.
ⁿ Ptolemy, Amos 1. 5.—^o 2 Chron. 28. 16, 19.

Verse 9. *The king of Assyria hearkened unto him*] It is said, 2 Chron. xxviii. 20. that Tiglath-pileser distressed him, but strengthened him not. Though he came against the Syrians, and took Damascus, and slew Rezin; yet he did not help Ahaz against the Philistines, nor did he lend him any forces to assist him against Israel; and he distressed him by taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice. He helped him a little, but distressed him on the whole.

It appears that, about this time, Pekah, king of Israel, nearly ruined Judea: it is said, 2 Chron. xxviii. 6. that he slew one hundred thousand valiant men in one day: and that he carried away captive to Samaria two hundred thousand women and children, and much spoil: but, at the instance of the prophet Obed, these were all sent back, fed and clothed, Ib. 8—15.

Verse 10. *Ahaz went to Damascus*] He had received so much help on the defeat of Rezin, that he went to Damascus to meet the king of Assyria, and render him thanks.

Ahaz sent to Urijah the priest the fashion of the altar] This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so well that he determined to have one like it

14 And he brought also the brazen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn^s the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

A. M. 3265.
B. C. 739.
Olymp. X. 2.
An. Æsimedis,
Arch. Athen.
decen. 4.

17 ¶ And King Ahaz cut off^t the borders of the bases, and removed the laver from off them; and took down^v the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

^p Heb. which were his.—^r 2 Chr. 4. 1.—^s Exod. 29. 39, 40, 41.
^t 2 Chr. 28. 24.—^u 1 Kings 7. 27, 28.—^v 1 Kings 7. 23, 25.

at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Chron. xxviii. 21—25. *For he sacrificed to the gods of Damascus; and he said, Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. And he made high places to burn incense to other gods in every city of Judah.*

Verse 14. *Put it on the north side*] He seems to have intended to conform every thing in the Lord's house, as much as possible, to the idolatrous temples which he saw at Damascus; and to model the divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God. Thus he provoked to anger the Lord God of his fathers, 2 Chron. xxviii. 25.

Verse 18. *And the covert for the sabbath*] There are a great number of conjectures concerning this covert; or, as it is in the Hebrew, the מִשְׁכַּח musach of the sabbath. As the word, and others derived from the same root, signify covering, or booths, it is very likely that this means either a sort of canopy, which was erected

A. M. 3262
—3278.
B. C. 742
—726.
Olymp. IX. 3
—XIII. 3.
19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah?

w 2 Chron.

on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away, to discourage them from that worship: or it was a canopy, under which the king and his family reposed themselves; and which he transported to some other place, to accommodate the king of Assyria when he visited him. *Jarchi* supposes that it was a sort of *covert-way* that the kings of Judah had to the temple; and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might have been to give them up. The removing of this, whatever it was, whether *throne*, or *canopy*, or *covered-way*, cut off the communication between the king's house and the temple: and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Verse 20. *Was buried with his fathers in the city of David*] But it is expressly declared,

20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David: and Hezekiah his son reigned in his stead.

A. M. 3278.
B. C. 726.
Olymp. XIII. 3.
An. Clidici,
Arch. Athen.
decen. 7.

28. 27.

2 Chron. xxviii 27. that he was not buried in the sepulchres of the kings of Israel: and this was undoubtedly intended as a mark of degradation. His reign was *disastrous* and *impious*; and it was *disastrous* because it was *impious*: he had been a *scourge*, not a *blessing*, to his people. He had not only made illegal alterations in the temple, and in the mode of worship prescribed by the true God; but he had polluted all the cities of Judah with idolatry, and brought ruin upon the nation. On the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages: he had for *counsellor* one of the greatest men ever produced in the Jewish nation, *ISAIAH the prophet*: and God condescended to interpose especially for him, when grievously straitened by the kings of *Israel* and *Syria*; both of whom were cut off, according to the prediction of this prophet. But he would not lay it to heart; and, therefore, the wrath of God fell heavily upon him, and upon the stiff-necked and rebellious people whom he governed. He had sufficient warning, and was without excuse. He would sin; and, therefore, he must suffer.

CHAPTER XVII.

Hoshea's wicked reign, 1, 2. Shalmaneser comes up against him, makes him tributary, and then casts him into prison, 3, 4. He besieges Samaria three years; and at last takes it, and carries Israel captive into Assyria, and places them in different cities of the Assyrians and Medes, 5, 6. The reason why Israel was thus afflicted; their idolatry, obstinacy, divination, &c. 7—18. Judah copies the misconduct of Israel, 19. The Lord rejects all the seed of Israel, 20—23. The king of Assyria brings different nations, and places them in Samaria, and the cities from which the Israelites had been led away into captivity, 24. Many of these strange people are destroyed by lions, 25. The king of Assyria sends back some of the Israelitish priests to teach these nations the worship of Jehovah; which worship they incorporate with their own idolatry, 26—33. The state of the Israelites, and strange nations in the land of Israel, 34—41.

A. M. 3274.
B. C. 730.
Olymp. XII. 3.
An. Clidici,
Arch. Athen.
decen. 3.
IN the twelfth year of Ahaz king of Judah began ^a Hoshea the son of Elah to reign in Samaria over Israel nine years.

A. M. 3274.
—3283.
B. C. 730
—721.
Olymp. XII. 3
—XIV. 4.
2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up ^b Shalmaneser king of Assyria; and Hoshea became his servant, and ^c gave him ^d presents.

^a After an interregnum, Ch. 15. 30.—^b Ch. 18. 9.—^c Heb. rendered. ^d Sam. 8. 2.

NOTES ON CHAPTER XVII.

Verse 3. *Shalmaneser*] This was the son and successor of *Tiglath-pileser*. He is called *Shalman*, by Hosea, x. 14; and *Enemessar*, in the book of Tobit, i. 2.

Gave him presents] Became tributary to him.

Verse 4. *Found conspiracy in Hoshea*] He

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then ^e the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the

A. M. 3279.
B. C. 725.
Olymp. XIII. 4.
An. Clidici,
Arch. Athen.
decen. 8.

A. M. 3281.
—3283.
B. C. 723
—721.
Olymp. XIV.
2—4.

^d Or, tribute.—^e Ch. 18. 9.—^f Ch. 18. 10, 11. Hos. 13. 16, foretold.

had endeavoured to shake off the Assyrian yoke, by entering into a treaty with So, king of Egypt; and, having done so, he ceased to send the annual tribute to Assyria.

Verse 5. *Besieged it three years*.] It must have been well fortified, well provisioned, and well defended, to have held out so long.

Verse 6. *Took Samaria*] According to the

A. M. 3283.
B. C. 721.
OL. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

king of Assyria took Samaria, and ^gcarried Israel away into Assyria, ^hand placed them in Helah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And ⁱwalked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly ^jthose things that were not right against the LORD their God, and they built them high places in all their cities, ^kfrom the tower of the watchmen to the fenced city.

10 ^lAnd they set them up ^mimages and ⁿgroves ^oin every high hill, and under every green tree :

^g Lev. 26, 32, 33. ^h Deut. 28, 36, 64. & 29, 27, 28.—ⁱ 1 Chr. 5, 26.—^j Lev. 18, 3. Deut. 18, 9. Ch. 16, 3.—^k Ch. 18, 8. ^l 1 Kings 14, 23. Isa. 57, 5.—^m Heb. *statues*.—ⁿ Exod. 34, 13. Deut. 16, 21. Mic. 5, 14.

prophets, Hosea x. 4, 8. and Micah i. 6. he exercised great cruelties on this miserable city: ripping up the women with child, dashing young children against the stones, &c. &c.

Carried Israel away into Assyria] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some maintain that they are found on the coast of Guinea; others, in America; the Indian tribes being the descendants of those carried away by the Assyrians. In vol. i. of the *supplement* to Sir Wm. Jones' Works, we find a translation of the *History of the Afghans*, by Mr. H. Vansittart; from which it appears that they derive their own descent from the Jews. On this history Sir Wm. Jones writes the following note:—

"This account of the *Afghans* may lead to a very interesting discovery. We learn from *Esdra*s, that the ten tribes, after a wandering journey, came to a country called *Arsarel*, where, we may suppose, they settled. Now the *Afghans* are said, by the best Persian historians, to be descended from the *Jews*: they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of *Jewish tribes*; although, since their conversion to the *Islam*, they studiously conceal their origin. The *Pushtoo*, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaic*: and a considerable district under their dominion is called *Hazarek*, or *Hazaret*, which might easily have been changed into the word

A. M. 3283.
B. C. 721.
OL. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger :

12 For they served idols, ^pwhereof the LORD had said unto them, ^qYe shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, ^rby all the prophets, and by all ^sthe seers, saying, ^tTurn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but ^vhardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, ^wand his covenant that he made with their fathers, and his testimonies which

^p Deut. 12, 2. Ch. 16, 4.—^q Exod. 20, 3, 4. Lev. 26, 1. Deut. 5, 7, 8.—^r Deut. 4, 19.—^s Heb. *by the hand of all*. ^t 1 Sam. 9, 9.—^u Jer. 18, 11. & 25, 5. & 35, 15.—^v Deut. 31, 27. Prov. 29, 1.—^w Deut. 29, 25.

used by *Esdra*s. I strongly recommend an inquiry into the literature and history of the Afghans." Every thing considered, I think it by far the most probable that the Afghans are the descendants of the Jews, who were led away captives by the Assyrian kings.

Thus ended the kingdom of Israel, after it had lasted *two hundred and fifty-four* years, from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser, in the *ninth* year of *Hoshea*: after which the remains of the ten tribes were carried away beyond the river Euphrates.

The rest of this chapter is spent in vindicating the divine providence and justice: showing the reason why God permitted such a desolation to fall on a people who had been so long his peculiar children.

Verse 9. *Did secretly those things*] There was much *hidden iniquity*, and *private idolatry*, among them; as well as public and notorious crimes.

From the tower of the watchmen to the fenced city.] That is, the idolatry was *universal*; every place was made a place for some idolatrous rite, or act of worship: from the largest city to the smallest village; and from the public watchtower to the shepherd's cot.

Verse 10. *Images and groves*] Images of different idols, and places for the abominable rites of *Ashtaro*th or *Venus*.

Verse 13. *Yet the LORD testified against Israel*] What rendered their conduct the more inexcusable was, that the Lord had preserved among them a succession of prophets, who testified against their conduct, and preached

A. M. 3283. B. C. 721. Ol. XIV. 4. An. Hippomenis, Arch. Ath. decen. 2. he testified against them; and they followed ^xvanity, and ^ybecame vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should ^znot do like them.

16 And they left all the commandments of the LORD their God, and ^amade them molten images, even two calves, ^band made a grove, and worshipped all the host of heaven, ^cand served Baal.

17 ^dAnd they caused their sons and their daughters to pass through the fire, and ^eused divination and enchantments, and ^fsold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left ^gbut the tribe of Judah only.

19 Also ^hJudah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the

seed of Israel, and afflicted them, and ⁱdelivered them into the hand of spoilers, until he had cast them out of his sight.

21 For ^khe rent Israel from the house of David; and ^lthey made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them,

23 Until the LORD removed Israel out of his sight, ^mas he had said by all his servants the prophets. ⁿSo was Israel carried away out of their own land to Assyria unto this day.

24 ^oAnd the king of Assyria brought men ^pfrom Babylon, and from Cuthah, and from ^rAva, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of

^x Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4. ^y Psa. 115. 8. Rom. 1. 21. ^z Deut. 12. 30, 31. ^a Exod. 32. 8. 1 Kings 12. 28. ^b 1 Kings 14. 15, 23. & 15. 13. & 16. 33. ^c 1 Kings 16. 31. & 22. 53. Ch. 11. 18. ^d Lev. 18. 21. Ch. 16. 3. Ezek. 23.

37. ^e Deut. 18. 10. ^f 1 Kings 21. 29. ^g 1 Kings 11. 13, 32. ^h Jer. 3. 8. ⁱ Ch. 13. 3. & 15. 29. ^k 1 Kings 11. 11, 31. ^l 1 Kings 12. 20, 28. ^m 1 Kings 14. 16. ⁿ Ver. 6. ^o Ezra 4. 2, 10. ^p See Ver. 30. ^r Ch. 18. 34, *Ivah*.

repentance to them, and the readiness of God to forgive, provided they would return unto him, and give up their idolatries.

Verse 17. *Sold themselves to do evil*] Abandoned themselves to the will of the devil; to work all iniquity with greediness.

Verse 18. *Removed them out of his sight*] Banished them from the promised land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

None left but the tribe of Judah only.] Under this name all those of Benjamin, and Levi, and the Israelites, who abandoned their idolatries and joined with Judah, are comprised. It was the ten tribes that were carried away by the Assyrians.

Verse 24. *The king of Assyria brought men from Babylon*] He removed one people entirely, and substituted others in their place: and this he did to cut off all occasion for mutiny or insurrection; for the people, being removed from their own land, had no object worthy of attention to contend for, and no patrimony in the land of their captivity to induce them to hazard any opposition to their oppressors.

By men from Babylon, we may understand some cities of Babylonia, then under the Assyrian empire; for, at this time, Babylon had a king of its own; but some parts of what was called Babylonia might have been still under the Assyrian government.

From Cuthah] This is supposed to be the same as *Cush*, the Chaldeans and Syrians changing *shin* into *tau*: thus they make *קוש* *Cush*, into *קוּח* *Cuth*; and *אַשּׁוּר* *Ashur*, Assyria, into *אַחַר* *Athur*. From these came the *Scythæ*; and from these the Samaritans were called *Cuthæans*, and their language *Cuthite*. The original language of this people, or at least the language they spoke after their settlement in Israel, is contained in the Samaritan version of the Pentateuch, printed under the *Hebræo-Samaritan*, in vol. i. of the London Polyglott. This *Cutha* was probably the country in the land of *Shinar*, first inhabited by *Cush*.

From Ava] The *Avim* were an ancient people, expelled by the Caphtorim from *Hazerim*, Deut. ii. 23.

From Hamath] This was *Hemath*, or *Emath*, of Syria, frequently mentioned in the Sacred Writings.

From Sepharvaim] There was a city called *Syphera*, near the Euphrates; others think the *Saspires*, a people situated between the *Colchians* and the *Medes*, are meant. There is much uncertainty relative to these places: all that we know is, that the Assyrians carried away the Israelites into Assyria, and placed them in cities and districts called *Halah* and *Habor*, by the river *Gozan*; and in the mountains of the *Medes*, ver. 6. And it is very likely that they brought some of the inhabitants of those places into the cities of Israel.

A. M. 3326.
B. C. 678.
Ol. XXV. 3.
An. Numa,
Regis Romano-
rum, 38.

their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came

and dwelt in Beth-el, and taught them how they should fear the LORD.

A. M. 3326.
B. C. 678.
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An. Numa,
Regis Romano-
rum, 38.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of ^s Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 ^t And the Avites made Nibhaz and Tartak, and the Sepharvites ^u burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, ^v and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

^a Ver. 24.—† Ezra 4. 9.

^u Lev. 18. 21. Deut. 12. 31.—† 1 Kings 12. 31.

Verse 25. *The LORD sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention; and this the superstitious new-comers supposed to be a plague sent upon them, because they did not know how to worship him who was the God of the land; for they thought, like other heathens, that every district had its own *tutulary deity*. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land*] מִשְׁפָּט *mishpat*, the judgment: the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people; so that soon after the Babylonish captivity they were found to be as free from idolatry as the Jews themselves; and continue so to the present day. But they are now nearly annihilated: the small remains of them is found at *Naplouse* and *Jaffa*; they are about *thirty families*; and men, women, and children, amount to about *two hundred persons*! They have a synagogue, which they regularly attend every sabbath; and they go thither clothed in white robes. The reader may find much curious information relative to this people, in a *Memoire sur L'Etat actuel des Samaritains*, by Baron Sylvestre de Sacy, 8vo. Paris, 1812.

Verse 29. *Every nation made gods of their own*] That is, they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benoth*] This, literally, signifies the *tabernacles of the daughters, or young women*; and most evidently refers to those public prostitutions of young virgins at the temple of *Melitta*, or *Venus*, among the Babylonians. See at the end of the chapter. From *benoth* it is probable that the word *Venus* came, the *b* being changed into

v, as is frequently the case; and the *th* into *t*, *benoth*, *Venos*. The rabbins say that her emblem was a *hen with her chickens*: see *Jarchi* on the place.

The men of Cuth made Nergal] This is supposed to have been the *solar orb*, or light. According to the rabbins, his emblem was a *cock*. See at the end of the chapter.

The men of Hamath made Ashima] Perhaps the fire; from אֲשָׁם *asham*, to make atonement, or to purify. *Jarchi* says this was in the form of a goat. See below.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the *Anubis* of the Egyptians; and was in form partly of a dog, and partly of a man. A very ancient image of this kind now lies before me: it is cut out of stone, about seven inches high; has the *body, legs, and arms, of a man*; the *head and feet of a dog*; the *thighs and legs covered with scales*; the *head crowned with a tiara*; the *arms crossed upon the breasts, with the fingers clenched*. The figure stands upright, and the belly is very protuberant. See below.

And Tartak] This is supposed by some to be another name of the same idol: *Jarchi* says it was in the shape of an ass. Some think these were the representations of the *sun* in his chariot: *Nibhaz* representing the solar orb, and *Tartak* the chariot. See below.

Adrammelech] From אָדָר *adar*, glorious, and מֶלֶךְ *melech*, king. Probably the *sun*.

Anammelech] From אָנָה *anah*, to return, and מֶלֶךְ *melech*, king. Probably, the *Molech* of the Ammonites. *Jarchi* says, the first was in the form of a mule, the second in the form of a horse: this was probably the moon.

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population: and, as the priesthood was probably neither respectable nor lucrative, it was only the lowest of the people who would enter into the employment.

A. M. 3326.
B. C. 678.
Ol. XXV. 3.
An. Numæ,
Regis Romano-
rum, 38.

33 ^wThey feared the LORD,
and served their own gods.
after the manner of the na-
tions ^x whom they carried
away from thence.

34 Unto this day they do after the for-
mer manners: they fear not the LORD,
neither do they after their statutes, or
after their ordinances, or after the law
and commandment which the LORD
commanded the children of Jacob,
^y whom he named Israel;

35 With whom the LORD had made
a covenant, and charged them, saying,
^z Ye shall not fear other gods, nor
^a bow yourselves to them, nor serve
them, nor sacrifice to them:

36 But the LORD, who brought you
up out of the land of Egypt with great
power, and ^b stretched out arm, ^c him
shall ye fear, and him shall ye worship,

^v Zeph. 1. 5.—^x Or, who carried them away from thence.
^y Gen. 32. 28. & 35. 10. 1 Kings 11. 31.—^z Judg. 6. 10.

Verse 33. *They feared the LORD, and served their own gods*] They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols. They were afraid of Jehovah, who had sent lions among them; and therefore they offered him a sort of worship that he might not thus afflict them: but they served other gods, devoted themselves affectionately to them, because their worship was such as gratified their grossest passions, and most sinful propensities.

Verse 36. *But the LORD*] JEHOVAH, the supreme, self-existent, and eternal Being; Author of all being and life. This was to be the sole object of their adoration.

Who brought you up] This was a strong reason why they should adore him only: he had saved them from the hands of their enemies; and he did it in such a way as to show his power to be irresistible: and in such a being they might safely confide.

Him shall ye fear] Here is the manner in which he is to be worshipped. Him ye shall reverence as your lawgiver and judge; ye shall respect and keep all his commandments; doing what he has enjoined, and avoiding what he has forbidden.

Him shall ye worship] Before him ye shall bow the knee; living in the spirit of obedience, and performing every religious act in the deepest humility.

And to him shall ye do sacrifice.] Ye shall consider that, as ye have sinned, so ye deserve death; ye shall, therefore, bring your living victims to the altar of the Lord, and let their life's blood be poured out there, as an atonement for your souls. We see in this verse three important points:—1. The object of their worship. 2. The reasons of that worship. And, 3. The spirit and manner in which it was to be performed:—viz. 1. In fear—2. Humility—And, 3. By sacrifice.

Verse 41. *So do they unto this day.*] This

and to him shall ye do sa-
crifice.

37 And the statutes, and
the ordinances, and the law,
and the commandment, which he wrote
for you, ye shall observe to do for
evermore; and ye shall not fear other
gods.

38 And the covenant that I have
made with you ye shall not forget;
neither shall ye fear other gods.

39 But the LORD your God ye shall
fear; and he shall deliver you out of
the hand of all your enemies.

40 Howbeit they did not hearken, but
they did after their former manner.

41 ^fSo these nations feared the LORD,
and served their graven images, both
their children, and their children's chil-
dren: as did their fathers, so do they
unto this day.

^a Exod. 20. 5.—^b Exod. 6. 6.—^c Deut. 10. 20.—^d Deut. 5. 32.
^e Deut. 4. 23.—^f Ver. 32, 33.

must have been written before the Babylonish captivity; because, after that time, none of the Israelites ever lapsed into idolatry. But this may chiefly refer to the heathenish people who were sent to dwell among the remains of the ten tribes.

On these nations, and the objects of their worship, I present my readers with the following extracts from Dodd and Parkhurst:—

Verse 30. *The men of Babylon made Succoth-benoth*—We have here an account of the idols which were consecrated by the different nations, transplanted by the king of Assyria to Samaria. It is difficult, however, (and has afforded a large field for conjecture,) to give any satisfactory account concerning them. The reader will find in Selden, Vossius, and Jurieu, much upon the subject. Succoth-benoth may be literally translated, *The Tabernacles of the Daughters, or Young Women*; or if Benoth be taken as the name of a female idol, from בנה, to build up, procreate children, then the words will express the tabernacles sacred to the productive powers feminine. And, agreeably to this latter exposition, the rabbins say that the emblem was a hen and chickens. But, however this may be, there is no room to doubt that these succoth were tabernacles, wherein young women exposed themselves to prostitution, in honour of the Babylonish goddess Melitta. Herodotus (lib. i. c. 199.) gives us a particular account of this detestable service. "Every young woman (says he) of the country of Babylon, must once in her life sit at the temple of Venus, (whom he afterward tells us the Assyrians called Melitta,) and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding a cord, some continually

A. M. 3326.
B. C. 678.
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rum, 38.

coming; others going. See *Baruch* vi. 43. The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, 'I invoke the goddess Melitta for thee.' The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. See *Deut.* xxiii. 18. The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus," adds the historian, "they have the same custom." This abomination, implied by *Succoth-benoth*, the men of Babylon brought with them into the country of Samaria; and both the name of the idol *Melitta*, and the execrable service performed to her honour, show that by *Melitta* was originally intended the procreative or productive power of nature, the *Venus* of the Greeks and Romans. See the beginning of Lucretius' first book *De Rerum Natura*. Mr. Selden imagines that some traces of the *Succoth-benoth* may be found in *Sicca Veneria*, the name of a city of Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of; and seems to have been transported from Phœnicia: nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money, by the prostitution of their bodies. See *Univ. Hist.* vol. xvii. p. 295. and *Parkhurst's* Lexicon on the word *ῥ*.

The men of Cuth made Nergel—*Cuth* was a province of Assyria, which, according to some, lies upon the *Araxis*: but others rather think it to be the same with *Cush*, which is said by *Moses* to be encompassed with the river *Gihon*; and must, therefore, be the same with the country which the Greeks call *Susiana*, and which to this day is called by the inhabitants *Chusesta*. Their idol, *Nergel*, seems to have been the *sun*, as the causer of the diurnal and annual revolutions of the planets; for it is naturally derived from *נ* *ner*, *light*, and *ג* *gel*, to *revolve*. The rabbins say that the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathens we find the cock was sacred to *Apollo*, or the sun, (see *Pierii* Hieroglyph. p. 223.) "Because," says *Heliodorus*, speaking of the time when cocks crow, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." *Æthiop.* lib. i. And perhaps under this name, *Nergel*, they meant to worship the sun, not only for the diurnal return of its light upon the earth, but also for its annual return or revolution. We may observe that the emblem, a cock, is affected by the latter as well as by the former, and is frequently crowing both day and night, when the days begin to lengthen. See *Calmel's* Dictionary under the word, and *Parkhurst's* Lexicon.

The men of Hamath made Ashima—There are several cities and countries which go under the name of *Hamath*; but what we take to be here meant is that province of Syria which lies

upon the *Orontes*, wherein there was a city of the same name; which, when *Shalmaneser* had taken, he removed the inhabitants from thence into *Samaria*. Their idol, *Ashima*, signifies the atoner, or expiator, from אשם *ashem*. The word is in a Chaldee form, and seems to be the same as אשם שרן *ashmet shamrun*, the sin of *Samaria*, mentioned *Amos* viii. 14. where *ashmet* is rendered by the LXX. propitiation. It is known to every one who has the least acquaintance with the mythology of the heathens, how strongly and universally they retained the tradition of an atonement or expiation for sin, although they expected it from a false object, and wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of *Horace*, lib. i. ode 2.

*Cui dabit partes scelus expiandi
Jupiter?*

And whom, to expiate the horrid guilt,
Will Jove appoint?

The answer is, "*Apollo*," the god of light. Some think that as *Asuman*, or *Suman*, in the Persian language, signifies *heaven*, the Syrians might from hence derive the name of this god; who, they suppose, was represented by a large stone pillar, terminating in a conic or pyramidal figure, whereby they denoted *fire*. See *Parkhurst* on the word אשם *ashem*, *Calmel's* Dictionary, and *Tennison* on Idolatry.

Verse 31. *The Avites made Nibhaz and Tartak*—It is uncertain who these *Avites* were. The most probable opinion seems to be that which *Grotius* has suggested, by observing that there are a people in *Bactriana*, mentioned by *Ptolemy*, under the name of *Avadia*, who possibly might be those transported at this time into *Palestine* by *Shalmaneser*. *Nibhaz*, according to the rabbins, had the shape of a dog, much like the *Anubis* of the Egyptians. In *Pierius'* Hieroglyphics, page 53. is the figure of a *scinocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. *Pierius* there teaches us that the *scinocephalus* was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but, on the moon's appearance, seeming to return thanks, and congratulate the return of light both to himself and her. See *Johnston's* Nat. Hist. de Quadruped. page 100. This being observed, the word *nebez* (which may well be derived from נבך *nebek*, to bark, and חזק *chezé*, to see,) gives us reason to conclude that this idol was in the shape of a *scinocephalus*, or a dog looking, barking, or howling at the moon. It is obvious to common observation that dogs in general have this property; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the *scinocephalus* and dogs are so eminently affected. So, as we have observed upon *Nergel*, the influence of the returning solar light was represented by a cock; and the generative power of the heavens by *Dagon*, a fishy idol. See *Parkhurst* on נבך who is of opinion that *Tartak* תרתק is compounded of תר *ter*, to turn, go round, and רתק *retek*, to chain, tether; and plainly denotes the heavens, con-

sidered as confining the planets in their respective orbits, as if they were tethered. The Jews have a tradition that the emblem of this idol was an *ass*; which, considering the propriety of that animal when tethered to represent this idol, is not improbable; and from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the cherubim, seems to have sprung that stupid story by the heathens, that the Jews had an ass's head in their holy of holies, to which they paid religious worship. See *Bochart*, vol. ii. page 221. *Jurieu* is of opinion, that as the word *Nibhaz*, both in the Hebrew and Chaldee, with a small variation, denotes *quick*, *swift*, *rapid*; and *tartak*, in the same languages, signifies a *chariot*, these two idols may both together denominate the *sun* mounted on his *car*, as the fictions of the poets and the notions of the mythologists were wont to represent that luminary.

The *Sepharvites* burned their children—to

Adrammelech, and *Anammelech*—As these *Sepharvites* probably came from the cities of the *Medes*, whither the Israelites were carried captive, and as *Herodotus* tells us, that between *Colchis*, and *Media*, are found a people called *Saspires*; in all likelihood they were the same with those here named *Sepharvites*. *Moloch*, *Milcom*, and *Melech*, in the language of different nations, all signify a *king*, and imply the *sun*, which was called the *king of heaven*; and, therefore, the addition of *oder*, which signifies *powerful*, *illustrious*, to the one, and of *onem*, which implies to *return*, to *answer*, to the other, means no more than the *mighty*, or the *oracular Moloch*. And as the children were offered to him, it appears that he was the same with the *Moloch* of the *Ammonites*. See *Univ. Hist.* and *Calmet*. Mr. *Locke* is also of opinion that these two names were expressive of one and the same deity. What they were, or in what form, and how worshipped, we have not light from antiquity to determine.

CHAPTER XVIII.

Hezekiah begins to reign: he removes the high places, breaks to pieces the brazen serpent, and walks uprightly before God, 1—6. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 7, 8. *Shalmaneser* comes up against *Samaria*, takes it, and carries the people away into captivity, 9—12. And then comes against *Judah*, and takes all the fenced cities, 13. *Hezekiah* sends a message to him at *Lachish* to desist, with the promise that he will pay him any tribute he chooses to impose; in consequence of which, *Shalmaneser* exacts three hundred talents of silver, and thirty talents of gold: to pay which, *Hezekiah* is obliged to take all his own treasures, and those belonging to the temple, 14—16. The king of *Assyria* sends, notwithstanding, a great host against *Jerusalem*; and his general, *Rab-shakeh*, delivers an insulting and blasphemous message to *Hezekiah*, 17—35. *Hezekiah* and his people are greatly afflicted at the words of *Rab-shakeh*, 36, 37.

A. M. 3278.
B. C. 726.
Ol. XIII. 2.
An. Chlidici.
Arch. Athen.
decem. 7.

NOW it came to pass in the third year of *Hoshea* son of *Elah* king of *Israel*, that *Hezekiah* the son of *Ahaz* king of *Judah* began to reign.

A. M. 3278
—3306.
B. C. 726
—698.
Ol. XIII. 3.
—XX. 3.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in *Jerusalem*. His mother's name also was *Abi*, the daughter of *Zachariah*.

^a 2 Chron. 28. 27. & 29. 1. He is called *Ezekias*. Matt. 1. 9.
^b 2 Chron. 29. 1, *Abijah*.

NOTES ON CHAPTER XVIII.

Verse 1. *Now—in the third year of Hoshea*] See the note on chap. xvi. 1. where this chronology is considered.

Verse 3. *He did that which was right in the sight of the Lord*] In chap. xxix. of the Second Book of *Chronicles*, we have an account of what this pious king did to restore the worship of God. He caused the priests and Levites to cleanse the holy house, which had been shut up by his father *Ahaz*, and had been polluted with filth of various kinds; and this cleansing required no less than sixteen days to accomplish it. As the passover, according to the law, must be celebrated the fourteenth of the first month, and the Levites could not get the temple cleansed before the sixteenth day, he published the passover for the fourteenth of the second month; and sent through all *Judah* and *Israel*, to collect all the men that feared God, that the passover might be celebrated in a proper manner. The concourse was great, and the feast was celebrated with great magnificence. When the people returned to their

3 And he did that which was right in the sight of the LORD, according to all that *David* his father did.

A. M. 3278
—3306.
B. C. 726
—698.
Ol. XIII. 3.
—XX. 3.

4 [†] He removed the high places, and brake the ^d images, and cut down the groves, and brake in pieces the ^e brazen serpent that *Moses* had made: for unto those days the children of *Israel* did burn incense to it: and he called it ^f *Nehushtan*.

^c 2 Chron. 31. 1.—^d Heb. *statues*.—^e Numb. 21. 9.—^f That is, a piece of brass.

respective cities and villages, they began to throw down the idol altars, statues, images, and groves, and even to abolish the high places: the consequence was, that a spirit of piety began to revive in the land, and a general reformation took place.

Verse 4. *Brake in pieces the brazen serpent*] The history of this may be seen in *Numb.* xxi. 8, 9: see the notes there.

We find that this brazen serpent had become an object of idolatry; and, no doubt, was supposed to possess, as a *telesm* or *amulet*, extraordinary virtues; and that incense was burnt before it, which should have been burnt before the true God.

And he called it *Nehushtan*.] נחשטן. Not one of the versions has attempted to translate this word. *Jarchi* says, “He called it *Nechustan*, through contempt; which is as much as to say, a brazen serpent.” Some have supposed that the word is compounded of נחש *nachash*, to *divine*, and נחש *ten*, a *serpent*; so it signifies, the *divining serpent*: and the *Targum* states that it was the *people*, not *Hezekiah*, that gave it

A. M. 3278
—3305.
B. C. 726.
—698.
Ol. XIII. 3.
—XX. 3.
5 He ⁸ trusted in the LORD
God of Israel; ⁹ so that af-
ter him was none like him
among all the kings of Ju-
dah, nor *any* that were before him.

6 For he ¹ clave to the LORD, and de-
parted not ² from following him, but
kept his commandments, which the
LORD commanded Moses.

7 And the LORD ¹ was with him; and
he ^m prospered whithersoever he went
forth; and he ⁿ rebelled against the
king of Assyria, and served him not.

8 ^o He smote the Philistines, *even* un-
to ^p Gaza, and the borders thereof,
^r from the tower of the watchmen to
the fenced city.

A. M. 3283.
B. C. 723.
Ol. XIV. 2.
An. Clidici,
Arch. Athen.
decen. 10.
9 ¶ And ^s it came to pass,
in the fourth year of King
Hezekiah, which *was* the
seventh year of Hoshea son
of Elah king of Israel, *that* Shalmane-
ser king of Assyria came up against
Samaria, and besieged it.

A. M. 3283.
B. C. 723.
Ol. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.
10 And at the end of three
years they took it; *even* in
the sixth year of Hezekiah,
that is, ^t the ninth year of
Hoshea king of Israel, Samaria *was*
taken.

11 ^u And the king of Assyria did carry
away Israel unto Assyria, and put them
^v in Halah and in Habor *by* the river of
Gozan, and in the cities of the Medes:

§ Ch. 19. 10. Job. 13. 15. Psa. 13. 5.—h Ch. 23. 25.—i Deut.
10. 20. Josh. 23. 8.—k Heb. *from after him*.—l 2 Chron. 15.
2.—m 1 Sam. 18. 5, 14. Psa. 60. 12.—n Ch. 16. 7.—o 1 Chron.
4. 41. Isa. 14. 29.

this name. *נחש* *nachash*, signifies to *view*, *eye*,
attentively observe, to *search*, *inquire accurately*,
&c.; and hence is used to express *divination*,
augury. As a *noun*, it signifies *brass* or *copper*,
filth, *verdigris*, and some *sea animal*, Amos ix.
3; see also Job xxvi. 13. and Isa. xxvii. 1.
It is also frequently used for a *serpent*; and
most probably for an animal of the genus *Si-*
mia, in Gen. iii., where see the notes. This
has been contested by some, ridiculed by a few,
and believed by many. The objectors, because
it signifies a *serpent* sometimes, suppose it must
have the same signification *always*! And one,
to express his contempt, and to show his sense,
has said, “Did Moses hang up an *ape* on a
pole?” I answer, No; no more than he hanged
up *you*, who ask the contemptible question.
But this is of a piece with the conduct of the
people of *Milan*, who show you, to this day, the
brazen serpent which Moses hung up in the
wilderness, and which Hezekiah broke in
pieces two thousand five hundred years ago!

Verse 5. *He trusted in the LORD*] See the
character of this good king—1. *He trusted in*
the Lord God of Israel—2. *He clave to the*

12 ^w Because they obeyed
not the voice of the LORD
their God, but transgressed
his covenant, *and* all that
Moses the servant of the LORD com-
manded, and would not hear *them*, nor
do *them*.

13 ¶ Now ^x in the four-
teenth year of King Heze-
kiah did ^y Sennacherib king
of Assyria come up against
all the fenced cities of Judah, and took
them.

14 And Hezekiah king of Judah sent
to the king of Assyria to Lachish, say-
ing, I have offended; return from me:
that which thou puttest on me will I
bear. And the king of Assyria ap-
pointed unto Hezekiah king of Judah
three hundred talents of silver, and
thirty talents of gold.

15 And Hezekiah ^z gave *him* all the
silver that was found in the house of
the LORD, and in the treasures of the
king's house.

16 At that time did Hezekiah cut off
the gold from the doors of the temple of
the LORD, and *from* the pillars which
Hezekiah king of Judah had overlaid,
and gave ^a it to the king of Assyria.

17 ¶ And the king of As-
syria sent Tartan, and Rab-
saris, and Rab-shakeh, from
Lachish to King Hezekiah

p Heb. *Azzah*.—r Ch. 17. 9.—s Ch. 17. 3.—t Ch. 17. 6.
u Ch. 17. 6.—v 1 Chron. 5. 26.—w Ch. 17. 7. Dan. 9. 6, 10.
x 2 Chron. 32. 1, &c. Isa. 36. 1, &c. Ecclus. 48. 18.—y Heb.
Sanherib.—z Ch. 16. 8.—a Heb. *them*.

Lord—3. He *was* steady in his religion; he
departed not from following the Lord—4. He
kept God's commandments. And what were the
consequences? 1. The Lord *was* with him.
2. He prospered whithersoever he went.

Verse 8. *From the tower of the watchmen*]
See the same words chap. xvii. 9. It seems a
proverbial mode of expression: he reduced
every kind of fortification; nothing was able
to stand before him.

Verse 9. *In the fourth year*] This history
has been already given, chap. xvii. 3, &c.

Verse 17. *The king of Assyria sent Tartan*,
&c.] Calmet has very justly remarked, that
these are not the names of persons, but of offices.
Tartan, תַּרְטָן *tartan*, or *tantan*, as in the paral-
lel place in Isaiah, in the Greek version, signi-
fies he who *presides* over the gifts, or tribute;
Chancellor of the Exchequer.

Rabsaris] רַב־סָרִיס *rabsaris*, the chief of the eunuchs.
Rab-shakeh, רַב־שָׁקָה *rab-shakeh*, master, or chief over the
wine cellar; or he who had the care of the
king's drink.

From Lachish] It seems as if the Assyrian
troops had been worsted before Lachish, and

A. M. 3294. with a^b great host against
B. C. 710. Jerusalem. And they went
O. XVII. 3. up and came to Jerusalem.
An. Leocratis, Arch. Athen. And when they were come
decen. 3. up, they came and stood by the conduit
of the upper pool,^c which is in the high-
way of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the ^dscribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, ^e What confidence is this wherein thou trustest?

20 Thou ^fsayest, (but they are but ^gvain words,) ^hI have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

^b Heb. heavy.—^c Isa. 7. 3.—^d Or, secretary.—^e 2 Chr. 32. 10, &c.—^f Or, talkest.—^g Heb. word of the lips.—^h Or, but

were obliged to raise the siege; from which they went and sat down before Libnah. While Sennacherib was there with the Assyrian army, he heard that Tirhakah, king of Ethiopia, had invaded the Assyrian territories. Being obliged, therefore, to hasten in order to succour his own dominions, he sent a considerable force, under the aforementioned officers, against Jerusalem, with a most fearful and bloody manifesto, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest insults, and the highest blasphemies. God interposed, and the evils threatened against others fell upon himself.

Manifestos of this kind have seldom been honourable to the senders. The conduct of Rab-shakeh was unfortunately copied by the duke of Brunswick, commander in chief of the allied army of the centre, in the French revolution, who was then in the plains of Champagne, August 27, 1792, at the head of ninety thousand men, Prussians, Austrians, and emigrants, on his way to Paris; which, in his manifesto, he threatened to reduce to ashes! This was the cause of the dreadful massacres which immediately took place. And shortly after this time, the blast of God fell upon him; for, in Sept. 20, of the same year, (three weeks after issuing the manifesto,) almost all his army was destroyed by a fatal disease, and himself obliged to retreat from the French territories, with shame and confusion. This, and some other injudicious steps then taken by the allies, were the cause of the ruin of the royal family of France; and of enormities and calamities the most extensive, disgraceful, and ruinous, that ever stained the page of history. From all such revolutions God in mercy save mankind.

Conduit of the upper pool] The aqueduct

21 ⁱ Now, behold, thou ^ktrustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, ^lwhose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ^mpledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

counsel and strength are for the war.—ⁱ Ezek. 29. 6, 7.—^k Heb. trusteth thee.—^l Ver. 4. 2 Chr. 31. 1. & 32. 12.—^m Or, hostages.

that brought the water from the upper or eastern reservoir, near to the valley of Kedron, into the city. Probably they had seized on this in order to distress the city.

The fuller's field.] The place where the washermen stretched out their clothes to dry.

Verse 18. Called to the king.] They wished him to come out, that they might get possession of his person.

Eliakim—over the household.] What we would call Lord Chamberlain.

Shebna the scribe.] The king's secretary.

Joah—the recorder.] The writer of the public annals.

Verse 19. What confidence is this] מה הבטחה ma ha-bitachon hazzeh. The words are excessively insulting. What little, foolish, or unavailing cause of confidence is it, in which thou trustest? I translate thus; because I consider the word הבטחה ha-bitachon, as a diminutive, intended to express the utmost contempt for Hezekiah's God.

Verse 21. The staff of this bruised reed.] Egypt had been greatly bruised and broken, through the wars carried on against it by the Assyrians.

Verse 22. Whose high places and whose altars Hezekiah hath taken away.] This was artfully malicious: many of the people sacrificed to Jehovah on the high places; Hezekiah had removed them, ver. 4, because they were incentives to idolatry. Rab-shakeh insinuates that, by so doing, he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God, nor the co-operation of the people.

Verse 23. I will deliver thee two thousand horses.] Another insult. Were I to give thee two thousand Assyrian horses, thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the smallest division of his troops?

A. M. 3294.
B. C. 710.
OL. XVII. 3.
An. Leocratis,
Arch. Athen.
decen. 3.

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every

man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern;

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 ¶ Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

Heb. the water of their feet.—2 Chron. 32. 15.—p Or, seek my favour.—† Heb. Make with me a blessing, Gen. 32. 20. & 33. 11. Prov. 18. 16.

Verse 25. *Am I now come up without the LORD*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and was become ally to the king of Assyria; and, therefore, they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous cañt was, to stir up the people to sedition, that the city and the king might be delivered into his hand.

Verse 27. *That they may eat their own dung*] That they may be duly apprised, if they hold on Hezekiah's side, Jerusalem shall be most straitly besieged, and they be reduced to such a state of famine as to be obliged to eat their own excrements.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to their king.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious

* Or, pit.—† Dent. 8. 7, 8.—u Or, deceiveth.—v Ch. 19. 12, 2 Chron. 32. 14. Isa. 10. 10, 11.—w Ch. 19. 13.—x Ch. 17. 24, Aza.—y Dan. 3. 15.—z Isa. 33. 7.

spirit. Ye cannot be delivered; your destruction, if ye resist, is inevitable; Sennacherib will do with you, as he does with all the nations he conquers, lead them captive into another land: but, if you will surrender, without farther trouble, he will transport you into a land as good as your own.

Verse 34. *Where are the gods of Hamath*] Sennacherib is greater than any of the gods of the nations. The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah: therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought: it was not properly against him, but against the Lord; therefore he refers the matter to Jehovah himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not.*] The blasphemy is too barefaced: Jehovah is insulted, not you; let him avenge his own quarrel. See the succeeding chapter.

Verse 37. *Then came Eliakim—and Shebna*

—and Joah—to Hezekiah with their clothes rent] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the Majesty of God: and it was right that a religious people should have in

the utmost abhorrence every insult offered to the object of their religious worship. These three ambassadors lay the matter before the king, as God's representative: he lays it before the prophet, as God's minister; and he lays it before God, as the people's Mediator.

CHAPTER XIX.

Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1—4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5—8. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9—13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14—19. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 20—34. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 35. Sennacherib returns to Nineveh, and is slain by his own sons, 36, 37.

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decen. 3.

AND ^ait came to pass ^bwhen King Hezekiah heard ^cit, that he rent his clothes, and covered himself

with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ^bIsaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and ^cblasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 ^dIt may be the LORD thy God will hear all the words of Rab-shakeh, ^ewhom the king of Assyria his master hath sent to reproach the living God; and will ^freprove the words which the

LORD thy God hath heard: wherefore lift up ^gthy prayer for the remnant that are ^hleft.

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Arch. Athen.
decen. 3.

5 So the servants of King Hezekiah came to Isaiah.

6 ⁱAnd Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the ^jservants of the king of Assyria have blasphemed me.

7 Behold, I will send ^ka blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ^lSo Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed ^mfrom Lachish.

^a Isa. 37, 1, &c.—^b Luke 3. 4, called *Esaias*.—^c Or, *provocation*.—^d 2 Sam. 16. 12.—^e Ch. 18. 35.

^f Psa. 50. 21.—^g Heb. *found*.—^h Isa. 37, 6, &c.—ⁱ Ch. 18. 17.
^k Ver. 35, 36, 37. Jer. 51. 1.—^l Ch. 18. 14.

NOTES ON CHAPTER XIX.

Verse 2. *To Isaiah the prophet*] His fame and influence were, at this time, great in Israel; and it was well known that the word of the Lord was with him. Here both the church and the state unite in fervent application to, and strong dependence upon, God: and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle. The image is very fine, and highly appropriate.

A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound:

Οφρα οἱ αἰμ' ἐν ἑρμον ἀννοθεν ἐξ ὠτειλῆς.
Αὐταρεπὶ το μὲν ἔλκος ἐπερσσο, παυσάτο δ' αἶμα,
Ὀξείαι ὀδυαὶ θυνον μένος Ἀτρεΐδαο.
Ἦρ' δ' ὅταν ἀδινεσαν ἐχρ' βελος ὀξυ γυναικα,
Δριμν, το τε προΐσισι μοχλοσχοὶ Εἰλειθυΐαι
Ἦρ' ὀδυατρες, πικρὰς ἀδινὰς ἔχουσαι.
Ἦρ' ὀξυ ὀδυαὶ θυνον μένος Ἀτρεΐδαο. *Il. xi. 266.*

This, while yet warm, distill'd the purple flood;
But when the wound grew stiff with clotted blood,
Then grinding tortures his strong bosom rend,
Less keen those darts the fierce Ilythiæ send,

The powers that cause the teeming matron's throes,
Sad mothers of unutterable woes. Pope.

Better translated by Macpherson; but in neither well. "So long as from the gaping wound gushed forth, in its warmth, the blood: but when the wound became dry; when ceased the blood to flow again; sharp pains pervade the strength of Atrides. Racking pangs glide through his frame; as when the Ilythiæ, who preside over births, the daughters of white armed Juno, fierce dealers of bitter pains, throw all their darts on hapless women, that travail with child. Such pains pervade the strength of Atrides."

Verse 4. *The remnant that are left*] That is, the Jews: the ten tribes having been already carried away captive by the kings of Assyria.

Verse 7. *Behold, I will send a blast—and he shall hear a rumour*] The rumour was, that Tirhakah had invaded Assyria. The blast was, that which slew one hundred and eighty-five thousand of them in one night.

Cause him to fall by the sword] Alluding to his death by the hands of his two sons, at Nineveh. See ver. 35—37.

Verse 8. *Libnah—Lachish.*] These two places were not very distant from each other: they were in the mountains of Judah, southward of Jerusalem.

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9 And ^mwhen he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, ⁿin whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 ^oHave the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of ^pEden which were in Thelasar?

13 ^rWhere is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ^tAnd Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, 'which dwellest between the cherubim, ^uthou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, ^vbow down thine ear, and hear: ^wopen, LORD, thine eyes, and see: and hear the words of Sennacherib, ^xwhich hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have ^ycast their gods into the fire; for they were no gods, but ^zthe work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, ^athat all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 [†]Then Isaiah the son of Amoz sent to Hezekiah, saying, thus saith the LORD God of Israel, ^bThat which thou hast prayed to me against Sennacherib king of Assyria ^cI have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin, ^dthe daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem ^ehath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the ^fHoly One of Israel.

23 ^gBy ^hthy messengers thou hast reproached the LORD, and hast said, ⁱWith the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down ^kthe tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into ^lthe forest of his Carmel.

^a Psa. 83. 18.—^b Isa. 37. 21, &c.—^c Psa. 65. 2.—^d Lam. 2. 13.—^e Job 16. 4. Psa. 22. 7, 8. Lam. 2. 15.—^f Psa. 71. 22. Isa. 5. 24. Jer. 51. 5.—^g Heb. By the hand of.—^h Ch. 18. 17. ⁱ Psa. 20. 7.—^k Heb. the tallness, &c.—^l Or, the forest and his fruitful field. Isa. 10. 18.

power, and empty thy boasts, even the young women of Jerusalem, under the guidance of Jehovah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thy own country, where the most disgraceful death awaits thee."

When Bishop Warburton had published his Doctrine of Grace, and chose to fall foul on some of the most religious people of the land, a young woman of the city of Gloucester exposed his graceless system in a pamphlet, to which she affixed the above words as a motto!

Verse 23. The tall cedar trees—the choice fir trees] Probably meaning the princes and nobles of the country.

The forest of his Carmel.] Better in the margin:—the forest and his fruitful field.

^m See 1 Sam. 23. 27.—ⁿ Ch. 18. 5.—^o Ch. 18. 33.—^p Ezek. 27. 23.—^q Ch. 18. 34.—^r Isa. 37. 14, &c.—^s 1 Sam. 4. 4. Psa. 80. 1.—^t 1 Kings 18. 39. Isa. 44. 6. Jer. 10. 10, 11, 12.—^u Psa. 31. 2.—^v 2 Chron. 6. 40.—^w Ver. 4.—^x Heb. given.—^y Ps. 115. 4. Jer. 10. 3.

Verse 10. Let not thy God, in whom thou trustest] This letter is nearly the same with the speech delivered by Rab-shakeh. See chap. xviii. 29.

Verse 14. Spread it before the LORD] The temple was considered to be God's dwelling-place; and that whatever was there, was peculiarly under his eye. Hezekiah spread the letter before the Lord, as he wished him to read the blasphemies spoken against him.

Verse 15. Thou art the God, &c.] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.] "So truly contemptible is thy

A. M. 3294.
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An. Leocratis,
Arch. Athen.
decen. 3.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ^m besieged places.

25 ⁿ Hast thou not heard long ago how ^o I have done it, and of ancient times that I have formed it? now have I brought it to pass, that ^p thou shouldst be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were ^r of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as ^s the grass on the house-tops, and as corn blasted before it be grown up.

27 But ^t I know thy ^u abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore ^v I will put my hook in thy nose, and my bridle in thy lips, and I

^m Or, fenced.—ⁿ Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?—^o Isa. 45. 7.—^p Isa. 10. 5.—^r Heb. short of hand. ^s Psa. 129. 6.—^t Psa. 139. 1, &c.

Verse 24. *I have digged and drunk strange waters*] I have conquered strange countries, in which I have digged wells for my army: or, I have gained the wealth of strange countries.

With the sole of my feet] My infantry have been so numerous, that they alone have been sufficient to drink up the rivers of the places I have besieged.

Verse 25. *Hast thou not heard*] Here Jehovah speaks; and shows this boasting king that what he had done, was done by the divine appointment; and that of his own counsel and might he could have done nothing. It was because God had appointed them to this civil destruction that he had overcome them; and it was not through his might: for God had made their inhabitants of small power, so that he only got the victory over men whom God had confounded, dismayed, and enervated, ver. 26.

Verse 28. *I will put my hook in thy nose*] This seems to be an allusion to the method of guiding a buffalo; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be turned to the right, to the left, or round about, according to the pleasure of his driver.

Verse 29. *This shall be a sign unto thee*] To Hezekiah; for to him this part of the address is made.

Ye shall eat this year] Sennacherib had ravaged the country, and seed-time was now over, yet God shows them that he would so bless the land, that what should grow of itself that year would be quite sufficient to supply the inhabitants, and prevent all famine; and though the second year was the sabbatical rest, or jubilee for the land, in which it was unlawful to

will turn thee back ^w by the way by which thou camest.

29 And this shall be ^x a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 ^y And ^z the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and ^a they that escape out of mount Zion: ^b the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not

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^u Or, sitting.—^v Job. 41. 2. Ezek. 29. 4. & 38. 4. Amos 4. 2.—^w Ver. 33, 36, 37.—^x 1 Sam. 2. 34. Ch. 20. 8, 9. Isa. 7. 11, 14. Luke 2. 12.—^y 2 Chron. 32. 22, 23.—^z Heb. the escaping of the house of Judah that remaineth.—^a Heb. the escaping.—^b Isa. 9. 7.

plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the third year they should sow and plant, &c. and have abundance, &c. Now this was to be a sign to Hezekiah, that his deliverance had not been effected by natural or casual means: for as, without a miracle, the ravaged and uncultivated land could not yield food for its inhabitants; so not without miraculous interference could the Assyrian army be cut off, and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As your corn shall take root in the soil, and bring forth, and abundantly multiply itself, so shall the Jewish people: the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill Jerusalem, but all the adjacent country.

And they that escape out of mount Zion] Some think that this refers to the going forth of the apostles to the Gentile world, and converting the nations by the preaching of the Gospel.

Verse 32. *He shall not, &c.*] Here follow the fullest proofs that Jerusalem shall not be taken by the Assyrians. 1. *He shall not come into this city.* 2. *He shall not be able to get so near as to shoot an arrow into it.* 3. *He shall not be able to bring an army before it.* 4. *Nor shall he be able to raise any redoubt or mound against it.* 5. *No; not even an Assyrian shield shall be seen in the country: not even a foraging party shall come near the city.*

Verse 33. *By the way that he came*] Though

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An. Leocratis,
Arch. Athen.
decen. 3.

come into this city, saith the LORD.
34 For ^e I will defend this city, to save it for mine own sake, and ^d for my servant David's sake.

35 ¶ And ^e it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousands: and when they arose early in the morning, behold, they were all dead corpses.

^c Ch. 20. 6.—^d 1 Kings 11. 12, 13.—^e 2 Chron. 32. 21. Isa. 37. 36. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

his army shall not return, yet he shall return to Assyria: for, because of his blasphemy, he is reserved for a more ignominious death.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered.

The angel of the LORD went out] I believe this angel or messenger of the Lord was simply a suffocating or pestilential wind; by which the Assyrian army was destroyed, as in a moment, without noise, confusion, or any warning. See the note, 1 Kings chap. xx. ver. 30. Thus was the promise, verse 7, fulfilled, *I will send a blast upon him*; for he had heard the rumour that his territories were invaded; and on his way to save his empire, in one night, the whole of his army was destroyed, without any one even seeing who had hurt them. This is called an angel or messenger of the Lord: that is, something immediately sent by him to execute his judgments.

When they arose early] That is, Sennacherib,

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at ^f Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that ^g Adrammelech and Sharezar ^h his sons ⁱ smote him with the sword: and they escaped into the land of ^k Armenia. And ^l Esar-haddon his son reigned in his stead.

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B. C. 710.
Ol. XVII. 3.
An. Leocratis,
Arch. Athen.
decen. 3.

^f Gen. 10. 11.—^g 2 Chron. 32. 21.—^h Tobit 1. 21.—ⁱ Ver. 7.
^k Heb. *Ararat*.—^l Ezra 4. 2.

and probably a few associates, who were preserved as witnesses and relaters of this most dire disaster. Rab-shakeh, no doubt, perished with the rest of the army.

Verse 36. *Dwelt at Nineveh.*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

Smote him with the sword] The rabbins say, that his sons had learned that he intended to sacrifice them to this god; and that they could only prevent this by slaying him.

The same writers add, that he consulted his wise men how it was that such miracles should be wrought for the Israelites? who told him that it was because of the merit of Abraham, who had offered his only son to God; he then said, I will offer to him my two sons; which when they heard, they rose up and slew him. When a rabbin cannot untie a knot, he feels neither scruple nor difficulty to cut it.

CHAPTER XX.

Hezekiah's sickness, and the message of the prophet to him, to prepare for death, 1. His distress and prayer to God, 2, 3. The Lord hears, and promises to add fifteen years to his life, and Isaiah prescribes a means of cure, 4—7. Hezekiah seeks a sign; and, to assure him of the truth of God's promise, the shadow of the dial of Ahaz goes back ten degrees, 8—11. The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery; and to these messengers he ostentatiously shows all his treasures, 12, 13. Isaiah reproves him, and foretells that the Babylonians will come and take away all those treasures, and take the people into captivity; and degrade the royal family of Judah, 14—18. Hezekiah bows to the divine judgment, 19. His acts and death, 20, 21.

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippomenis,
Arch. Ath.
decen. 10.

IN ^a those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, ^b Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, ^c remember now how I have ^d walked before thee in truth, and with a perfect heart, and have done *that which is good*

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippomenis,
Arch. Ath.
decen. 10.

^a 2 Chron. 32. 24, &c. Isa. 38. 1, &c.—^b Heb. *Give charge concerning thine house*. 2 Sam. 17. 33.

NOTES ON CHAPTER XX.

Verse 1. *Set thine house in order*] It appears from the text, that he was smitten with such a disorder as must terminate in death, without the miraculous interposition of God; and he is now commanded to set his house in order, or to give charge concerning his house; to dispose of his affairs; or, in our words, to make his will, because his death was at hand.

"This sickness," says Jarchi, "took place three days before the defeat of Sennacherib." That it must have been before this defeat, is evident: Hezekiah reigned only twenty-nine

^c Neh. 13. 22.—^d Gen. 37. 1. 1 Kings 3. 6. Gen. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 25.

years, chap. xviii. 2. He had reigned fourteen years when the war with Sennacherib began, chap. xviii. 13: and he reigned fifteen years after this sickness, chap. xx. 6; therefore, 14+15=29, the term of his reign. Nothing can be clearer than this: that Hezekiah had reigned fourteen years before this time; and that he did live the fifteen years here promised. That Hezekiah's sickness happened before the destruction of Sennacherib's army is asserted by the text itself: see ver. 6.

Verse 3. *I beseech thee, O Lord*] Hezekiah knew that, although the words of Isaiah were

A. M. 3291. in thy sight. And Hezekiah
B. C. 713. wept ^e sore.
Ol. XVI. 4.
An. Hippome- 4 And it came to pass,
nia, Arch. Ath. afore Isaiah was gone out
decen. 10. into the middle ^f court, that the word
of the LORD came to him, saying,

5 Turn again, and tell Hezekiah ^g the captain of my people, Thus saith the LORD, the God of David thy father, ^h I have heard thy prayer, I have seen ⁱ thy tears: behold, I will heal thee: on the third day, thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and ^k I will defend this city for mine own sake, and for my servant David's sake.

^e Heb. with a great weeping.—^f Or, city.—^g 1 Sam. 9. 16. & 10. 1.—^h Ch. 19. 20. Psa. 65. 2.—ⁱ Psa. 39. 12. & 56. 8. & Ch. 19. 34.

delivered to him in an *absolute* form, yet they were to be *conditionally* understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable. Even this passage is a key to many prophecies, and divine declarations: see chap. xviii. of Jeremiah.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it *impious* to do so? No; but it certainly did not savour much either of *humility*, or of a *due sense of his own weakness*. If he had a *perfect heart*, who made it such?—God. If he did good in God's sight, who enabled him to do so?—God. Could he, therefore, plead in his behalf dispositions and actions which he could neither have felt nor practised but by the *power of the grace of God*? I trow not. But the times of this ignorance God winked at. The Gospel teaches us a different lesson.

Wept sore.] How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army, which was then invading it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown. And, therefore, God promises that he will *deliver the city out of the hands of the king of Assyria*, at the same time that he promises him a respite of *fifteen years*, ver. 6. His lamentation on this occasion may be seen in Isaiah, chap. xxxviii.

Verse 4. *Into the middle court*] ^{אֶת־הַחֹמֶת} *ha-tser*, the court. This is the reading of the Masoretic *Keri*: but ^{אֶת־הָעִיר} *ha-^hair*, "of the city," is the reading of the text, and of most MSS.; but the *versions* follow the *Keri*.

Verse 6. *I will add unto thy days fifteen years*] This is the *first* and *only* man who ever was informed of the *term of his life*. And was this a *privilege*? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the *sinking years*! He knew he was to die at

7 And ¹Isaiah said, Take ^{A. M. 3291.}
a lump of figs. And they ^{B. C. 713.}
took and laid ^{Ol. XVI. 4.} it on the bile,
and he recovered. <sup>An. Hippome-
nia, Arch. Ath.
decen. 16.</sup>

8 ¶ And Hezekiah said unto Isaiah, ^m What *shall* be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, ⁿ This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and ^o he brought the shadow

¹ Isaiah 38. 21.—^m See Judges 6. 17, 37, 39. Isaiah 7. 11, 14. & 38. 22.—ⁿ See Isa. 38. 7. 8.—^o See Josh. 10. 12, 14. Isa. 38. 8. Eccles. 48. 23.

the end of *fifteen years*; and how must he feel at the end of every year when he saw that so much was cut off from life! He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, except the place of torment, were they informed of the precise time in which their lives *must* terminate. God, in his abundant mercy, has hidden this from their eyes.

Verse 7. *Take a lump of figs—and laid it on the bile*] We cannot exactly say in what Hezekiah's malady consisted. ^{שִׁחִין} *shachin*, signifies any *inflammatory tumour, bile, abscess, &c.* The *versions* translate it *sore, wound*, and such like. Some think it was a *pleurisy*; others, that it was the *plague*; others, the *elephantiasis*; and others, that it was the *quinsy*. A poultice of figs might be very proper to mature a bile, or to discuss any obstinate inflammatory swelling. This Pliny remarks, *Omniibus quæ maturanda aut discutienda sunt, imponuntur*. But we cannot pronounce on the propriety of the *application*, unless we were certain of the nature of the *malady*. This, however, was the *natural* means which God chose to bless to the recovery of Hezekiah's health: and, without this interposition, he must have died.

Verse 8. *What shall be the sign*] He wished to be fully convinced that his cure was to be entirely supernatural; and, in order to this, he seeks one miracle to prove the truth of the other, that nothing might remain *equivocal*.

Verse 11. *He brought the shadow ten degrees backward*] We cannot suppose that these *ten degrees* meant *ten hours*; they were *ten divisions of time* on this dial; and perhaps it would not be right to suppose that the sun went ten degrees back in the heavens, or that the earth turned back upon its axis from *east to west*, in a contrary direction to its natural course. But the miracle might be effected by means of *refraction*, for a ray of light we know can be *varied or refracted from a right line*, by passing

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippome-
nis, Arch. Ath.
decen. 10.

A. M. 3292.
B. C. 712.
Ol. XVII. 1.
An. Leocratis,
Arch. Athen.
decen. 1.

ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

p Heb. degrees.—Isa. 39. 1, &c.—s Or, Merodach-baladan.
† 2 Chron. 32. 27, 31.—u Or, spicery.—v Or, jewels.—w Heb. vessels.—x Ver. 13.—y Ch. 24. 13. & 25. 13. Jer. 27. 21, 22. & 52. 17.

through a dense medium: and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight; therefore, by using dense clouds, or vapours, the rays of light in that place might be refracted from their direct course *len*, or any other number of degrees: so that the miracle might have been wrought by occasioning this extraordinary refraction, rather than by disturbing the course of the earth, or any other of the celestial bodies.

The dial of Ahaz] See the note on chap. ix. 13. and the observations and diagram at the end of this chapter.

Verse 12. At that time Berodach-baladan] He is called Merodach-baladan, Isa. xxxix. 1. and by the Septuagint, Syriac, and Arabic versions; and by several of Kennicot's and De Rossi's MSS. and also by the Babylonian and Jerusalem Talmuds. The true reading seems to be Merodac: the p mem, and the u beth, might be easily interchanged, and so produce the mistake.

Sent letters and a present] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

A. M. 3292.
B. C. 712.
Ol. XVII. 1.
An. Leocratis,
Arch. Athen.
decen. 1.

A. M. 3278
—3306.
B. C. 726.
—698.
Ol. XIII. 3.
XX. 3.

A. M. 3206.
B. C. 698.
Ol. XX. 3.
An. Apsandri,
Arch. Athen.
decen. 5.

z Ch. 24. 12. 2 Chr. 33. 11.— Fulfilled, Dan. 1. 3.—1 Sam. 3. 18. Job 1. 21. Psa. 39. 9.—c Or, Shall there not be peace and truth, &c.—d 2 Chron. 32. 32.—e Neh. 3. 16.—f 2 Chron. 32. 30.—g 2 Chron. 32. 33.

The king of Babylon had not only heard of his sickness, but he had heard of the miracle, as we learn from 2 Chron. xxxii. 21.

Verse 13. Hezekiah hearkened unto them] Instead of וַיִּשְׁמָע, *vaiyeshma*, he hearkened: וַיִּשְׂמָח, *vaiyishmach*, "he rejoiced," or "was glad," is the reading of twelve of Kennicot's and De Rossi's MSS. the parallel place, Isa. xxxix. 2. the Septuagint, Syriac, Vulgate, Arabic, some copies of the Targum, and the Babylonian Talmud.

All the house of his precious things] Interpreters are not well agreed about the meaning of the original כְּתֹכֶתֶךָ, *necothet*, which we here translate precious things; and in the margin spicery or jewels. I suppose the last to be meant.

There was nothing in his house] He showed them through a spirit of folly and exultation all his treasures, and no doubt those in the house of the Lord. And it is said, 2 Chron. xxxii. 31. that, in this business, God left him, to try him, that he might know all that was in his heart: and this trial proved that, in his heart, there was little else than pride and folly.

Verse 17. Behold, the days come] This was fulfilled in the days of the latter Jewish kings, when the Babylonians had led the people away into captivity, and stripped the land, the temple, &c. of all their riches: see Dan. i. 1—3.

Verse 18. They shall be eunuchs] Perhaps

this means no more than that they should become household servants to the kings of Babylon. See the fulfilment, chap. xxiv. 13—15. and Dan. i. 1—3:

Verse 19. *Good is the word of the LORD* *He has spoken right, I have done foolishly.* I submit to his judgments.

Is it not good, if peace and truth be in my days? I believe Hezekiah inquires whether there shall be peace and truth in his days? And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. *The rest of the acts of Hezekiah* See the parallel places in Isaiah, and in 2 Chronicles. In this latter book, chap. xxxii. we find several particulars that are not inserted here; especially concerning his pride, the increase of his riches, his storehouses of corn, wine, and oil; his stalls for all manner of beasts; his cities, flocks, and herds, in abundance; and the bringing the upper water-course of Gihon to the west side of the city of David, by which he brought a plentiful supply of water into that city, &c. &c. &c.

On the subject of the *Babylonian embassy*, I may say a few words. However we may endeavour to excuse Hezekiah, it is certain that he made an exhibition of his riches and power in a spirit of great vanity; and that this did displease the Lord. It was also ruinous to Judea: when those foreigners had seen such a profusion of wealth, such princely establishments, and such a fruitful land, it was natural for them to conceive the wish that they had such treasures; and, from that, to covet the very treasures they saw. They made their report to their king and countrymen; and the desire to possess the Jewish wealth became general: and, in consequence of this, there is little doubt that the conquest of Jerusalem was projected. History is not barren in such instances: the same kind of cause has produced similar effects; take two or three notable instances.

When the barbarous *Goth* and *Vandal* nations saw the pleasant and fruitful plains and hills of *Italy*, and the vast treasures of the Roman people, the abundance of the necessities, conveniences, comforts, and luxuries of life, which met their eyes in every direction; they never were at rest till their swords put them in possession of the whole, and brought the mistress of the world to irretrievable ruin!

Vortigern, a British king, unhappily invited the *Saxons*, in 445, to assist him against his rebellious subjects: they came; saw the land that it was good, and in the end took possession of it; having driven out, or into the mountains of *Wales*, all the original Britons.

The Danes, in the ninth century, made some inroads into England, found the land better than their own, and never rested till they established themselves in this country; and, after having ruled it for a considerable time, were at last, with the utmost difficulty, driven out.

These nations had only to see a better land in order to covet it; and their exertions were not wanting in order to possess it.

How far other nations, since those times, have imitated the most foolish and impolitic

conduct of the Jewish king, and how far their conduct may have been, or may yet be, marked with the same consequences, the pages of impartial history have shown, and will show: God's ways are all equal, and the Judge of all the earth will do right. But we need not wonder, after this, that the Jews fell into the hands of the Babylonians, for this was the political consequence of their own conduct: nor could it be otherwise, the circumstances of both nations considered, unless God, by a miraculous interposition, had saved them; and this it was inconsistent with his justice to do, because they had, in their pride and vanity, offended against him. To be lifted up with pride and vain-glory, in the possession of any blessings, is the most direct way to lose them; as it induces God, who dispensed them for our benefit, to resume them; because, that which was designed for our good, through our own perversity, becomes our bane.

I have intimated in the note on ver. 11. that the shadow was brought back on the dial of *Abaz* by means of *refraction*. On this subject some farther observations may not be improper.

2. Any person may easily convince himself of the effect of *refraction* by this simple experiment:—Place a vessel on the floor, and put a piece of coin on the bottom, close to that part of the vessel which is farthest off from yourself; then move back, till you find that the edge of the vessel next to yourself fairly covers the coin, and that it is now entirely out of sight. Stand exactly in that position, and let a person pour water gently into the vessel, and you will soon find the coin to reappear, and to be entirely in sight when the vessel is full; though neither it nor you have changed your positions in the least.

By the refracting power of the atmosphere we have several minutes more of the solar light each day than we should otherwise have. "The atmosphere refracts the sun's rays so as to bring him in sight, every clear day, before he rises in the horizon; and to keep him in view for some minutes after he is really set below it. For, at some times of the year, we see the sun ten minutes longer above the horizon than he would be if there were no refractions; and above six minutes every day at a mean rate." *Ferguson*.

And it is entirely owing to refraction that we have any morning or evening twilight: without this power in the atmosphere, the heavens would be as black as ebony in the absence of the sun; and, at his rising, we should pass in a moment from the deepest darkness into the brightest light; and, at his setting, from the most intense light, to the most profound darkness; which, in a few days, would be sufficient to destroy the visual organs of all the animals in air, earth, or sea.

That the rays of light can be supernaturally refracted, and the sun appear to be where he actually is not, we have a most remarkable instance from *Kepler*. Some *Hollanders*, who wintered in *Nova Zembla*, in the year 1596, were surprised to find that, after a continual night of three months, the sun began to rise seventeen days sooner than (according to computation deduced from the altitude of the pole, observed to be seventy-six degrees) he should have done; which can only be accounted for by a miracle, or by an extraordinary refraction.

tion of the sun's rays passing through the cold dense air in that climate. At that time the sun, as *Kepler* computes, was almost *five degrees* below the horizon when he appeared; and, consequently, the refraction of his rays was about *nine times* stronger than it is with us.

3. Now, this might be all purely *natural*, though it was *extraordinary*; and it proves the possibility of what I have conjectured, even on *natural principles*: but the *foretelling* of this, and leaving the *going back*, or *forward*, to the choice of the king, and the thing occurring in the place and time when and where it was predicted, shows that it was *supernatural* and *miraculous*, though the means were purely *natural*: Yet in that climate, *LAT. thirty-one degrees fifty minutes north*, and *LONG. thirty-five degrees twenty-five minutes east*, where vapours to produce an extraordinary refraction of the solar rays could not be expected, the collecting or producing them heightens and ascertains the miracle, "But why contend that the thing was done by *refraction*? could not God as easily have caused the *sun* (rather the *earth*) to turn back, as to have produced this extraordinary and miraculous *refraction*?" I answer, Yes. But it is much more consistent with the wisdom and perfections of God, to perform a work or accomplish an end by *simple* means, than by those that are *complex*; and, had it been done in the other way, it would have required a miracle to *invert*, and a miracle to *restore*; and a strong convulsion on the earth's surface to bring it ten degrees suddenly *back*, and to take it the same suddenly *forward*. The miracle, according to my supposition, was performed on the *atmosphere*, and without in the least disturbing even *that*; whereas, on the other supposition, it could not have been done without *suspending* or *interrupting* the laws of the solar system, and this without gaining a hair's breadth in credibility or conviction more by such stupendous interpositions than might be effected by the agency of *clouds* and *vapours*. The point to be gained was the *bringing back the shadow on the dial ten degrees*: this might have been gained by the means I have here described, as well as by the other; and these means, being much more *simple*, were more worthy the divine choice than those which are more *complex*, and could not have been used without producing the necessity of working at least double or treble miracles.

4. Before I proceed to the immediate object of inquiry, I shall beg leave to make some general observations on the invention and construction of *DIALS* in general.

SUNDIALS must have been of great antiquity, though the earliest we hear of is that of *Ahaz*: but this certainly was not the *first* of its kind, though it is the *first* on record. *Ahaz* began his reign about *four hundred* years before *Alexander*, and about *twelve* years after the foundation of *Rome*.

Anaximenes, the Milesian, who flourished about *four hundred* years before Christ, is said by *Pliny* to have been the first who made a *sundial*, the use of which he taught to the Spartans: but others give this honour to *Thales*, his countryman, who flourished *two hundred* years before him.

Aristarchus, of Samos, who lived before *Archimedes*, invented a plain horizontal disk, with a *gnomon*, to distinguish the hours; and had its

rim raised all round, to prevent the shadow from extending too far.

Probably all these were *rude* and *evanescent* attempts; for it does not appear that the *Romans*, who borrowed all their knowledge from the *Greeks*, knew any thing of a *sundial* before that set up by *Pappyrus Cursor*, about *four hundred and sixty* years after the foundation of *Rome*; before which time, says *Pliny*, there was no mention of any account of time but by the *rising* and *setting* of the sun. This dial was erected near the temple of *Quirinus*, but is allowed to have been very inaccurate. About *thirty* years after, the consul *Marcus Valerius Messala* brought a dial out of *Sicily*, which he placed on a pillar near the *rostrum*, but, as it was not made for the latitude of *Rome*, it did not show the time exactly; however, it was the only one they had for a *hundred* years, when *Martius Philippus* set up one more exact.

Since those times the science of *dialling* has been cultivated in most civilized nations; but we have no professed treatise on the subject before the time of the Jesuit *Clavius*, who, in the latter part of the *sixteenth* century, demonstrated both the theory and practice of dialling; but he did this after the most rigid mathematical principles, so as to render that which was *simple* in itself exceedingly obscure. Though we have useful and correct works of this kind from *Rivard*, *De Parcieux*, *Dom. Bedos de Celles*, *Joseph Blaise Garnier*, *Gravesande*, *Emerson*, *Martin*, and *Leadbetter*; yet, something more specific, more simple, and more general, is a desideratum in the science of *sciaterics*, or *dialling*.

Observations on the nature and structure of the sundial of Ahaz; with a diagram of its supposed form.

5. When writing on the appointment of *Jehu* to be king of *Israel*, chap. ix. I was struck with the manner in which the subject of the 13th verse was understood by the *Chaldee*: "Then they hastened and took every man his garment, and put it under him, on the TOP OF THE STAIRS;" according to the Hebrew, על דרך המעלה, *gerem ha-ma'alloth*, which might be translated, on the bare (naked or uncovered) steps. This the Targumist has translated by לדרג שחאיה, *ledereg sha'âiya*, "at the HOUR-STEPS." The other versions, knowing nothing of what was intended, have endeavoured to guess, severally, at a meaning. On turning to chap. xx. 11. where the same word מעלה *ma'alloth*, is used, and most evidently, there, implies some kind of *sundial*, I found the *Chaldee* still more pointed, both in this and in the parallel place, Isa. xxxviii. 8. rendering the Hebrew words בְּצֵל שֶׁבַח שָׁמַיָא *betsurath eben sha-âiya*, "by the shadow of the stone of hours:" from which I was led to conclude that some kind of *gnomonic* figure, or *sundial* was intended; and that the hours, or divisions of time, were shown by a shadow, projected on stone steps, gradually ascending to a certain height. This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called *Methodists*; of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs; and requested him, from the principle I had laid down, to try

whether such an instrument could be constructed that might serve at once as a *public tribunal*, and as a *dial*, to ascertain all the *inequalities* of the *Jewish division of time*?

A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to show the mode by which different nations measured time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in "*Hutton's Mathematical Recreations*," vol. iii. p. 337. projected on a *plane superficies*; which could not possibly show the *ascending* and *descending* of the shadow like that now before the reader, which the ingenuity of the above gentleman has brought to almost as great a degree of perfection as can reasonably be expected. And that the dial of Ahaz was constructed on a similar principle there can be but little doubt, as the words of the original seem to express this and no other form; and so the *Chaldee* appears to have understood it: nor is it easy to conceive, that one on any other principle could ascertain, in all seasons, the varying admeasurement of the Jewish time.

6. Having said thus much relative to the circumstances which gave birth to this dial, it may be deemed necessary to give a general view of the natural and artificial divisions of time, and then a description of the dial itself.

The most obvious *division of time* is, into *day* and *night*; these are marked out by the *rising* and *setting* of the sun. Modern writers call the time from sunrise to sunset, the *natural day*; the *night* is the time from sunset to sunrise: these days and nights are subject to great inequalities in every part of the earth, except under the equator. The most ancient division of the equatorial day was into the morning and evening; the night was divided into watches.

Hours are either equal or unequal: an *unequal hour* is the *twelfth* part of a natural day, or the *twelfth* part of the night. In *summer*, when the days are the longest, the diurnal hours are the longest, and the nocturnal hours shortest: in *winter*, on the contrary, when the days are shortest, the hours of the day are the *shortest*, and the hours of the night *longest*. The difference between the hours of the day and those of the night is greatest at the *solstices*, because then there is the greatest inequality between the length of the day and that of the night. At the *equinoxes*, when the days and nights are of an equal length, all hours, both of days and nights, are equal.

The ancient *Jews* made use of *unequal hours*: with them, *sunrise* was the beginning of the *first* hour of the day; *noon* was the end of the *sixth* hour; and the *twelfth* hour ended at *sunset*.

Doctor Long observes, "These *times* might be measured by an astronomer; but how *unequal hours* can be marked for common use is not easy to say." He farther observes, "That the ancients had *sundials*; but I think *unequal hours* could not be marked thereon exactly." And, in a note on this observation, he remarks, "The *sundials of the ancients*, to show *unequal hours*, were not made in the method used at present, with a *gnomon parallel* to the axis of the earth; but had a *pin* set upright upon a *plane*, rounded at the upper end, the shadow

whereof marked their *unequal hours* in the following manner: by means of an *analemma*, or projection of the sphere, *six curves* were drawn upon the plane, to show where the shadow of the *pin* at the several hours terminated every month in the year; one *curve* served for two months, because the shadows are of the same length in January as December, in February as in November, in March as in October, &c.; each *curve* was drawn long enough to take in all the hours of the longest day in the respective months, and was divided into twelve equal parts. It is easy to see that a dial made by this method, in order to show the unequal hours exactly, ought to have half as many curves, (or parallel lines,) as there are days in the year; but this would require so many *lines*, as would make it all confusion: it is possible they had only one line for a month, and that for the middle of the month."

The Doctor is perfectly correct in observing, "That the *sundials of the ancients*, to show unequal hours, were not made in the method used at present, with a *gnomon parallel* to the axis of the earth;" because such a dial could not be of any use to those nations whose divisions of the solar hours were unequal, or more or less than *sixty* minutes to an hour. But the Doctor is mistaken in supposing the difficulty, or rather impossibility, of constructing a *sundial* to show these *unequal hours*; for *eleven* lines are all that is necessary to show the hours for every day in the year: and *forty-four* lines would show all the *quarters*: whereas, on his plan, it would require near *eleven hundred* calculations of the *altitude of the sun*, and the same number to show where the shadow of the *gnomon* at the several hours terminated. His dial would, therefore, require above *one hundred* and *eighty* parallel lines, and nearly *eleven hundred* marks for the hours only; but if the quarters are inserted, *four thousand four hundred* marks would be necessary. This would require the labour of *six* or *eight months*, whereas the plan here adopted would not require, in its calculations and construction, as many hours.

7. *A description of the dial*.—This dial consists of *eleven steps*, placed parallel to the horizon, with a *perpendicular gnomon* fixed in the upper or middle step, which step is placed exactly *north* and *south*, and forms the *meridian*, or sixth-hour line.

All the operations of this dial are determined by the *point* of the shadow projected from the *gnomon* on the steps of the dial.

Every day, for *six months*, the shadow from the point of the *gnomon* makes a *different angle* with the *gnomon*, which makes the hours of one day to differ in length from the hours of the preceding and following days. The same observations apply to the other six months in the year.

The shadow crosses each step of the dial every day in the year.

Each day in the year consists of *twelve* hours, from the time of sunrise to sunset; which makes a difference of *twenty* minutes between an hour in the longest day and an hour in the shortest. The longest day, consisting of *twelve* hours of *seventy* minutes to an hour; and the shortest of *twelve* hours, of *fifty* minutes to an hour; but, when the sun enters *Aries*, or *Libra*, each hour consists of *sixty* minutes.

To be able to understand this dial one example will be sufficient: on the 21st of March, or the 23d of September, the shadow from the point of the gnomon will enter or ascend the first step of the dial, at the first hour of the day, at the west side of the dial on the equinoctial line; eleven minutes afterward, the shadow comes in contact with the circle marked fifteen degrees, which is the altitude of the sun at that time; twenty-four minutes afterward, the shadow touches the shadow of twenty degrees; and, in twenty-five minutes, it ascends the second step, at the second hour of the day, when the altitude of the sun is twenty-five degrees eight minutes.

In twenty-four minutes the shadow comes to the circle of thirty degrees; and twenty-five minutes after it arrives at the circle of thirty-five degrees; and in eleven minutes it ascends the third step, at the third hour of the day, when the altitude is thirty-six degrees fifty-seven minutes. In sixteen minutes the point of the shadow intersects the circle of forty degrees; and in forty-four minutes it ascends the fourth step, at the fourth hour of the day, when the altitude of the sun is forty-seven degrees twenty-two minutes; and in eighteen minutes of time, it comes in contact with the circle of fifty degrees, &c. &c. until it arrives at the meridian step, or line, at the sixth hour of the day, when the altitude is fifty-eight degrees ten minutes: then the shadow descends the sixth step, and moves on to the seventh, &c. descending step after step, tracing the equinoctial line on the east side of the dial; intersecting the steps, or high lines, and the circles of altitude, until it leaves the dial at the eleventh hour of the day.

A dial of this construction is the most simple, useful, and durable, that can be made: and is exclusively and completely adapted to ascertain the ancient Jewish divisions of the solar hours.

The steps of this dial render the construction a little more difficult than it otherwise would be if the lines were drawn on a plane superficies, which would give exactly the same divisions of the hours.

N. B. A vertical south dial, in lat. thirty-one degrees fifty minutes, the latitude of Jerusalem, could be of little or no use to ascertain these divisions for several months in the year. The same remark may be made respecting a south vertical concave dial. The sun cannot shine upon a south vertical plane, in lat. thirty-one degrees fifty minutes in the longest day, before fifty-three minutes past eight, or nearly nine in the morning.

With respect to the dimensions of this dial, if we suppose the height of the stile from the bottom of the lowest step to be four feet, this would allow six inches for the thickness of each step, and twelve inches for the height of the stile above the upper step. According to this scale, the south end of the dial would be ten yards; the north end, sixteen yards; and the east and west sides, eight yards two feet. The ground-work might be eighteen yards by twelve, making an oblong square, facing the four cardinal points of the heavens.

N. B. All the lines upon a dial-plane are inverted, with respect to the cardinal points of the heavens.

The lines which show the hours from sunrise to the meridian, are on the west side of the dial-

plane; and the lines which show the hours from the meridian to sunset, are on the east side of the dial-plane; the southern tropic, Capricorn, is on the north end of the dial-plane; and the northern tropic, Cancer, is on the south end of the plane.

The narrow end of the dial looks toward the south, and is marked the north; the wide end looks north, and is marked south; the side which looks west, is marked sunrise; and the side which looks east, is marked sunset.

8. In the annexed diagram, a transverse section of the dial is represented, where the steps are seen at one view, ascending and descending to and from the gnomon, or stile, on the upper or sixth step. These steps are all equal in their height, but unequal on their upper surface, as the diagram shows, and for the reasons alleged above. Each of these steps might have been divided into parts or degrees, to mark the smaller divisions of time; and to this sort of division there appears to be a reference in the text, where it is said, the shadow went back ten degrees. It seems the miracle was wrought in the afternoon, for it is said, The shadow was brought ten degrees backward, by which it had gone down; so it appears that the shadow had reascended ten degrees on the afternoon steps: and when this was done, so that all were fully convinced of the miracle, the shadow again descended to its true place on the steps; and this would be the immediate consequence of dissipating the vapours which I have supposed to be the agent which God employed to produce by refraction this most extraordinary phenomenon.

A dial constructed in this way, in the centre of a town, or some public place, would serve not only to give the divisions of time, but also as a place from which proclamations might be made; and especially from the upper step, where the speaker might stand by the gnomon, and be sufficiently elevated above the crowd below.

On such a place I have supposed Jehu to have been proclaimed king; and, to do him honour, his captains spread their garments on the steps; the first, second, third, fourth, and fifth, by which he ascended to the sixth step, on which the gnomon was placed, and where he was proclaimed and acknowledged the king of Israel: for it is said, the captains hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, JEHU is KING! 2 Kings ix. 13. where see the note.

9. Pietro Nonius, or Nunnez, a celebrated Portuguese mathematician, about the middle of the sixteenth century, proved that the shadow on a stile in a sundial might go backward without a miracle; which was founded on the following theorem:

"In all countries, the zenith of which is situated between the equator and the tropic, as long as the sun passes beyond the zenith, toward the apparent or elevated pole, he arrives twice before noon at the same azimuth; and the same thing takes place in the afternoon."

This gave rise to the demonstration that a dial might be constructed for any latitude on which the shadow shall retrograde, or go backward. And it is effected in the following manner:

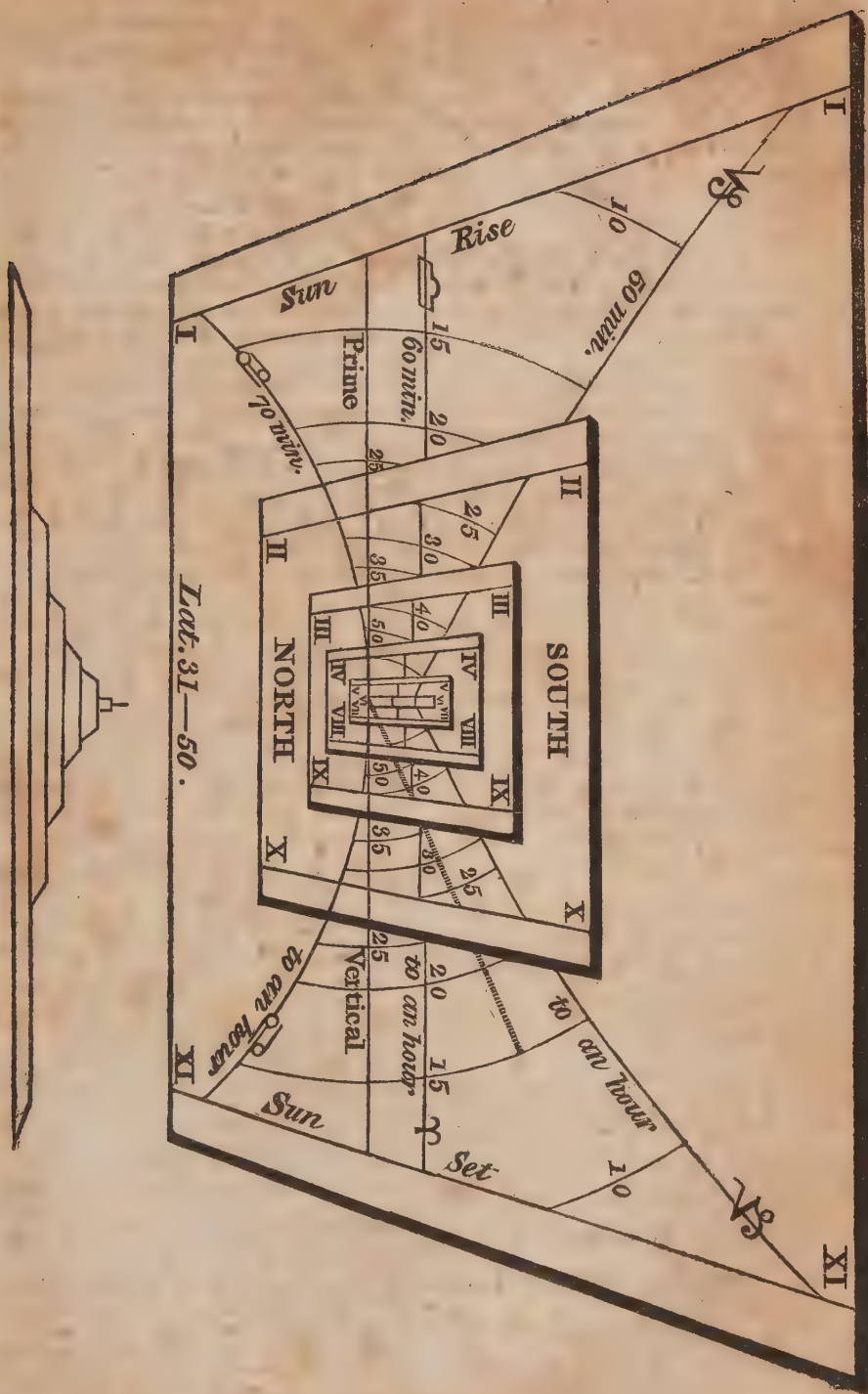
Incline a plane turned directly south, in such a manner that its zenith may fall between the

tropic and equator; and nearly about the middle of the distance between these two circles. In the latitude of London, for example, which is *fifty-one* degrees, *thirty-one* minutes, the plane must make an angle of about *thirty-eight* degrees. In the middle of the plane fix an upright stile, of such a length that its shadow shall go beyond the plane; and, if several angular lines be then drawn from the bottom of the stile toward the *south*, about the time of the *solstice*, the shadow will retrograde twice in the course of the day, as mentioned above. This is evident, since the plane is parallel to the horizontal plane, having its zenith under the same meridian, at the distance of *twelve* degrees from the equator, toward the *north*: the shadows of the two stiles must, consequently, move in the same manner in both.

Of these principles some have endeavoured to make an unholy use: contending that, what the Holy Scriptures consider to be a *miracle*, in the case of the retrogradation of the shadow on the dial of Ahaz, was the effect of a mere *natural cause*, without any thing miraculous in it. On this subject Dr. *Hutton* very properly remarks: "It is very improbable, if the retrogradation which took place on the dial of that prince had been a natural effect, that it should not have been observed till the prophet an-

nounced it to him as the sign of his cure; for, in that case, it must have always occurred when the sun was between the tropic and the zenith." *Hutton's Mathematical Recreations*, vol. iii. page 323.

To this we may add that, if the dial of Ahaz had been thus constructed, the effect must have been generally known; and Hezekiah would never have taken that for a miracle which he and all his courtiers must have observed as an occurrence which, at particular seasons, took place twice every day. And, that the matter was known publicly to have been a *miracle*, we learn from this circumstance; that Merodach-baladan, king of Babylon, sent his ambassadors to Jerusalem, *to inquire after the wonder that was done in the land*, as well as after Hezekiah's health; see 2 Chron. xxxii. 31. But the miraculous interposition is so obvious, that infidelity must be driven to pitiful shifts when it is obliged to have recourse to the insinuation of imposture, in a case where the miraculous interference of God is so strikingly evident. Besides, such a dial could not be constructed for the latitude of Jerusalem without having the *north* end elevated *twenty* degrees *seven* minutes: which could not be used for the purpose which is indicated in the text. See No. 3. of the preceding observations.



CHAPTER XXI.

Manasseh succeeds his father Hezekiah; reigns *fifty-five* years; and fills Jerusalem and the whole land with abominable idolatry and murder, 1—9. God denounces the heaviest judgments against him and the land, 10—15. Manasseh's acts and death, 16—18. Amon his son succeeds him, and reigns two years; is equally profligate with his father; is slain by his servants, and buried in the garden of Uzzah; and Josiah his son reigns in his stead, 19—26.

A. M. 3306

—3361.

B. C. 698

—643.

Olymp. XX. 3.

—XXXIV. 2.

MANASSEH ^a was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, ^bafter the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places ^cwhich Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, ^das did Ahab king of Israel; and ^eworshipped all the host of heaven, and served them.

4 And ^fhe built altars in the house of the LORD, of which the LORD said, ^gIn Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

A. M. 3321.

B. C. 683.

Ol. XXIV. 2.

Creonte,

Arch. Athen.

annuo primo.

6 ^hAnd he made his son pass through the fire, and observed ⁱtimes, and used enchantments, and dealt with familiar spirits, and wizards: he

wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son,

^kIn this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 ^lNeither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh ^mseduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ⁿAnd the LORD spake by his servants the prophets, saying,

11 ^oBecause Manasseh king of Judah hath done these abominations, ^pand hath done wickedly above all that the Amorites did, which *were* before him,

^a 2 Chron. 33. 1, &c.—^b Ch. 16. 3.—^c Ch. 18. 4.—^d 1 Kings 16. 32, 33.—^e Deut. 4. 19. & 17. 3. Ch. 17. 16.—^f Jer. 32. 34. ^g 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3.—^h Lev. 18. 21. & 20. 2. Ch. 16. 3. & 17. 17.

NOTES ON CHAPTER XXI.

Verse 1. *Manasseh was twelve years old*] He was born about three years after his father's miraculous cure; he was carried captive to Babylon; repented; was restored to his kingdom; put down idolatry; and died at the age of sixty-seven years: see 2 Chron. xxxiii. 1—20.

Verse 2. *After the abominations of the heathen*] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. *Made a grove*] *He made Asherah*, the Babylonian *Melitta*, or Roman *Venus*: see chap. xvii. 10. and the observations at the end of that chapter; and see here on ver. 7.

Worshipped all the host of heaven] All the stars and planets; but particularly the sun and the moon.

Verse 4. *Built altars*] He placed idolatrous altars even in the temple.

Verse 6. *Made his son pass through the fire*] Consecrated him to Molech.

Observed times] *וְעוֹנֵן* *veonen*; he practised divination by the clouds; by observing their course at particular times, their different kinds, contrary directions, &c. &c.

Used enchantments] *וְנֶחֱשׁ* *ve-nechesh*; he used incantations, spells, and charms.

Dealt with familiar spirits] *וְעָשָׂה רוֹאֵשׁ* *ro'ash*

ob; he was a necromancer: was a raiser of spirits, whom he endeavoured to press into his service: he had a Python.

And wizards] *וְעֵיִדִּים* *veyideonim*: the knowing ones, the white witches, and such like: see on Lev. xix. 26—31. where most of these terms are particularly explained and illustrated.

Verse 7. *He set a graven image of the grove that he had made in the house*] Every one may see that *Asherah* here must signify an idol, and not a grove; and, for the proof of this, see the observations at the end of the chapter.

Verse 8. *Neither will I make the feet of Israel*] Had they been faithful to God's testimonies, they never had gone into captivity; and should, even at this day, have been in possession of the promised land.

Verse 9. *Seduced them to do more evil*] He did all he could to pervert the whole national character; and totally to destroy the worship of the true God: and he succeeded.

Verse 10. *The LORD spake by—the prophets*] The prophets were Hosea, Joel, Nahum, Habakkuk, and Isaiah. These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being *sawn asunder by a wooden saw*.

A. M. 3321.

B. C. 683.

Ol. XXIV. 2.

Creonte,

Arch. Athen.

annuo primo.

A. M. 3306

—3327.

B. C. 698

—677.

Olymp. XX. 3.

—XXV. 4.

A. M. 3306 and ^{3377.} P hath made Judah also
B. C. 698 to sin with his idols:
—677. 12 Therefore thus saith the
Ol. XX. 3. LORD God of Israel, Behold,
—XXV. 4.

I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both ¹ his ears shall tingle.

13 And I will stretch over Jerusalem ^s the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, ^t wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*

16 ^u Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem ^v from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was evil in the sight of the LORD.*

17 ¶ Now ^w the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are they not written in the book of the Chronicles of the kings of Judah?*

p Ver. 9.—^r 1 Sam. 3. 11. Jer. 19. 3.—^s See Isaiah 34. 11.
Lam. 2. 8. Amos 7. 7, 8.

^t Heb. *he wipeth and turneth it upon the face thereof.*—^u Ch. 24. 4.—^v Heb. *from mouth to mouth.*—^w 2 Chr. 33. 11-19.

Verse 12. *Both his ears shall tingle.* צלצול *tilsalnah*: something expressive of the sound in what we call, from the same sensation, the *tingling* of the ears. This is the consequence of having the ears suddenly pierced with a *loud and shrill noise*; the ears seem to *ring* for some time after. The prophets spoke to them vehemently; so that the sound seemed to be continued even when they had left off speaking. This was a faithful and solemn testimony.

Verse 13. *The line of Samaria*] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity: Jerusalem shall have the same *measure*.

And the plummet of the house of Ahab] The house of Ahab was totally destroyed, and not a man of his race left to sit upon the throne of Israel: so shall it be done to the house or royal family of Judah; they shall be all finally destroyed, and not a man of their race shall any more sit on the throne of Judah; nor shall Judah have a throne to sit on. Thus Jerusalem shall have the same *weight*, as well as it shall have the same *measure* of Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

I will wipe Jerusalem as a man wipeth a dish] The Vulgate translates this clause as follows: *Delebo Jerusalem, sicut deleri solent tabule*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a stile on boards, thinly spread over with *wax*: for this purpose one end of the stile was *sharp*, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place, and spread back the wax so as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, The City of the Great King*: but now God turns the stile, and blots this out: and the Holy Jerusalem, the city of the Great King, is no longer to be found! This double use of the stile is pointed out in this ancient *enigma*:

*De summo planus; sed non ego planus in imo:
Versor utrique manu, diverso et munere fungor:
Altera pars revocat, quicquid pars altera fecit.*

"I am flat at the top, but sharp at the bottom;
I turn either end, and perform a double function;
One end destroys what the other end has made."

But the idea of *emptying out*, and *wiping a dish*, expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents: and *it shall be turned upside down*, never to be filled again. This is true from that time to the present hour. Jerusalem is the *dish turned upside down*; the *tablet blotted out*, to the present day! How great are God's mercies! and how terrible his judgments!

Verse 14. *I will forsake the remnant of my inheritance*] One part, (the *ten tribes*,) was already forsaken, and carried into captivity; the *remnant*, (the *tribe of Judah*,) was now about to be forsaken.

Verse 16. *Shed innocent blood very much*] Like the deities he worshipped, he was *fierce and cruel*: an unprincipled, merciless tyrant; he slew innocent people, and God's prophets.

Verse 17. *Now the rest of the acts*] In 2 Chron. xxxiii. 11, &c. we read that the Assyrians took Manasseh, bound him with fetters, and took him to Babylon; that there he repented, sought God, and was, we are not told how, restored to his kingdom; that he fortified the city of David; destroyed idolatry; restored the worship of the true God, and died in peace.

In 2 Chron. xxxiii. 18, 19. *his prayer unto God* is particularly mentioned. What is called his prayer, is found in the *Apocrypha*, just before the first book of the *Maccabees*. There are some good sentiments in it; but whether it be that which was made by Manasseh, is more than can be proved. Even the Roman church has not received it among the canonical books.

Are they not written] There are several particulars referred to here, and in 2 Chron. chap. xxxiii. which are not found in any chronicles or books which now remain; and what the *books of the seers* were, (mentioned in Chronicles,) we cannot tell.

A. M. 3361.
B. C. 643.
Ol. XXXIV. 2.
An. Tulli Hos-
tilii, Regis Ro-
manorum 30.

18 And ^{*}Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

A. M. 3361.
—3363.
B. C. 643
—641.
Ol. XXXIV.
—2-4.

19 ¶ [†]Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [‡]as[§] his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [¶]forsook the LORD God

¶ 2 Chr. 33. 20.—[†] 2 Chr. 33. 21-23.—[‡] Ver. 2, &c.—[§] 1 Kings

Verse 18. *In the garden of his own house*] It was, probably, a burying-place made for his own family; for Amon, his son, is said to be buried in the same place, ver. 26.

Verse 19. *He reigned two years in Jerusalem*] The remark of the rabbins is not wholly without foundation:—That the sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than two years. So *Nadab*, the son of Jeroboam, 1 Kings xv. 25; *Elah*, the son of Baasha, 1 Kings xvi. 8; *Ahaziah*, the son of Ahab, 1 Kings xxii. 51; and *Amon*, the son of Manasseh, as mentioned here, ver. 19.

Verse 23. *The servants of Amon conspired*] What their reason was for slaying their king we cannot tell. It does not seem to have been a popular act, for the people of the land rose up and slew the *regicides*. We hear enough of this man when we hear that he was as bad as his father was in the beginning of his reign, but did not copy his father's repentance.

Verse 26. *The garden of Uzza*] The family sepulchre, or burying-place.

It is said ver. 3 and 7. that "Manasseh made a grove; and he set a graven image of the grove," &c. *וַיַּאֲסֶם אֶת-פֶּסֶל הָאֲשֵׁרָה אֲשֶׁר אָסָה* *vayasem et-pesel ha-asherah, asher asah*; "And he put the graven image of *Asherah*, which he had made," into the house.

Asherah, which we translate grove, is undoubtedly the name of an idol; and probably of one which was carved out of wood.

R. S. Jarchi, on Gen. xii. 3. says, "that *אשרה asherah*, means a tree, which was worshipped by the Gentiles;" like as the oak was worshipped by the ancient Druids in Britain.

Castel, in Lex. Hept. sub voce *אֲשֵׁרָה asherah*, thus, *Simulachrum ligneum Astarte dicatum*; "A wooden image, dedicated to *Astarte*, or *Venus*."

The Septuagint render the words by *αλσος*; and *Flamininius Nobilis*, on 2 Kings xxiii. 4. says, *Rursus notat Theodoretus το αλσος esse*

of his fathers, and walked not in the way of the LORD.

23 ¶ [‡]And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [¶]Josiah his son reigned in his stead.

11. 33.—[‡] 2 Chron. 33. 24, 25.—[¶] Matt. i. 10, called *Josias*.

Astartem et Venerem, et ab aliis interpretibus dictum Ashtaroth: i. e. "Again, Theodoret observes, *αλσος* is *Astarte* and *Venus*; and by other interpreters called *Ashtaroth*."

The Targum of Ben Uzziel, on Deut. vii. 5. *וַיִּסְרְרוּ אֶת-אֲשֵׁרֵיהֶם תְּגֵדֵדֵם; i. e.* "Their groves shall ye cut down"—translates the place thus *וַעֲלֵי טִירְוֹתָם וַעֲלֵי טִירְוֹתָם sigedeyhon hak atsetum*; "And the oaks of their adoration shall ye cut down."

From the above it is pretty evident that *idols*, not *groves*, are generally intended where *asherah*, and its derivatives, are used.

Here follow proofs:—

In chap. xxiii. 6. it is said, "That Josiah brought out the grove from the house of the Lord." This translation seems very absurd; for what *grove* could there be in the temple? There was none planted there, nor was there room for any. The plain meaning of *וַיֹּצֵא אֶת-הָאֲשֵׁרָה מִבֵּית יְהוָה* *vn-yotse et ha-asherah mibeyth Yehovah*, is, "And he brought out the (goddess) *Asherah*, from the house of the Lord, and burnt it," &c.

That this is the true meaning of the place appears farther from ver. 7. where it is said, "He broke down the houses of the sodomites:" (*וַיִּהְיוּ הַחֲכֵדֵשִׁים* *hakkedeshim*, of the *whoremongers*;) "where the women wore hangings for the grove." *בַּתִּים לְאֲשֵׁרָה* *battim la-ashera*, "houses or shrines for *Asherah*." Similar, perhaps, to those which the silversmiths made for *Diana*, Acts xix. 24. It is rather absurd to suppose that the women were employed in making curtains to encompass a grove.

The Syriac and Arabic versions countenance the interpretation I have given above. In ver. 6. the former says, "He cast out the idol *ܕܥܠܐܬܐ* *dechlotho*, from the house of the Lord." And in ver. 7. "He threw down the houses, *ܕܥܠܐܬܐ* *dazoino*, of the prostitutes; and the women who wore garments, *ܕܥܠܐܬܐ* *ledechlotho*, for the idols which were there." The Arabic is exactly the same.

From the whole, it is evident that Asherah was no other than *Venus*; the nature of whose worship is plain enough, from the mention of *whoremongers and prostitutes*.

I deny not that there were groves conse-

crated to idolatrous worship among the Gentiles; but I am sure that such are not intended in the above cited passages: and the text, in most places, reads better, when understood in this way.

CHAPTER XXII.

Josiah succeeds Amon his father, and reigns *thirty-one years*, 1, 2. He repairs the breaches of the temple, 3—7. Hilkiah finds the book of the law in the temple, 8. It is read by Shaphan the scribe, before the king and his servants, 9, 10. The king, greatly affected, sends to inquire of Huldah the prophetess, 11—13. She delivers an afflictive prophecy concerning the evils that were coming upon the land, 14—17. But promises Josiah that these evils shall not come in his time, 18—20.

A. M. 3363
—3304.
B. C. 641
—610.
OL. XXXIV. 4. **JOSIAH** ^a was eight years
—XLII. 3. old when he began to
reign, and he reigned thirty
and one years in Jerusalem.

And his mother's name was Jedidah, the daughter of Adaiah of ^b Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and ^c turned not aside to the right hand or to the left.

A. M. 3380.
B. C. 624.
OL. XXXIX. 1. 3 ^d And it came to pass
An. Anci Martii, Regis Romanorum, 17. in the eighteenth year of
King Josiah, *that* the king
sent Shaphan the son of

Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is ^e brought into the house of the LORD, which ^f the keepers of the ^g door have gathered of the people:

5 And let them ^h deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD; and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house.

^a 2 Chr. 34. 1.—^b Josh. 15. 39.—^c Deut. 5. 32.—^d 2 Chr. 34. 8, &c.—^e Ch. 12. 4.—^f Ch. 12. 9. Psa. 84. 10.—^g Heb.

NOTES ON CHAPTER XXII.

Verse 1. *Josiah was eight years old*] He was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.

Verse 4. *That he may sum the silver*] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored; and the people began their accustomed offerings to the temple. Ten years, therefore, had elapsed since these offerings began; no one had, as yet, taken account of them; nor were they applied to the use for which they were given, viz. the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the *autograph* of Moses? It is very probable that it was, for in the parallel place, 2 Chron. xxxiv. 14. it is said to be the book of *the law of the Lord by Moses*: It is supposed

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit ⁱ there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, ^k I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have ^l gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah

threshold.—^h Ch. 12. 11, 12, 14.—ⁱ Ch. 12. 15.—^k Deut. 31. 24, &c. 2 Chron. 34. 14, &c.—^l Heb. melted.

to be that part of Deut. chaps. xxviii. xxix. xxx. and xxxi. which contains the renewing of the covenant in the plains of Moab; and which contains the most terrible invectives against the corrupters of God's words and worship.

The rabbins say that Ahaz, Manasseh, and Amon, endeavoured to destroy all the copies of the law; and this only was saved by having been buried under a paving-stone. It is scarcely reasonable to suppose that this was the *only copy* of the law that was found in Judea; for, even if we grant that Ahaz, Manasseh, and Amon, had endeavoured to destroy all the books of the law, yet they could not have succeeded so as to destroy the whole. Besides, Manasseh endeavoured, after his conversion, to restore every part of the divine worship; and, in this, he could have done nothing without the Pentateuch: and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had re-

A. M. 3380.
B. C. 624.
O. XXXIX. 1.
An. Anci Mar-
tii, Regis Ro-
manorum, 17.

the priest, and Ahikam the son of Shaphan, and Achbor the son of ^a Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is ^o the wrath of the LORD that is kindled against us; because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of ^v Tikvah, the son of ^r Harhas, keeper of the ^a wardrobe; (now she dwelt in Jerusalem ^t in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, ^u I

^m Abdon, 2 Chron. 34. 29.—ⁿ Or, Micah.—^o Deut. 29. 27.
^p Tikvah, 2 Chr. 34. 22.—^r Or, Hasrah.—^s Heb. garments.
^t Or, in the second part.

formed. Add to all these considerations that, in the time of Jehoshaphat, teaching from the law was *universal* in the land, for he set on foot an *itinerant ministry*, in order to instruct the people fully: for, "he sent to his princes to teach in the cities of Judah; and with them he sent Levites and priests; and they went about through all the cities of Judah, and taught the people, having the book of the law of the Lord with them: see 2 Chron. xvii. 7—9. And if there be any thing wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the *eighteenth* year of the reign of Josiah; who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God: and it is not likely that, during these eighteen years, he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark, Deut. xxxi. 26. And now, being unexpectedly found, its *antiquity*, the *occasion* of its being made, the present *circumstances* of the people, the imperfect state in which the reformation was, as yet, after all that had been done: would all concur to produce the effect here mentioned, on the mind of the pious Josiah.

Verse 14. *Went unto Huldah the prophetess*] This is a most singular circumstance; at this time *Jeremiah* was certainly a prophet in Israel; but it is likely he now dwelt at *Anathoth*, and could not be readily consulted. *Zephaniah* also prophesied under this reign; but, proba-

will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 ^v Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to ^w the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine ^x heart was tender, and thou hast ^y humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become ^z a desolation and ^a a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

^u Deut. 29. 27. Dan. 9. 11, 12, 13, 14.—^v Deut. 29. 25, 26, 27.—^w 2 Chr. 34. 26, &c.—^x Ps. 51. 17. Isa. 57. 15.—^y 1 Kings 21. 29.—^z Lev. 26. 31, 32.—^a Jer. 26. 6. & 44. 22.

bly, he had not yet begun. *Hilkiah* was high priest; and the priest's lips should retain knowledge. *Shaphan* was scribe, and must have been conversant in sacred affairs, to have been at all fit for his office: and yet *Huldah*, a prophetess, of whom we know nothing, but by this circumstance, is consulted on the meaning of the book of the law! for the secret of the Lord was neither with *Hilkiah* the high priest, *Shaphan* the scribe, or any other of the *servants of the king, or ministers of the temple!* We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God: and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them.

On this subject Dr. Priestly, in his note, makes the following very judicious remark:—"It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in his sight, and especially in things of a *spiritual nature*, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male."

Verse 17. *My wrath shall be kindled*] The decree is gone forth; Jerusalem shall be delivered into the hands of its enemies; the people will revolt more and more; toward them longsuffering is useless; the *wrath of God is kindled, and shall not be quenched*. This was a dreadful message.

Verse 19. *Because thine heart was tender*]

A. M. 3380.
B. C. 624.
OL. XXXIX. 1.
An. Anci Mar-
tii, Regis Ro-
manorum, 17.

20 Behold therefore, I will gather thee unto thy fathers, and thou^b shalt be gathered into thy grave in peace; and

thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

A. M. 3380.
B. C. 624.
OL. XXXIX. 1.
An. Anci Mar-
tii, Regis Ro-
manorum, 17.

b Psal. 37. 37.

Because thou hast feared the Lord, and trembled at his word, and hast wept before me, I have heard thee, so far that these evils shall not come upon the land in thy lifetime.

Verse 20. *Thou shalt be gathered into thy grave in peace*. During thy life, none of these calamities shall fall upon the people; and no adversary shall be permitted to disturb the peace of Judea; and thou shalt die in peace with God. But was Josiah gathered to the grave in peace? Is it not said, chap. xxiii. 29. that Pharaoh-Necho slew him at Megiddo? On this we may remark, that the Assyrians and the Jews were at peace: that Josiah might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories; and that in his endeavours to oppose him he was mortally wounded at Megiddo; but certainly was not killed there; for his servants put him in his second chariot, and brought him to Jerusalem, where he died in peace. See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of Huldah were true: he *did die in peace*, and was *gathered to his fathers in peace*.

FROM the account in the above chapter, where we have this business detailed, we find that Josiah should not have meddled in the quarrel between the Egyptian and the Assyrian

kings; for God had given a commission to the former against the latter; but he did it in error, and suffered for it. But this unfortunate end of this pious man does not at all impeach the credit of Huldah; he died in peace in his own kingdom. He died in peace with God; and there was neither war nor desolation in his land; nor did the king of Egypt proceed any farther against the Jews during his life: for he said, "What have I to do with thee, thou king of Judah? I come not against thee, but the house wherewith I have war; for God commanded me to make haste: forbear then from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, and hearkened not to the words of Necho from the mouth of God. And the archers shot at King Josiah; and the king said, Bear me away, for I am sore wounded. And his servants took him out of that chariot, and put him in the second chariot, and they brought him to Jerusalem, and he died, and was buried in the sepulchre of his fathers, 2 Chron. xxxv. 21—24.

It seems as if the Egyptian king had brought his troops by sea to Caesarea, and wished to cross the Jordan, about the southern point of the sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies: and that he took this road, for God, as he said, *had commanded him to make haste*.

CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priests, the prophets, and the people, the book of the covenant which had been found, 1, 2. He makes a covenant, and the people stand to it, 3. He destroys the vessels of Baal and Asherah, and puts down the idolatrous priests; breaks down the houses of the sodomites, and the high places; defiles Topheth; takes away the horses of the sun; destroys the altars of Ahaz; breaks in pieces the images; and breaks down and burns Jeroboam's altar at Beth-el, 4—15. Fulfills the word of the prophet, who cried against the altar at Beth-el, 16—18. Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great passover, 19—23. And puts away all the dealers with familiar spirits, &c. 24. His eminent character; mortally wounded at Megiddo, and buried at Jerusalem, 25—30. Jehoahaz reigns in his stead, and does evil in the sight of the Lord, 31, 32. Is dethroned by Pharaoh-Necho; and Eliakim his brother, called also Jehoiakim, made king in his stead; the land is laid under tribute by the king of Egypt, and Jehoiakim reigns unjustly, 33—37.

A. M. 3380.
B. C. 624.
OL. XXXIX. 1.
An. Anci Mar-
tii, Regis Ro-
manorum, 17.

AND^a the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the pro-

phets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant,^c which was found in the house of the LORD.

3 ¶ And the king^d stood by a pillar, and made a covenant before the LORD,

^a 2 Chr. 34. 29, 30, &c.—^b Heb. from small even

unto great.—^c Ch. 22. 8.—^d Ch. 11. 14, 17.

NOTES ON CHAPTER XXIII.

Verse 2. *The king went up into the house of the LORD*] Here is another very singular circumstance. The high priest, scribes, priests, and prophets, are gathered together, with all the elders of the people, and the king himself reads the book of the covenant which had been lately found! It is strange, that neither the high priest, Jeremiah, Zephaniah, or some other of the prophets, who were certainly there present, did not read the Sacred Book! It is likely that the king considered himself a

mediator between God and them; and therefore read, and made the covenant.

Verse 3. *Stood by a pillar*] He stood, by מַעְדָּן אֶל הָאֹמֹד, "upon the stairs, or pulpit." This is what is called the brazen scaffold, or pulpit, which Solomon made; and on which the kings were accustomed to stand, when they addressed the people. See 2 Chron. vi. 13. and the parallel places.

Made a covenant] This was expressed—1. In general: To walk after Jehovah: to have no gods besides him. 2. To take his law for the

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17. to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for ^e the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he ^f put down ^g the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ^h planets, and to ⁱ all the host of heaven.

^e Ch. 21. 3, 7.—^f Heb. *caused to cease*.—^g Heb. *chemarim*. Hos. 10. 5. Foretold, Zeph. 1. 4.—^h Or, *twelve signs*, or, *constellations*.—ⁱ Ch. 21. 3.

regulation of their conduct. 3. In particular: To bend their whole heart and soul to the observance of it; so that they might not only have religion without, but piety within. To this all the people stood up; thus giving their consent, and binding themselves to obedience.

Verse 4. *The priests of the second order*] These were, probably, such as supplied the place of the high priest, when he was prevented from fulfilling the functions of his office. So the Chaldee understood the place—the *sagan of the high priests*. But the words may refer to those of the *second course or order*, established by David; though it does not appear that those orders were now in use, yet the distinction was continued, even to the time of our Lord. We find the *course of Abia*, which was the *eighth*, mentioned Luke i. 5. where see the note.

All the vessels] These had been used for idolatrous purposes; the king is now to destroy them: for, although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. *The idolatrous priests*] הכשרים *ha-kemàrim*. Who these were, is not well known. The Chaldee, Syriac, and Arabic, call them the *priests*, simply, *which the kings of Judah had ordained*. Probably they were an order made by the idolatrous kings of Judah, and called *cemarim*, from כמר *camar*, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend sacrificial fires, and probably they wore black garments; hence the Jews, in derision, call Christian ministers *cemarin*, because of their black clothes and gar-

6 And he brought out the ^k grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon ^l the graves of the children of the people.

7 And he brake down the houses ^m of the sodomites, that were by the house of the LORD, ⁿ where the women wove ^o hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from ^p Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, ^a but they did eat of the unleavened bread among their brethren.

^k Ch. 21. 7.—^l 2 Chron. 34. 4.—^m 1 Kings 14. 24. & 15. 12. ⁿ Ezek. 16. 16.—^o Heb. *houses*.—^p 1 Kings 15. 22.—^a See Ezek. 44. 10-14.—^q 1 Sam. 2. 36.

ments. Why we should imitate, in our sacerdotal dress, those priests of Baal, is strange to think, and hard to tell.

Unto Baal, to the sun] Though Baal was certainly the sun, yet here they are distinguished; Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, Baal-zebub, &c.

The planets] מזלות *mazzaloth*. The Vulgate translates this, *the twelve signs*, i. e. the zodiac. This is as likely as any of the other conjectures which have been published relative to this word. See a similar word, Job. xxxvii. 9. and xxxviii. 32.

Verse 6. *He brought out the grove*] He brought out the idol Asherah. See at the end of chap. xxi.

Upon the graves of the children of the people.] I believe this means the burial-place of the common people.

Verse 7. *The houses of the sodomites*] We have already often met with these קדושים *kedoshim*, or *consecrated persons*. The word implies all kinds of prostitutes, as well as abusers of themselves with mankind.

Wove hangings for the grove.] For Asherah: curtains for the places where the rites of the impure goddess were performed. See at the end of chap. xxi.

Verse 8. *The gate of Joshua*] The place where he, as governor of the city, heard and decided causes. Near this, we find, there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up*]. As these priests had offered sacrifices

A. M. 3380.
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tij, Regis Ro-
manorum, 17.

10 And he defiled ^tTopheth, which is in ^uthe valley of the children of Hinnom, ^vthat no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the ^wchamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* ^xon the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ^yManasseh had made in the two courts of the house of the Lord, did the king beat down, and ^zbrake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the

^t Isa. 30. 33. Jer. 7. 31. & 19. 6, 11, 12, 13.—^u Josh. 15. 8.
^v Lev. 18. 21. Deut. 18. 10. Ezek. 33. 37, 39.—^w Or, *cunuch*,
or, *officer*.—^x See Jer. 19. 13. Zeph. 1. 5.

on the high places, though it was to the true God; yet they were not thought proper to be employed immediately about the temple: but, as they were acknowledged to belong to the priesthood, they had a right to their support; therefore, a portion of the tithes, offerings, and unleavened bread, show-bread, &c. was appointed to them for their support. Thus they were treated as priests who had some infirmity, which rendered it improper for them to minister at the altar. See Levit. xxi. 17, &c. and particularly verses 22 and 23.

Verse 10. *He defiled Topheth*. St. Jerom says, that Tophet was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or Gehenna, was in one part; here, it appears, the sacred rites of Molech were performed; and to this all the filth of the city was carried, and perpetual fires were kept up, in order to consume it. Hence it has been considered a *type of hell*; and in this sense it is used in the New Testament.

It is here said, that Josiah defiled this place, that no man might make his son or his daughter to pass through the fire. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say, that Tophet had its name from *an toph*, a drum; because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition:—"Tophet, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up, to consume the wretched remains of

right hand of ^athe mount of corruption, which ^bSolomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he ^cbrake in pieces the ^dimages, and cut down the groves, and filled their places with the bones of dead men.

15 ^TMoreover the altar that *was* at Beth-el, and the high place ^ewhich Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, accord-

^y Ch. 21. 5.—^z Or, *ran from thence*.—That is, the mount of Olives.—^b 1 Kings 11. 7.—^c Exod. 23. 24. Deut. 7. 5, 25.
^d Heb. *statues*.—^e 1 Kings 12. 23, 33.

executed criminals. It was a human shambles, a public chopping block, where the arms and legs of men and women were quartered off by thousands." *Quere*. On what authority do such descriptions rest?

Verse 11. *The horses that the kings of Judah had given to the sun*. Jarchi says, that those who adored the sun, had horses which they mounted every morning, to go out to meet the sun at his rising. Throughout the East, the horse, because of his swiftness and utility, was dedicated to the sun: and the Greeks and Romans feigned that the chariot of the sun was drawn by four horses, Pyrous, Eous, Aithon, and Phlegon. See the note on chap. ii.

Whether these were living or sculptured horses, we cannot tell: the latter is the more reasonable supposition.

Verse 12. *On the top of the upper chamber*. Altars built on the flat roof of the houses. Such altars were erected to the sun, moon, stars, &c.

Verse 13. *Mount of corruption*. This, says Jarchi, following the Chaldee, was the mount of Olives; for this is the mount *הר הזנוה* *ha meshachah*, of unclean: but because of the idolatrous purposes for which it was used, the Scripture changed the appellation to the mount *הר הזנוה* *ha mishchith*, of corruption.

Ashtoreth the abomination, &c. See on 1 Kings xi. 7.

Verse 14. *Filled their places with the bones of—men.* This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. *And as Josiah turned himself*. This verse is much more complete in the Septuagint, and in the Hexaplar Syriac version at Paris. I shall give the whole, making a dis-

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17. ing to the ^f word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* ^g the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones ^h alone, with the bones of ⁱ the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* ^k in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And ^l he ^m slew all the priests of the high places that *were* there upon the altars, and ⁿ burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, ^p Keep the passover unto the LORD your God, ^r as it is written in the book of this covenant.

22 Surely ^s there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

^f 1 Kings 13. 2.—^g 1 Kings 13. 1, 30.—^h Heb. *to escape*.
ⁱ 1 Kings 13. 31.—^k See 2 Chron. 34. 6, 7.—1 Kings 13. 2.
^m Or, *sacrificed*.—ⁿ Exod. 22. 20. 1 Kings 18. 40. Ch. 11. 18.
^o 2 Chron. 34. 5.—^p 2 Chron. 35. 1. 1 Esdr. 1. 1.—^r Exod. 12. 3. Lev. 25. 5. Numb. 9. 2. Deut. 16. 2.

tioning where, in those versions, any thing is added. "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it; according to the word of the Lord which the man of God proclaimed." [When Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God.] "Who proclaimed these words." See 1 Kings xiii. 2. where these things were predicted, and see the notes there.

Verse 17. *What title is that*] There was either a stone, an image, or an inscription here: the old prophet, no doubt, took care to have the place made sufficiently remarkable.

Verse 18. *The prophet that came out of Samaria*] See the note on 1 Kings xiii. 32.

Verse 19. *That were in the cities of Samaria*] Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom; he had, at this time, an especial commission from God, to reform every abuse through the whole land; all that ground that was given by the Lord as an inheritance

23 But in the eighteenth year of King Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, ^t the workers with familiar spirits, and the wizards, and the ^u images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of ^v the law, which were written in the book that Hilkiah the priest found in the house of the LORD.

25 ^w And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah, ^x because of all the ^y provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as ^z I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ^a My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not

^s 2 Chron. 35. 18, 19. His eighteenth year ending.—^t Ch. 21. 6.—^u Or, *teraphim*. Gen. 31. 19.—^v Lev. 19. 31. & 20. 27. Deut. 18. 11.—^w Ch. 18. 5.—^x Ch. 21. 11, 12, & 24. 3, 4. Jer. 15. 4.—^y Heb. *angers*.—^z Ch. 17. 18, 20. & 18. 11. & 21. 13. ^a 1 Kings 8. 29. & 9. 3. Ch. 21. 4, 7.

to the twelve sons of Jacob. Therefore, he had every right to carry his plans of reformation into the Samaritan states.

Verse 20. *Slew all the priests*] The lives of these, as corrupters of the people, were forfeited to the law.

Verse 22. *Surely there was not holden such a passover*] Not one on purer principles, more heartily joined in by the people present, more literally consecrated, or more religiously observed. The words do not apply to the number present; but to the manner and spirit. See the particulars and mode of celebrating this passover, in 2 Chron. xxxv. 1—8.

Verse 24. *The workers with familiar spirits*] See on chap. xxi. 5.

And the images] The teraphim. See the note on Gen. xxxi. 19.

Verse 25. *Like unto him was there no king*] Perhaps not one from the time of David; and, morally considered, including David himself, none ever sat on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God.

Verse 26. *The LORD turned not*] It was of

A. M. 3363
—3394.
B. C. 641
—610.
Ol. XXXIV. 4
—XLII 3.

written in the book of the
Chronicles of the kings of
Judah?

29 ¶^b In his days Pharaoh-
nechoh king of Egypt went
up against the king of Assy-
ria to the river Euphrates :
and King Josiah went against

him; and he slew him at ^c Megiddo,
when he ^d had seen him.

30 ^e And his servants carried him in
a chariot dead from Megiddo, and
brought him to Jerusalem, and buried
him in his own sepulchre. And ^f the
people of the land took Jehoahaz
the son of Josiah, and anointed him,
and made him king in his father's
stead.

31 ¶^g Jehoahaz was twenty and
three years old when he began to reign;
and he reigned three months in Jeru-
salem. And his mother's name was
^h Hamutal, the daughter of Jeremiah
of Libnah.

32 And he did that which was evil in
the sight of the LORD, according to all

that his fathers had done.

33 And Pharaoh-nechoh
put him in bands ⁱ at Rib-
lah, in the land of Hamath,
^k that he might not reign in Jerusa-
lem; and ^l put the land to a tribute of
a hundred talents of silver, and a talent
of gold.

34 And ^m Pharaoh-nechoh made
Eliakim the son of Josiah king in the
room of Josiah his father, and ⁿ turned
his name to ^o Jehoiakim, and took Je-
hoahaz away : ^p and he came to Egypt,
and died there.

35 ¶ And Jehoiakim gave ^r the silver
and the gold to Pharaoh; but he taxed
the land to give the money according
to the commandment of Pharaoh; he
exacted the silver and the gold of the
people of the land, of every one ac-
cording to his taxation, to give it unto
Pharaoh-nechoh.

36 ¶^s Jehoiakim was twen-
ty and five years old when
he began to reign : and he
reigned eleven years in

A. M. 3394.
B. C. 610.
Ol. XLII 3.
An. Tarquinius
Prisci, Reg.
Rom. 7.

A. M. 3394
—3405.
B. C. 610
—599.
Ol. XLII 3
—XLV. 2.

^b 2 Chron. 35. 20.—^c Zech. 12. 11.—^d Ch. 14. 8.—^e 2 Chron.
35. 24.—^f 2 Chron. 36. 1.—^g Called *Shallum*, 1 Chron. 3. 15.
Jer. 22. 11.—^h Ch. 24. 18.—ⁱ Ch. 25. 6. Jer. 32. 27.—^k Or, be-
cause he reigned.

no use to try this fickle and radically depraved
people any longer. They were respited merely
during the life of Josiah.

Verse 29. *In his days Pharaoh-nechoh*] See
the note on the death of Josiah, chap. xxii. 20.
Nechoh is supposed to have been the son of
Psammiticus, king of Egypt; and the Assyrian
king, whom he was going now to attack, was
the famous *Nabopolassar*. What the cause of
this quarrel was, is not known. Some say it
was on account of *Carchemish*, a city on the
Euphrates, belonging to the Egyptians, which
Nabopolassar had seized. See Isa. x. 9.

Verse 30. *Dead from Megiddo*] The word
meth, here should be considered as a partici-
ple, *dying*, for it is certain he was not dead :
he was *mortally wounded* at Megiddo, was car-
ried in a *dying state* to Jerusalem, and *there* he
died and was buried. See 2 Chron. xxxv. 24.

Herodotus, lib. i. c. 17, 18, 25. and lib. ii.
159, appears to refer to the same war which is
here mentioned. He says that *Nechoh*, in the
sixth year of his reign, went to attack the king
of Assyria at *Magdolum*, gained a complete
victory, and took *Cadytis*. *Ussher* and others
believe that *Magdolum* and *Megiddo* were the
same place. The exact place of the battle
seems to have been *Hadadrimmon*, in the val-
ley of Megiddo; for there, *Zechariah* tells us,
chap. xii. 11. was the great mourning for *Jo-*
siah. Compare this with 2 Chron. xxxv. 24, 25.

Verse 31. *Jehoahaz was twenty and three*
years old] This was not the *eldest* son of *Jo-*
siah, which is evident from this, that he was
twenty-three years old when he began to reign ;

that he reigned but *three months* ; that, being
dethroned, his brother *Eliakim* was put in his
place, who was then *twenty-five* years of age.
Eliakim, therefore, was the *eldest* brother; but
Jehoahaz was probably raised to the throne by
the people, as being of a more active and mar-
tial spirit.

Verse 33. *Nechoh put him in bands*] But
what was the cause of his putting him in bands?
It is conjectured, and not without reason, that
Jehoahaz, otherwise called *Shallum*, raised an
army, met *Nechoh* in his return from *Carche-*
mish, fought, was beaten, taken prisoner, put
in chains, and taken into Egypt, where he
died, ver. 34. and Jer. xxii. 11, 12. *Riblah*, or
Diblah, the place of this battle, was probably
a town in Syria, in the land or district of *He-*
math.

Verse 34. *Turned his name to Jehoiakim*]
These names are precisely the same in signifi-
cation : *ELIAKIM* is, *God shall arise* : *JEHOIA-*
KIM, *Jehovah shall arise* ; or, the *resurrection*
of God ; the *resurrection of Jehovah*. That
is, God's rising again to show his power, just-
ice, &c. The change of the name was to show
Nechoh's supremacy ; and that *Jehoiakim* was
only his *vassal* or *viceroy*. Proofs of this mode
of changing the name, when a person of greater
power put another in office under himself, may
be seen in the case of *Mattaniah*, changed into
Zedekiah ; *Daniel*, *Mishael*, *Ananiah*, and
Azariah, into *Belteshazzar*, *Shadrach*, *Me-*
shach, and *Abed-nego* ; and *Joseph*, into *Zaph-*
nath-paaneah. See Dan. i. 6, 7. Gen. xli. 45.

Verse 35. *Jehoiakim give the silver and the*

A. M. 3394
—3405.
B. C. 610
—599.
O. I. XLII. 3
—XLV. 2.

Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiiah of Rumah.

† 2 Sam. 5. 5.

gold] Nechoh had placed him there as viceroy, simply to raise and collect his taxes.

Every one according to his taxation] That is, each was assessed in proportion to his property: that was the principle avowed; but there is reason to fear that this bad king was not governed by it.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

A. M. 3394
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—599.
O. I. XLII. 3
—XLV. 2.

¶ Numb. 11. 1.

Verse 37. He did that which was evil in the sight of the LORD] He was a most unprincipled and oppressive tyrant. Jeremiah gives us his character at large, chap. xxii. 13—19. to which the reader will do well to refer. Jeremiah was at that time in the land; and an eyewitness of the abominations of this cruel king.

CHAPTER XXIV.

Nebuchadnezzar subjects Jehoiakim; who, after three years, rebels, 1 Bands of Chaldeans, Syrians, Moabites, and Ammonites, invade the land, 2—4. Jehoiakim dies; and Jehoiachin, his son, reigns in his stead, 5, 6. The Babylonians overcome the Egyptians, 7. Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon, 8—16. And makes Mattaniah, brother of Jehoiakim, king, who reigns wickedly, and rebels against the king of Babylon, 17—20.

A. M. 3394
—3405.
B. C. 610
—599.
O. I. XLII. 3
—XLV. 2.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 ^b And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, ^c according to the word of the LORD; which he spake ^d by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah; to remove them out of his sight, ^e for the sins of Manasseh, according to all that he did.

^a 2 Chron. 36. 6. Jer. 25. 1, 9. Dan. 1. 1.—^b Ezek. 19. 8. Jer. 25. 9. & 32. 28.—^c Ch. 20. 17. & 21. 12, 13, 14. & 23. 27. ^d Heb. by the hand of.—^e Ch. 21. 2, 11. & 23. 26.—^f Ch. 21. 16.

NOTES ON CHAPTER XXIV.

Verse 1. Nebuchadnezzar] This man, so famous in the writings of the prophets, was son of Nabopolassar. He was sent by his father against the rulers of several provinces that had revolted; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoiakim, who was tributary to Nechoh, king of Egypt, he attacked and reduced; and he obliged him to become tributary to Babylon. At the end of three years he revolted; and then a mixed army of Chaldeans, Syrians, Moabites, and Ammonites, was sent against him, who ravaged the country, and took three thousand and twenty-three prisoners, whom they brought to Babylon, Jer. lii. 28.

Verse 2. According to the word of the LORD] See what Huldah predicted, chap. xxii. 16. and see chap. xiv. xv. and xvi. of Jeremiah.

Verse 6. Jehoiachin his son] As this man reigned only three months, and was a mere vassal to the Babylonians, his reign is scarcely to

4 ^f And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

A. M. 3394
—3405.
B. C. 610
—599.
O. I. XLII. 3
—XLV. 2.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 ^g So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

A. M. 3405.
B. C. 599.
O. I. XLV. 2.
An. Tarquinius
Prisci, Reg.
Rom. 18.

7 ¶ And ^h the king of Egypt came not again any more out of his land: for ⁱ the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ ^k Jehoiachin ^l was eighteen years

^g See 2 Chron. 36. 6, 8. Jer. 22. 18, 19. & 36. 30.—^b See Jer. 37. 5, 7.—ⁱ Jer. 46. 2.—^k Called Jeconiah, 1 Chron. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24, 28.—^l 2 Chron. 36. 9.

be reckoned; and, therefore, Jeremiah says of Jehoiakim, he shall have none to sit upon the throne of David, chap. xxxv. 30. for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called Jeconias in Matt. i. 11.

Verse 7. The king of Egypt came not again] He was so crushed by the Babylonians, that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests. The text tells us how much he had lost by the Babylonians. See on ver. 1.

Verse 8. Jehoiachin was eighteen years old] He is called Jeconiah, 1 Chron. iii. 16. and Coniah, Jer. xxii. 24. In 2 Chron. xxxvi. 9. he is said to be only eight years of age; but this must be a mistake, for we find that having reigned only three months, he was carried captive to Babylon, and there he had wives; and it is very improbable that a child, between eight and nine years of age, could have wives; and, of such a tender age, it can scarcely be

Nebuchadnezzar carries away CHAP. XXIV. the treasures of Jerusalem.

A. M. 3405.
B. C. 599.
Ol. XLV. 2.
An. Tarquinii
Prisci, Reg.
Rom. 18.

old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nebushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was evil* in the sight of the LORD, according to all that his father had done:

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city ^a was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 ^o And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ^p officers; ^r and the king of Babylon ^s took him ^t in the eighth year of his reign.

13 ^u And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and ^v cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, ^w as the LORD had said.

14 And ^x he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ^y even ten thousand captives, and ^z all the craftsmen

^m Dan. i. 1.—ⁿ Heb. came into siege.—^o Jer. 24. 1. & 29. 1, 2. Ezek. 17. 12.—^p Or, eunuchs.—^r Nebuchadnezzar's eighth year, Jer. 25. 1.—^s See Ch. 25. 27.—^t See Jer. 52. 28. ^u Ch. 20. 17. Isa. 39. 6.—^v See Dan. 5. 2, 3.—^w Jer. 20. 5. ^x Jer. 24. 1.—^y See Jer. 52. 28.—^z So 1 Sam. 13. 19, 22.

said that, as a king, he did *that which was evil in the sight of the Lord*. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jerem. xxii. 24. which the reader may consult; and in the man's punishment, see his crimes.

Verse 12. *Jehoiachin—went out*] He saw that it was useless to attempt to defend himself any longer; and he therefore surrendered himself, hoping to obtain better terms.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple *three times*.—1. He took away the greater part of those treasures when he took Jerusalem under Jehoiakim: and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which Belshazzar profaned, Dan. v. 2; and which Cyrus restored to Ezra, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem, under Jeconiah; as is mentioned here, ver. 13. 3. He pillaged the temple, took

and smiths: none remained, save ^a the poorest sort of the people of the land.

15 And ^b he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ^c officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

16 And ^d all the men of might, even seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And ^e the king of Babylon made Mattaniah ^f his father's brother king in his stead, and ^g changed his name to Zedekiah.

18 ^h Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem.

And his mother's name was ⁱ Hamutal, the daughter of Jeremiah of Libnah.

19 ^k And he did *that which was evil* in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, ^l that Zedekiah rebelled against the king of Babylon.

A. M. 3405.
B. C. 599.
Ol. XLV. 2.
An. Tarquinii
Prisci, Reg.
Rom. 18.

A. M. 3405
—3416.
B. C. 599
—588.
Ol. XLV. 2.
XLVIII. 1.

^a Ch. 25. 12. Jer. 40. 7.—^b 2 Chron. 36. 16. Esther 2. G. Jer. 8. 22, 24, &c.—^c Or, eunuchs.—^d See Jer. 52. 21.—^e Jer. 37. 1.—^f 1 Chron. 3. 15. 2 Chron. 36. 10.—^g So Ch. 23. 34. 2 Chron. 36. 4.—^h 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.—ⁱ Ch. 23. 31.—^j 2 Chron. 36. 12.—^k 2 Chron. 36. 13. Ezek. 17. 15.

away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver; which he found there when he besieged Jerusalem, under Zedekiah, chap. xxv. 13—17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among these there were of mighty men *seven thousand*; of craftsmen and smiths, *one thousand*.

Verse 17. *Made Mattaniah his father's brother king in his stead*. He was son of Josiah, and brother to Jehoiakim.

Changed his name to Zedekiah.] See the note on chap. xxiii. 34.

Verse 19. *He did—evil*] How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

Verse 20. *Zedekiah rebelled*] This was in the eighth year of his reign: and he is strongly reproved for having violated the oath he took to the king of Babylon; see 2 Chron. xxxvi. 13. This was the filling up of the measure of iniquity; and now the wrath of God descends upon this devoted king, city, and people, to the uttermost. [See the catastrophe in the next chapter.

CHAPTER XXV.

Nebuchadnezzar besieges Jerusalem; it is taken, after having been sorely reduced by famine, &c. and Zedekiah, endeavouring to make his escape, is made prisoner, his sons slain before his eyes; then his eyes being put out, he is put in chains, and carried to Babylon, 1—7. Nebuzar-adan burns the temple, breaks down the walls of Jerusalem, and carries away the people captives; leaving only a few to till the ground, 8—12. He takes away all the brass, and all the vessels of the temple 13—17. Several of the chief men and nobles, found in the city, he brings to Nebuchadnezzar, at Riblah, who puts them all to death, 18—21. Nebuchadnezzar makes Gedaliah governor over the poor people that were left, against whom Ishmael rises, and slays him, and others with him; on which, the people in general, fearing the resentment of the Chaldeans, flee to Egypt, 22—26. Evil-merodach, king of Babylon, releases Jehoiachin out of prison; treats him kindly; and makes him his friend, 27—30.

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
An. Tarquinius
Prisci, Reg.
Rom. 27.

AND it came to pass ^a in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

A. M. 3414
—3416.
B. C. 590
—588
Ol. XLVII. 3.
—XLVIII. 1.

2 And the city was besieged unto the eleventh year of King Zedekiah.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
An. Tarquinius
Prisci, Reg.
Rom. 29.

3 And on the ninth day of the ^b fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And ^c the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and ^d the king went

^a 2 Chron. 36. 17. Jer. 34. 2. & 39. 1. & 52. 4, 5. Ezek. 24. 1.—Jer. 39. 2. & 52. 6.—Jer. 39. 2. & 52. 7, &c.—Jer. 39. 4-7. & 52. 7. Ezek. 12. 12.—Ch. 23. 33. Jer. 52. 9. ^f Heb. spake judgment with him.

NOTES ON CHAPTER XXV.

Verse 1. *In the ninth year of his reign*] Zedekiah, having revolted against the Chaldeans, Nebuchadnezzar, wearied with his treachery, and the bad faith of the Jews, determined the total subversion of the Jewish state. Having assembled a numerous army, he entered Judea on the tenth day of the tenth month of the ninth year of the reign of Zedekiah; this, according to the computation of Archbishop Ussher, was on Thursday, January 30, A. M. 3414, which was a sabbatical year: whereon the men of Jerusalem, hearing that the Chaldean army was approaching, proclaimed liberty to their servants; see Jer. xxxiv. 8, 9, 10; according to the law, Exod. xxi. 2. Deut. xv. 1, 2, 12: for Nebuchadnezzar, marching with his army against Zedekiah, having wasted all the country, and taken their strong-holds, except Lachish, Azkah, and Jerusalem, came against the latter with all his forces; see Jer. xxxiv. 1—7. On the very day, as the same author computes, the siege and utter destruction of Jerusalem were revealed to Ezekiel the prophet, then in Chaldea, under the type of a seething-pot; and his wife died in the evening, and he was charged not to mourn for her, because of the extraordinary calamity that had fallen upon the land: see Ezek. xxiv. 1, 2, &c.

Jeremiah, having predicted the same calamities, (Jer. xxxiv. 1—7.) was, by the command of Zedekiah, shut up in prison, xxxii. 1—16.

the way toward the plain.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
An. Tarquinius
Prisci, Reg.
Rom. 29.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon ^e to Riblah; and they ^f gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and ^g put ^h out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, ⁱ on the seventh day of the month, which is ^k the nineteenth year of King Nebuchadnezzar king of Babylon, ^l came Nebuzar-adan, ^m captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 ⁿ And he burnt the house of the LORD, ^o and the king's house, and all

^g Heb. made blind.—^h Jer. 39. 7. Ezek. 12. 13.—ⁱ See Jer. 52. 12-14.—^k See Ch. 24. 12. & Ver. 27.—^l Jer. 39. 9.—^m Or, chief marshal.—ⁿ 2 Chron. 36. 19. Psa. 79. 1.—^o Jer. 39. 8. Amos 2. 5.

Pharaoh Hophra, or Vaphris, hearing how Zedekiah was pressed, and fearing for the safety of his own dominions, should the Chaldeans succeed against Jerusalem, determined to succour Zedekiah. Finding this, the Chaldeans raised the siege of Jerusalem, and went to meet the Egyptian army, which they defeated and put to flight.—Joseph. Antiq. lib. x. c. 10. In the interim the Jews, thinking their danger was past, reclaimed their servants, and put them again under the yoke, Jer. xxxiv. 8, &c.

Verses 2—4. *And the city was besieged, &c.*] Nebuchadnezzar, having routed the Egyptian army, returned to Jerusalem, and besieged it so closely that, being reduced by famine, and a breach made in the wall, the Chaldeans entered it on the ninth day of the fourth month, (Wednesday, July 27.) Zedekiah, and many others, endeavouring to make their escape by night.

Verse 5. *The army of the Chaldees pursued*] Zedekiah was taken, and brought captive to Riblah in Syria, where Nebuchadnezzar then lay, who ordered his sons to be slain before his face, and then put out his eyes; and, having loaded him with chains, sent him to Babylon: see Jer. xxxix. 4, 7. lii. 7, 11; thus fulfilling the prophetic declarations, that his eyes should see the eyes of the king of Babylon, Jer. xxxii. 4. and xxxiv. 3; but Babylon he should not see, though he was to die there, Ezek. xii. 13.

Verse 8. *In the fifth month*] On the seventh day of the fifth month, (answering to Wednes-

A. M. 3416.
B. C. 588.
OL. XLVIII. 1.
An. Tarquinius
Prisci, Reg.
Rom. 29.

the houses of Jerusalem,
and every great *man's* house
burnt he with fire.

10 And all the army of the
Chaldees, that *were with* the captain of
the guard, ^p brake down the walls of
Jerusalem round about.

11 ^r Now the rest of the people that
were left in the city, and the ^s fugitives
that fell away to the king of Babylon,
with the remnant of the multitude, did
Nebuzar-adan the captain of the guard
carry away.

12 But the captain of the guard ^t left
of the poor of the land *to be* vine-dress-
ers and husbandmen.

13 [†] And ^u the ^v pillars of brass that
were in the house of the LORD, and
^w the bases, and ^x the brazen sea that
was in the house of the LORD, did the
Chaldees break in pieces, and carried
the brass of them to Babylon.

14 And ^y the pots, and the shovels,
and the snuffers, and the spoons, and
all the vessels of brass wherewith they
ministered, took they away.

15 And the fire-pans, and the bowls,
and such things as *were* of gold, *in* gold,
and of silver, *in* silver, the captain of
the guard took away.

16 The two pillars, ^z one sea, and the

^p Neh. 1. 2. Jer. 52. 14.—^r Jer. 39. 9. & 52. 15.—^s Heb.
fallen away.—^t Ch. 24. 14. Jer. 39. 10. & 40. 7. & 52. 16.
^u Ch. 20. 17. Jer. 27. 19, 22. & 52. 17, &c.—^v 1 Kings 7. 15.
^w 1 Kings 7. 23.—^x 1 Kings 7. 23.—^y Exod. 27. 3. 1 Kings
7. 45, 50.—^z Heb. the one sea.

day, Aug. 24.) Nebuzar-adan made his entry
into the city; and, having spent two days in
making provision, on the *tenth day* of the same
month, (Saturday, Aug. 27.) he set fire to the
temple, and the king's palace, and the houses
of the nobility, and burnt them to the ground,
Jerem. lii. 13. compared with xxxix. 8. Thus
the temple was destroyed in the *eleventh* year
of Zedekiah, the *nineteenth* of Nebuchadnezzar,
the *first* of the XLVIIIth Olympiad, in the *one*
hundred and sixtieth current year of the era
of Nabonassar, *four hundred and twenty-four*
years, three months, and eight days, from the
time in which Solomon laid its foundation stone.

Verse 10. *Brake down the walls*] In the
same *fifth month*, Jer. 1. 3. the walls of Jeru-
salem being razed to the ground, all that were
left in the city, and all that had fled over for-
merly to Nebuchadnezzar, and all the common
people of the city, with all the king's treasures,
those of the nobles, and the whole furniture of
the temple, did Nebuzar-adan carry off to Ba-
bylon: see Jerem. xxxix. 8, 9. lii. 14, 23. And
thus was Judah carried away out of her own
land, *four hundred and sixty-eight* years after
David began to reign over it; from the division
of the ten tribes, *three hundred and eighty-eight*
years; and from the destruction of the kingdom

bases which Solomon had
made for the house of the
LORD; ^a the brass of all these
vessels was without weight.

17 ^b The height of the one pillar *was*
eighteen cubits, and the chapter upon
it *was* brass; and the height of the
chapter three cubits; and the wreathen
work, and pomegranates upon the
chapter round about, all of brass: and
like unto these had the second pillar
with wreathen work.

18 [†] And the captain of the guard
took ^c Seraiah the chief priest, and ^e Zep-
haniah the second priest, and the three
keepers of the ^f door.

19 And out of the city he took an
^g officer, that was set over the men of
war, and ^h five men of them that ⁱ were
in the king's presence, which were
found in the city, and the ^k principal
scribe of the host, which mustered the
people of the land, and threescore men
of the people of the land that *were*
found in the city:

20 And Nebuzar-adan, captain of the
guard, took these, and brought them to
the king of Babylon to Riblah:

21 And the king of Babylon smote
them, and slew them at Riblah in the
land of Hamath. ¹ So Judah was car-

^a 1 Kings 7. 47.—^b 1 Kings 7. 15. Jer. 52. 21.—^c Jer. 52. 24,
&c.—^d 1 Chron. 6. 14. Ezra 7. 1.—^e Jer. 21. 1. & 29. 25.
^f Heb. threshold.—^g Or, eunuch.—^h See Jer. 52. 25.—ⁱ Heb.
saw the king's face. Esth. 1. 14.—^k Or, scribe of the captain
of the host.—¹ Lev. 26. 33. Deut. 28. 36, 64. Ch. 23. 27.

of Israel, *one hundred and thirty-four* years;
A. M. 3416; and before Christ, *five hundred*
and ninety. And thus ends what is called the
fifth age of the world. See USSHER'S *Annals*.

Verse 18. *Seraiah the chief priest—Zepha-
niah*] The person who is here called the *second*
priest, was what the Jews call *sagan*, a sort of
deputy, who performed the functions of the
high priest, when he was prevented by any in-
firmity from attending the temple service. See
on chap. xxxiii. 4.

Verse 19. *And five men of them that were in
the king's presence*] These were principal coun-
sellors, and confidential officers.

In Jerem. lii. 25. it is said he took *seven* men
who were near the king's person, and the same
number is found in the *Arabic* in this place;
and the *Chaldee* has no less than *fifty men*: but
in Jeremiah this, as well as all the rest of the *ver-
sions*, reads *seven*. Probably they were no more
than *five* at first; or, perhaps Jeremiah reckon-
ed, with the *five*, the *officer* that was set *over*
the men of war, and the *principal scribe* of the
host, mentioned here, as *two* with the *five*; and
thus made *seven* in the whole.

Verse 21. *The king of Babylon smote them*]
He had, no doubt, found that these had coun-
sellor Zedekiah to revolt.

A. M. 3416.
B. C. 583.
Ol. XLVIII. 1.
An. Tarquinius
Prisci, Reg.
Rom. 29.
ried away out of their land.
22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careath, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him,

m Jer. 40. 5.—n Jer. 40. 7, 8, 9.—o Jer. 41. 1, 2.—p Heb. of the kingdom.—t Jer. 43. 4, 7.

Verse 22. *Made Gedaliah—ruler.*] This was no regal dignity; he was only a sort of *hind*, or *overseer*, appointed to regulate the *husbandmen*.

Verse 23. *To Mizpah.*] This is said to have been situated on the *east* side of the river Jordan, and most contiguous to Babylon; and, therefore, the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of this name; and we do not exactly know where *this* was situated.

Verse 24. *Gedaliah sware to them.*] He pledged himself, in the most solemn manner, to encourage and protect them.

Verse 25. *Smote Gedaliah.*] This was an entertainment which Gedaliah had made for them: see Jer. xli. 1, &c. He was not content with this murder, but slew fourscore more, who were coming with offerings to the temple, and took several as prisoners; and among them some of the *king's daughters*: and set off to go to the Ammonites. But Johanan, the son of Kareah, hearing of these outrages, raised a number of men, and pursued Ishmael: Ishmael's prisoners immediately turned, and joined Johanan; so that *he*, and *eight* of his accomplices, with difficulty escaped to the Ammonites: see Jer. xli. 1, &c. *Baalis*, king of the Ammonites, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent this, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs: and, therefore, took no precaution to save his life: see Jer. xl. 13.—16.

A. M. 3416.
B. C. 583.
Ol. XLVIII. 1.
An. Tarquinius
Prisci, Reg.
Rom. 29.
and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

* Jer. 52. 31, &c.—t See Gen. 40. 13, 20.—u Heb. good things with him.—v 2 Sam. 9. 7.

Verse 27. *And it came to pass.*] Nebuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom, in the *thirty-seventh year of the captivity of Jehoiachin*: and on the *seven and twentieth day*, [Jeremiah says *five and twentieth*,] of the *twelfth month* of that year, (Tuesday, April 15. A. M. 3442,) he brought the long captivated Jewish king out of prison; treated him kindly; and ever after, during his life, reckoned him among the king's friends. This is particularly related in the four last verses of the book of Jeremiah.

Verse 30. *A continual allowance given him of the king.*] He lived in a *regal style*, and had his *court* even in the city of Babylon; being supplied with every requisite by the munificence and friendship of the king. In about *two years* after this, Evil-merodach was slain in a conspiracy; and it is supposed that Jehoiachin, then about fifty-eight years of age, fell with his friend and protector. Thus terminates the catastrophe of the Jewish kings, people, and state, the consequence of unheard-of rebellions and provocations against the Majesty of heaven.

Masoretic notes on the First and Second Books of Kings.

We have already seen that the Hebrews consider these two books as one.

The NUMBER of verses in both, is *one thousand five hundred and thirty-four*.

MASORETIC SECTIONS, *thirty-five*.

MIDDLE VERSE, 1 Kings xxii. 6. *And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy*

PREFACE

TO THE

TWO BOOKS OF CHRONICLES.

ANCIENTLY, these two books were considered but as one: for this we have not only the testimony of St. Jerom, but also that of the Masoretes, who gave the sum of all the sections, chapters, and verses, under one notation at the end of the second book; without mentioning any division: and, although the modern Jews divide them, yet they give the Masoretic enumeration of sections, &c. as it was given of old; and all editors of the Masoretic Bibles, whether Jewish or Christian, follow the same plan.

These books have had several names. In Hebrew they are denominated דִּבְרֵי הַיָּמִים *dibrei hayamim*: literally, *The Words of the Day*; i. e. *The Journals*, particularly of the kings of Israel and the kings of Judah. But this name does not appear to have been given by the inspired writer.

The Syriac has, *The Book of the Transactions in the days of the kings of Judah*: which is called *Dibré yamim*; referring to the Hebrew title.

The Arabic has, *The Book of the Annals*, which is called in Hebrew, *Dibré Hayamim*.

The Septuagint has, παραλειπομένων, of the things that were left, or omitted; supposing that these books were a supplement either to Samuel, and to the books of Kings; or to the whole Bible. To this the Greek translators might have been led, by finding that these books, in their time, closed the Sacred Canon, as they still do in the most correct editions of the Hebrew Bible.

The Vulgate uses the same term as the Septuagint, referring, like the Syriac and Arabic, to the Hebrew name.

In our English Bible, these books are termed *Chronicles*, from the Greek χρονικά, from χρονος, time; i. e. *A History of Times*; or, as the matter of the work shows, "A History of Times, Kingdoms, States, Religion, &c. with an account of the most memorable Persons and Transactions of those Times and Nations."

Concerning the author of these books nothing certain is known. Some think they are the works of different authors; but the uniformity of the style, the connexion of the facts, together with the recapitulations and reflections, which are often made, prove that they are the work of one and the same person.

The Jews, and Christian interpreters in general, believe they were the work of EZRA, assisted by the prophets Haggai, Zachariah, and Malachi. That EZRA was the author, is, on the whole, the most probable opinion. That he lived at the conclusion of the Babylonish captivity, is well known; and the Second Book of Chronicles terminates at that period; barely reciting the decree of Cyrus to permit the return of the captivated Israelites to their own land; which subject is immediately taken up in the Book of Ezra, in which the operation of that decree is distinctly marked.

There are words and terms, both in the Chronicles and Ezra, which are similar; and prove that each was written after the captivity, and probably by the same person; as those terms were not in use previously to that time; and some of them are peculiar to Ezra himself. E. G. We have כִּפּוֹרֵי זָהָב *kiporey zahab*, "golden cups," Ezra i. 10; viii. 27; and in 1 Chron. xxviii. 17. And דַּרְכֵּמֹן *darkemon*, or *drakmon*, "a drachma," or *dram*, 1 Chron. xxix. 7. and Ezra ii. 69. Neh. vii. 70. And רַפְסֹדוֹת *raphsodoth*, "rafts," or *floats*, 2 Chron. ii. 16. widely differing from דְּבִירוֹת *dobroth*, 1 Kings v. 9. which we there translate in the same way. Calmet considers these words as strong evidence that these books were the work of Ezra, and penned after the captivity.

We are not to suppose that these books are the *Chronicles of the kings of Judah and Israel*, so often referred to in the historical books of the Old Testament: these have been long lost; and the books before us can only be abridgments either of such chronicles, or of works of a similar kind.

That the ancient Jews took great care to register their civil, military, and ecclesiastical transactions, is sufficiently evident from frequent reference to such works in the Sacred Writings; and that these registers were carefully and correctly formed, we learn from the character of the persons by whom they were compiled: they were in general prophets; and seem to have been employed by the kings under whom they lived, to compile the annals of their reigns; or, most likely, this was considered a part of the prophet's regular office.

Samuel, Nathan, and Gad, wrote under the reign of DAVID, 1 Chron. xxix. 29.

The acts of the reign of SOLOMON were written by Nathan, Ahijah, and Iddo, 2 Chron. ix. 29.

Shemaiah and Iddo wrote those of REHOBOAM, 2 Chron. xii. 15.

Iddo wrote also those of ABIJAH, 2 Chron. xiii. 22.

It is likely that Hanani the seer, wrote those of ASA, 2 Chron. xvi. 7.

Jehu, the prophet, the son of Hanani, 1 Kings xvi. 1, 7. wrote the acts of JEHOSHAPHAT, 2 Chron. xx. 34. Under this same reign, we find Jahaziel, the prophet, 2 Chron. xx. 14; and Eliezer, the prophet, *Ibid.* v. 37.

Preface to the two books of Chronicles.

Isaiah recorded the transactions of *UZZIAH*, 2 Chron. xxvi. 22; and those of *HEZEKIAH*, 2 Chron. xxxii. 32; and of *AHAZ*, of whose reign we find the principal facts in the viith, viiith, and ixth chapters of his prophecies. Under this reign also, we find *Obed*, the prophet, 2 Chron. xxviii. 9.

Hosea wrote the history of the reign of *MANASSEH*. See 2 Chron. xxxiii. 19. in the margin.

And *Jeremiah* wrote the history of *JOSIAH* and his descendants, the last kings of Judah.

This was such a succession of *historians* as no nation of the world could ever boast. Men, all of whom wrote under the *inspiration* of God's Holy Spirit; some of whom had minds the most highly cultivated, and of the most extraordinary powers. Whether the prophets who flourished in the reigns of the *kings of Israel* wrote the annals of *those kings* we know not, because it is not positively declared. We know that *Ahijah*, the Shilonite, lived under *JEROBOAM*, the son of *Nebat*, 1 Kings xi. 29; and xiv. 2; and *Jehu*, son of *Hanani*, under *BAASHA*, 1 Kings xvi. 7.

Elijah, and many others, flourished under the reign of *AHAZ*. *Elisha*, *Jonah*, and many more, succeeded him in the prophetic office.

Besides these prophets, and prophetic men, we find other persons whose office it was to *record* the transactions of the kings under whom they lived. These were called *secretaries*, or *recorders*; so, under *DAVID* and *SOLOMON*, *Jehoshaphat*, the son of *Ahilud*, was *recorder*; מִזְכֵּיר *mazekir*, "remembrancer," 2 Sam. viii. 16; and 1 Chron. xviii. 15. And under *HEZEKIAH*, we find *Joah*, the son of *Asaph*, 2 Kings xviii. 18. And under *JOSIAH*, *Joah* the son of *Joahaz*, who filled the same office, 2 Chron. xxxiv. 8.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a *supplement* to the preceding books; as he relates many of the same circumstances which occur in them; and often in *greater detail*; and, except by way of *amplification*, adds very little that can be called *new*; and omits many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of *Samuel* and *Kings*. *Nine chapters* of his work are occupied with extensive *genealogical tables*; but even these are far from being *perfect*. His history, properly speaking, does not begin till the *tenth chapter*; and then it commences abruptly, with the last unsuccessful battle of *Saul*, and his death; but not a word of his history.

Though the writer gives many curious and important particulars in the life of *David*, yet he passes by his *adultery* with *Bath-sheba*, and all its consequences. He says nothing of the *incest* of *Amnon*, with his sister *Tamar*; nor a word of the *rebellion* and *abominations* of *Absalom*. He says very little of the kings of *Israel*; and takes no notice of what concerned that state, from the capture of *Amaziah*, king of *Judah*, by *Joash*, king of *Israel*, 2 Chron. xxv. 17, &c. And of the last wars of these kings, which terminated in the captivity of the ten tribes, he says not one word!

The principal design of the writer appears to have been this; to point out from the public registers, which were still preserved, what had been the state of the different families previously to the captivity; that, at their return, they might enter on, and repossess, their respective inheritances. He enters particularly into the functions, genealogies, families, and orders, of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before; and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who *authorized* or *tolerated* idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.

It may be necessary to say something here concerning the *utility* of these books. That they are in this respect in low estimation, we may learn from the manner in which they are treated by commentators: they say very little concerning them, and suppose the subject has been anticipated in the books of *Samuel* and *Kings*. That the persons who treat them thus have never studied them is most evident, else their judgment would be widely different. Whatever history these books possess, in common with the books of *Samuel* and *Kings*, may, in a commentary, be fairly introduced, in the examination of the latter; and this I have endeavoured to do, as the reader may have already seen. But there are various *details*, and *curious facts* and *observations*, which must be considered in these books alone; nor will a *slight* mention of such circumstances do them justice.

St. Jerom had the most exalted opinion of the books of *Chronicles*. According to him, "They are an epitome of the Old Testament." He asserts, "That they are of such high moment and importance, that he who supposes himself to be acquainted with the Sacred Writings, and does not know *them*, only deceives himself; and that innumerable questions relative to the Gospel are here explained." *Paralipomenon liber, id est, Instrumenti Veteris Επιστομης, tantus ac talis est; ut absque illo, si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina, juncturasque verborum, et prætermissa in REGUM libris tanguntur historie; et innumerabiles explicantur Evangelii Questiones.* *Epist. Secund. ad Paulinum Presbyterum.* *OPER. Benedict. vol. iv. col. 574.* And in another place he asserts, that "All Scripture knowledge is contained in these books;" *Omnis eruditio Scripturarum, in hoc libro continetur.* *Prefat. in lib. Paral. juxta Septuaginta Interpret.* *OPER. Edit. Bened. vol. i. col. 1418.* This may be going too far; but *St. Jerom* believed that there was a mystery and meaning in every proper name, whether of *man*, *woman*, *city*, or *country*, in the book. And yet he complains greatly of the corruption of those names, some having been *divided*, so as to make *two* or *three* names out of one; and sometimes names condensed, so as of *three* names to make but *one*. To cure this evil he laboured hard, and did much; but still the confusion is great, and in many cases past remedy. To assist the reader in this respect I wish to refer him to the *marginal readings*, and *parallel texts*, which are here carefully represented in the inner margin: these

Preface to the two books of Chronicles.

should be constantly consulted, as they serve to remove many difficulties, and reconcile several seeming contradictions. In addition to these helps I have carefully examined the different ancient versions, and the various readings in the MSS. of Kennicott and De Rossi, which often help to remove such difficulties.

There is one mode of exposition which I have applied to these books, which has not, as far as I know, been as yet used; I mean the *Targum*, or *Chaldee Paraphrase*, of Rabbi JOSEPH. It is well known to all oriental scholars that a *Chaldee Targum*, or Paraphrase, has been found and published in the Polyglotts, on every book of the Old Testament, *purely Hebrew*, the books of *Chronicles* excepted. Neither in the Complutensian, Antwerp, Parisian, nor London Polyglott, is such a *Targum* to be found; none having been discovered when these works were published. But shortly after the London Polyglott was finished, a MS. was found in the University of Cambridge, containing the *Targum* on these books: this, with several other pieces, *Arabic, Persian, Syriac, &c.* Dr. Samuel Clarke collected, and intended to publish as a *supplementary volume* to the Polyglott, but was prevented by premature death. The MS. was afterward copied by Mr. David Wilkins; and printed, with a Latin translation, at Amsterdam, 4to. 1715. Of this work the reader will find I have made a liberal use, as I have of the *Targum* of Jonathan ben Uzziel, on the preceding books. Rabbi Joseph, the author, lived about three hundred years after the destruction of the second temple, or about A. D. 400. The MS. in question formerly belonged to the celebrated Erpen, and was purchased by the duke of Buckingham, then Chancellor of the University of Cambridge, and by him presented to the public library of that University.

It is worthy of remark, that the term מֵימְרָא *meymra*, "word," and מֵימְרָא דַּיָּא *meymra Daya*, "the word of Jehovah," is used *personally* in this Targum; never as a word spoken, but as a *PERSON acting*: see the notes on John i. 1.

The *First Book of Chronicles* contains a sort of genealogical history, from the creation of the world to the death of David, A. M. 2989.

THE FIRST BOOK OF THE CHRONICLES.

Chronological Notes relative to this Book.

Year of the world, 1—Year before Christ, according to Archbishop Ussher, 4004—Year before the Flood, according to the common Hebrew Bible, 1656—Year of the Julian period, 710.

CHAPTER I.

The genealogy of Adam to Noah, 1—3. Of Noah to Abraham, 4—27. The sons of Abraham, Ishmael, and Isaac, 28. The sons of Ishmael, 29—33. The sons of Esau, 34—42. A list of the kings of Edom, 43—50. A list of the dukes of Edom, 51—54.

A. M. 1, &c.
B. C. 4004, &c.
Ante Diluvium,
1656, &c.

A DAM, ^a Sheth, Enosh,
2 Kenan, Mahalaleel,
Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 ¶ ^b The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and ^c Riphath, and Togarmah.

7 And the sons of Javan; Elisha, and Tarshish, Kittim, and ^d Dodanim.

8 ¶ ^e The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; Sheba, and Dedan.

^a Gen. 4. 25, 26. & 5: 3, 9.—^b Gen. 10. 2, &c.—^c Or, *Diphath*, as it is in some copies.—^d Or, *Rodanim*, according to

NOTES ON CHAPTER I.

Verse 1. *Adam, Sheth, Enosh*] That is, Adam was the father of Sheth or Seth, Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of *Cain* and *Abel*, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give: and to have mentioned the posterity of *Cain* or *Abel* would have been useless, as Noah was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children; and from these all the nations of the earth sprang.

How learned must those men be who can take for a text "*The first verse, of the first chapter, of the first book of CHRONICLES,*" and find a *mystery* in each name; which, in the aggregate, amounts to a full view of the *original perfection, subsequent fall, consequent misery, and final restoration* of MAN! O ye profound illustrators of the names of men and cities, why do ye not give us the *key* of your wisdom, write comments, and enlighten the world!

Verse 5. After *Tiras*, the Targum adds, And the names of their countries were Africa, and Germany, and Media, and Macedonia, Bithynia, and Mæsia, and Thrace. And in another

10 And Cush ^f begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtulim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and ^g Caphtorim.

13 And ^h Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of ⁱ Shem; Elam, and

A. M. 1, &c.
B. C. 4004, &c.
Ante Diluvium,
1656, &c.

some copies.—^e Gen. 10. 6, &c.—^f Gen. 10. 8, 13, &c.—^g Deut. 2. 23.—^h Gen. 10. 15, &c.—ⁱ Gen. 10. 22. & 11. 10.

copy, Germany, Getia, and Media, and Ephesus, Bithynia, and Mæsia, and Thrace.

Verse 6. To this verse the Targum adds, And the names of their countries were Asia, and Persia, and Barbary.

Verse 7. *The sons of Javan*] But the sons of Macedon, Alsus, and Tarsus, Ilation, and Dardania; or, according to others, Elisha, Alam, Titsas, Achzavia, and Dardania, Ridom, and Chamen, and Antioch. So says this Targum; which I shall henceforth designate by the letter T.

Verse 8. *The sons of Ham; Cush, and Mizraim*] Arab and Egypt.—T.

Verse 9. *Seba, and Havilah*] Sindi and Hindi, and Semadæi, and Libyes and the Zingitæ; but the sons of the Mauritanians, Demargad and Mezag.—T.

Verse 10. *He began to be mighty upon the earth.*] He began to be bold in sin; a murderer of the innocent, and a rebel before the Lord.—T.

Verse 11. *Ludim, &c.*] The Nivitæi, the Mariotæi, the Libakæi, and the Pentaskenæi.—T.

Verse 12. *Caphtorim.*] The Cappadocians.—T.

Verse 13. *Canaan begat Zidon*] Canaan begat Bothniam, his first-born, who built Sidon.—T.

A. M. 1, &c. Ashur, and Arphaxad, and
B. C. 4604, &c. Lud, and Aram, and Uz,
Ante Diluvium, and Hul, and Gether, and
1656, &c.

* Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was ¹Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And ^mJoktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 [†] Shem, Arphaxad, Shelah,

25 [°] Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 ^p Abram; the same is Abraham.

28 The sons of Abraham; ^r Issac, and ^s Ishmael.

29 [†] These are their generations: The ^t first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa,

^u Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 [†] Now ^v the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah,

and Ephher, and Henoah, A. M. 1, &c.
and Abida, and Eldaah. B. C. 4004, &c.
All these are the sons of Ante Diluvium,
Keturah. 1656, &c.

34 [†] And ^v Abraham begat Isaac.

* The sons of Isaac; Esau, and Israel.

35 [†] The sons of ^v Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, ^z Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 [†] And ^a the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and ^b Homam: and Timna was Lotan's sister.

40 The sons of Shobal; ^c Alian, and Manahath, and Ebal, ^d Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; ^e Dishon. And the sons of Dishon; ^f Amram, and Eshban, and Ithran, and Cherañ.

42 The sons of Ezer; Bilhan, and Zavan, and ^g Jakan. The sons of Dishan; Uz, and Aran.

43 [†] Now these are the ^h kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab

^k Or, Mash, Gen. 10. 23.—^l That is, Division, Gen. 10. 25.
^m Gen. 10.—ⁿ Gen. 11. 10, &c. Luke 3. 34, &c.—^o Gen. 11.
15.—^p Gen. 17. 5.—^q Gen. 21. 2, 3.—^r Gen. 16. 11, 15.—^s Gen.
25. 13-16.—^t Or, Hadar, Gen. 25. 15.—^v Gen. 25. 1, 2.
^w Gen. 21. 2, 3.

^x Gen. 25. 25, 26.—^y Gen. 36. 9, 10.—^z Or, Zepho, Gen.
36. 11.—^a Gen. 36. 20.—^b Or, Heman, Gen. 36. 22.—^c Or,
Alvan, Gen. 36. 23.—^d Or, Shepho, Gen. 36. 23.—^e Gen. 36.
25.—^f Or, Hemdan, Gen. 36. 26.—^g Or, Achan, Gen. 36. 27.
^h Gen. 36. 31, &c.

Verse 19. *The name of the one was Peleg*] "Because in his days the inhabitants of the earth were divided according to their languages. And the name of his brother was Joktan; because, in his days, the years of men began to be shortened, on account of their iniquities."—T.

Verse 20. *Joktan begat Almodad*] "He divided and measured the earth by lines. Sheleph; he assigned rivers to be boundaries. Hazarmaveth; he prepared a place of snares to kill by the highways. Jerah; he built inns, and when any person came to eat and drink, he gave him deadly poison, and so took his property."—T.

According to these traditions, the two first were geographers; the third, a public robber; and the fourth, an unprincipled innkeeper, who gave poison to his rich guests, that he might get their property. Such things have been done even in modern times.

Verse 23. *And Ophir*] Whence gold is
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brought. *And Havilah*; whence pearls are brought.—T.

Verse 24. *Shem*] The great priest.—T.

Verse 32. *Keturah, Abraham's concubine*] Abraham's pilgish, or wife of the second rank; she was neither whore, harlot, nor concubine, in our sense of these words.

Verse 43. *Before any king reigned over—Israel*] See Gen. xxxvi. 31, &c. where these same verses occur; as I have supposed, borrowed from this place; and see the notes there.

Bela the son of Beor] Balaam the impious, son of Beor, the same as Laban the Syrian, who formed a confederacy with the sons of Esau; to destroy Jacob and his children; and he studied to destroy them utterly. Afterward, he reigned in Edom; and the name of his royal city was Dinhabah, because it was undeservedly given to him.—T.

Verse 44. *Bela was dead*] Being killed by Phineas, in the wilderness.—T.

A. M. 1, &c. the son of Zerah, of Bozrah,
B. C. 4004, &c. reigned in his stead.
Ante Diluvium,
1656, &c.

45 And when Jobab was dead, Husham, of the land of the Temanites, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-

¹ Gen. 36. 37.—¹ Or, *Hadar*, Gen. 36. 39.

Jobab the son of Zerah] Supposed by some to be the same as *Job*, whose book forms a part of the canon of Scripture. But in their names there is no similarity; *Job* being written *יוב* *ayob*; *Jobab*, *יובב* *yobab*. See the notes on *Job*, and the parallel place in Genesis.

Verse 46. *Smote Midian*] Nothing is known of this war.

Verse 48. *By the river*] Shaul of Plathintha, a great city built on the banks of the Euphrates.—*T*

Verse 50. *Daughter of Mezahab*] This word, *מֵי זָהָב* *mei zahab*, is literally the golden waters;

hanan the son of Achbor reigned in his stead. A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

50 And when Baal-hanan was dead, ¹Hadad reigned in his stead: and the name of his city was ¹Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 [†] Hadad died also. And the ^mdukes of Edom were; duke Timnah, duke [†] Aliah, duke Jetheth,

52 Duke Abolibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

¹ Or, *Pau*, Gen. 36. 39.—^m Gen. 36. 40.—ⁿ Or, *Alvah*.

or *What is gold?* The Targumist paraphrases thus: "Mehetabel, the daughter of Matred, was so earnest and diligent in business that she became immensely rich; but when she was converted, she said, *What is this silver?* and *What is this gold?* That is, they are of no real worth.

Verse 51. *Hadad died*] And his kingdom ended, for his land was subdued by the children of Esau: and the dukes of Edom ruled in the land of Gebala.—*Targum*.

For various particulars in this chapter, see Gen. x. and xxxvi. and the parallel places.

CHAPTER II.

The twelve sons of Jacob, 1, 2. The posterity of Judah down to David, 3—15. The posterity of the children of Jesse and Caleb, 16—53.

A. M. 2252, &c.
B. C. 1752, &c.
Post Diluvium,
596, &c.

THESE are the sons of ^aIsrael; ^bReuben, ^cSim-eon, Levi, and Judah, ^dIs-sachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naph-tali, Gad, and Asher.

3 [†] The sons of ^eJudah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of ^dShua the Canaanitess. And ^eEr, the first-born of Judah, was evil in the sight of the LORD; and he slew him.

4 And ^fTamar his daughter-in-law bare him Pharez, and Zerah. All the sons of Judah were five.

5 The sons of ^gPharez; Hezron, and Hamul.

6 And the sons of Zerah; ^hZimri,

^a Or, *Jacob*.—^b Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.—^c Gen. 38. 3. & 46. 12. Numb. 26. 19.—^d Gen. 38. 2. & Gen. 38. 7.—^e Gen. 38. 29, 30. Matt. 1. 3.—^f Gen. 46. 12. Ruth 4. 12.—^g Or, *Zabdi*, Josh. 7. 1.—^h 1 Kings 4. 31.

NOTES ON CHAPTER II.

Verse 1. *These are the sons of Israel.*] For this genealogy see the parallel places in the margin.

and Ethan, and Heman, and Calcol, and ^kDara: five of them in all. A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

7 And the sons of ¹Carmi; ^mAchar, the troubler of Israel, who transgressed in the thing ⁿaccursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ^oRam, and ^pChelubai.

10 And Ram [†]begat Amminadab; and Amminadab begat Nahshon, ^qprince of the children of Judah;

11 And Nahshon begat ^rSalma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 [†] And Jesse begat his first-born

^k Or, *Darda*.—1 See ch. 4. 1.—^m Or, *Achan*.—ⁿ Josh. 6. 18. & 7. 1.—^o Or, *Aram*, Matt. 1. 3, 4.—^p Or, *Caleb*, ver. 18, 42.—^q Ruth 4. 19, 20. Matt. 1. 4.—^r Numb. 1. 7. & 2. 3. ^t Or, *Salmon*, Ruth 4. 21. Matt. 1. 4.—^v 2 Sam. 16. 6.

Verse 6. *Five of them in all.*] These were all chief men; and on them the spirit of prophecy rested.—*T*.

A. M. 2252, &c.
B. C. 1752, &c.
Post Diluvium,
596, &c.

Eliab, and Abinadab the second, and ^v Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruiah, and Abigail. ^w And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And ^x Abigail bare Amasa: and the father of Amasa was ^y Jether the Ishmeelite.

18 [†] And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him ^z Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat ^a Bezaleel.

21 [†] And afterward Hezron went in to the daughter of ^b Machir, the father of Gilead, whom he ^c married when he was threescore years old: and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 ^d And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephraiah, then Abiah, Hezron's wife, bare him ^e Ashur the father of Tekoa.

25 [†] And the sons of Jerahmeel, the first-born of Hezron, were, Ram the first-born, and Bunan, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife,

^r Or, Shammah, 1 Sam. 16. 9.—^w 2 Sam. 2. 18.—^x 2 Sam. 17. 25.—^y 2 Sam. 17. 25, *Ithra an Israelite*.—^z Ver. 50.—^a Exod.

Verse 17. *Jether the Ishmeelite*] "They called him Jether, because he girded himself with his sword, that he might assist David with the Arabians, when Abner was endeavouring to destroy David and the whole race of Jesse, as being unfit to enter into the congregation of the Lord, on account of Ruth the Moabitess."—T.

Verse 18. *Azubah*] "And why was she called Azubah? Because she was barren and despised. But her injury was manifested before the Lord; and she was comforted, and adorned

whose name was Atarah; A. M. 2252, &c.
B. C. 1752, &c.
Post Diluvium,
596, &c.

she was the mother of Onam. 27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And ^f the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 [†] Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat ^g Zabad.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 [†] Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph;

31. 2.—^b Numb. 27. 1.—^c Heb. *took*.—^d Numb. 32. 41. Deut. 3. 14. Josh. 13. 30.—^e Ch. 4. 5.—^f See ver. 34, 35.—^g Ch. 11. 41.

with wisdom, and she spun skilfully goats' hair for the court of the tabernacle."—T.

Verse 20. *Uri begat Bezaleel*.] This was probably the famous artist mentioned Exod. xxxi. 2, &c. where see the notes.

Verse 34. *Whose name was Jarha*.] And he gave him his liberty, and gave him Sheshan his daughter to wife.—T.

Verse 42. *Now the sons of Caleb*] This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, ver. 18. and 50. But some think that Caleb the son of Hezron was the

A. M. 2252, &c. and the sons of Mareshah,
B. C. 1752, &c. the father of Hebron.
Post Diluvium,
596, &c.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Bethzur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeon: and the daughter of Caleb was Achsah.

^h Josh. 15. 17.—ⁱ Or, Ephrath, Ver. 19.—^k Or, Reaiah, Ch. 4. 2.—^l Or, half of the Menuchites, or, Hatsi-hammenuchoth.

grandson of Caleb, son of Jephunneh; but this is probably fanciful.

The father of Ziph.] The prince of the Ziphites.—*T*.

Verse 52. *Shobal—had sons*] Disciples and priests, to whom belonged the half of the oblations.—*T*.

Verse 53. *The families of Kirjath-jearim*] These were the children of Moses, which Zipporah bare to him; viz. the Jethrites, the Shumathites, and the Mishraites: of these came the disciples of the prophets Zarah and Eshtaul.—*T*.

Verse 54. *The sons of Salma*] The righteous Beth-lehemites, who had a good name, as the Netophathites, who removed the guards which Jeroboam had placed in the way lest the people should carry the first-fruits to Jerusalem; for the sons of Salma carried baskets full of first-fruits privately to Jerusalem; and having cloven wood, they made ladders, and brought them to Jerusalem to be laid up in Beth-mokad for oblations. These came from the lineage of Joab, the son of Zeruiah; and some of them were priests, and they divided the residue of

50 [†] These were the sons of Caleb the son of Hur, the first-born of ⁱ Ephrath;

Shobal the father of Kirjath-jearim, 51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; ^k Haroeh, and ^l half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, ^m Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the ⁿ Kenites that came of Hemath, the father of the house of ^o Rechab.

^m Or, Asarites, or, crowns of the house of Joab.—ⁿ Judges 1. 16.—^o Jer. 35. 2.

the sacrifices with the sons of the prophets who were in Zorah.—*T*.

Verse 55. *The families*] “The families of the Rechabites, the sons of Eliezer, the son of Misco, the disciple of Jabez; he was Othniel, the son of Kenaz. And he was called *Jabez*; because, in his counsel, he instituted a school of disciples: they were called *Terathim*, because in their hymns their voice was like *trumpets*; and *Shimathim*, because in hearing they lifted up their faces, i. e. in prayer: and *Suca-thim*, because they were overshadowed by the spirit of prophecy. These Salmæi were the children of Zipporah, who were numbered among the Levites, who came from the stock of Moses, the master of Israel, whose righteousness profited them more than chariots and horses.”—*T*. See on chap. iv 9, 10.

In the above explanation of *Terathites*, *Shimeathites*, and *Suchathites*, the Targumist refers to the import of the Hebrew roots, whence these names are derived: see chap. iv. 10. In this chapter many names of cities are given as the names of men.

CHAPTER III.

The children of David, which were born to him in Hebron, 1—4. Those born to him in Jerusalem, 5—9. The regal line from Solomon, 10—24.

A. M. 2251, &c. NOW these were the
B. C. 1053, &c. sons of David, which
Post Diluvium,
1295, &c. were born unto him in He-

bron; the first-born ^a Amnon, of Ahinoam the ^b Jezreelitess; the second, ^c Da-

^a 2 Sam. 3. 2.—^b Josh. 15. 56.

^c Or, Chileab, 2 Sam. 3. 3.

NOTES ON CHAPTER III.

Verse 1. *The second, Daniel*] In 2 Sam. iii. 3. this person is called *Chileab*; he probably had two names. The Targum says, “The se-

cond Daniel, who was also called Cileab, because he was in every respect like to his father.” The Targumist refers here to the import of the word *chileab*, like to the father. Jarchi

A. M. 2951, &c.
B. C. 1063, &c.
Post Diluvium,
1295, &c.

niel, of Abigail the Carmelitess:

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur, the fourth, Adonijah, the son of Haggith:

3 The fifth, Shephatiah, of Abital: the sixth, Ithream, by ^d Eglah his wife.

4 These six were born unto him in Hebron; and ^e there he reigned seven years and six months: and ^f in Jerusalem he reigned thirty and three years.

5 ^g And these were born unto him in Jerusalem; ^h Shimea, and Shobab, and Nathan, and ⁱ Solomon, four, of ^k Bathshua the daughter of ^l Ammiel:

6 Ibhaz also, and ^m Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ⁿ Eliada, and Eliphelet, ^o nine.

^d 2 Sam. 3. 5.—^e 2 Sam. 2. 11.—^f 2 Sam. 5. 5.—^g 2 Sam. 5. 14. Ch. 14. 4.—^h Or, *Shammua*. ^o Sam. 5. 14.—ⁱ 2 Sam. 12. 24. Ch. 14. Or, *Bath-sheba*, 2 Sam. 11. 3.—^j Or, *Eliam*, 2 Sam. 11. 3.—^k Or, *Elishua*, 2 Sam. 5. 15.—^l Or, *Beeliada*, Ch. 14. 7. ^o See 2 Sam. 5. 14, 15, 16.—^p 2 Sam. 13. 1.—^q 1 Kings 11. 43. & 15. 6.—^r Or, *Abijam*, 1 Kings 15. 1.

says the two names were given to this person, because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of David, or of Nabal, therefore David called him *Daniel*, דניאל *God is my Judge*, and כלאב *Chileab*, he who is like to the father; probably from the striking resemblance he bore to David, his reputed father. "God is my judge, I have not fathered another man's child; this is entirely like unto myself."

Verse 3. *By Eglah his wife.*] The Targum, *Jarchi*, and others, maintain that this was *Michal*, the daughter of Saul: but this does not well agree with 2 Sam. vi. 23. *Michal had no child to the day of her death*. Yet she might have had a child before the time that is mentioned above.

Verse 5. *Shimea, and Shobab*] Solomon is mentioned last, though he was the eldest of these four sons, because the genealogy was to be continued from him. *Bath-shua*, בַּת שׁוּא is the same as Bath-sheba בַּת שֶׁבַע; the *vau* being put by mistake in the former, for *a beth*, in the latter.

Verse 6. *Elishama, and Eliphelet*] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased. See *Jarchi*.

Verse 8. *Nine.*] There are thirteen if we count the four sons of Bath-sheba, and nine without them; and in the second book of Samuel there are eleven, reckoning the above four, and without them only seven. In the book of Samuel probably only those who were alive were reckoned; while the author of the *Chronicles* comprises those also which were dead in

9 These were all the sons of David, besides the sons of the concubines, and ^p Tamar their sister.

10 ¶ And Solomon's son was ^r Rehoboam, ^s Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ^t Ahaziah his son, Joash his son,

12 Amaziah his son, ^u Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born ^v Johanan, the second ^w Jehoiakim, the third ^x Zedekiah, the fourth Shallum.

16 And the sons of ^y Jehoiakim; ^z Jeconiah his son, Zedekiah ^a his son.

17 ¶ And the sons of Jeconiah; Assir, ^b Salathiel ^c his son,

^t Or, *Azariah*, 2 Chron. 22. 6, or, *Jehoahaz*, 2 Chron. 31. 17. ^u Or, *Uzziah*, 2 Kings 15. 30.—^v Or, *Jehoahaz*, 2 Kings 23. 30. ^w Or, *Eliakim*, 2 Kings 23. 34.—^x Or, *Mattaniah*, 2 Kings 24. 17.—^y Matt. 1. 11.—^z Or, *Jehoiachin*, 2 Kings 24. 6, or, *Coniah*, Jer. 22. 24.—^a 2 Kings 24. 17, being his uncle. ^b Heb. *Shealtiel*.—^c Matt. 1. 12.

his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet*, are those which increase the regular number seven to nine; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

Verse 9. *And Tamar their sister.*] This is the only daughter of David whose name is on record; and yet he is said to have had both sons and daughters, 2 Sam. chap. v. 13.

Verse 15. *Jehoiakim*] For the difference of several names in these lists see the marginal readings and references.

Shallum] So called because the kingdom departed from the house of David in his days.—*T*.

Verse 16. *Zedekiah his son.*] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify successor; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Verse 17. *The sons of Jeconiah*] Jeremiah has said, chap. xxii. 30. that Jeconiah, or, as he calls him, *Coniah*, should be childless; but this must refer to his posterity being deprived of the throne, and indeed thus the prophet interprets it himself: *for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah*.

Assir] Salathiel was not the son of Assir, but of Jeconiah, Matt. i. 12. Who then was Assir? Possibly nobody; for, as the Hebrew אַסִּיר *asir*, signifies a prisoner, it may be considered as an epithet of Jeconiah, who we know was a very long time prisoner in Babylon. See 2 Kings xxiv. 15. and *Calmet*.

A. M. 2951, &c.
B. C. 1053, &c.
Post Diluvium,
1295, &c.

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah were Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pedaiah, and Jesaiah: the sons of Rep-

d Ezra 8, 2.

Verse 18. *Malchiram also*] Calmet supposes we should read here, *And the sons of Salathiel were Malchiram and Pedaiah, &c.*

Verse 19. *The sons of Pedaiah*] Houbigant thinks these words should be omitted. *Pedaiah* is wanted in the *Arabic* and *Syriac*. If this be omitted, Zerubbabel will appear to be the son of *Shealtiel*, according to Matt. i. 12. and not the son of *Pedaiah*, as here stated.

Verse 22. *The sons of Shemaiah—six*] FIVE only are found in the text; and the *versions* give us no assistance: neither do the MSS. correct the place. If the *father* be not here

haiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were Hodaiah, and Eliashib, and Pedaiah, and Akkub, and Johanan, and Dalaiiah, and Anani, seven.

e Heb. *Hiskijahu*.

included with his sons, some name must be lost out of the text.

Verse 24. *And Anani*] "This is the King Messiah who is to be revealed."—*T. Jarchi* says the same, and refers to Dan. vii. 13. *Behold one like the son of man came with the clouds, (וְיָ אֲנָנִי) of heaven.* For this application of the word he gives a fanciful reason, not worthy to be repeated. The *Syriac* and *Arabic* omit several names in this table; and make only twenty-three verses in the chapter: but such differences are frequent in the books of Chronicles.

CHAPTER IV.

A second genealogy of Judah, 1—23. The account of Jabez, 9, 10. The genealogy of Simeon, 24—27. Their cities, 28—31. Their villages: and where situated, 32, 33. The heads of families, 34—35. Where they settled; and what was their occupation, 36—48.

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

THE sons of Judah; ^a Pharez, Hezron, and ^b Carmi, and Hur, and Shobal.

2 And ^c Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These

are the sons of ^d Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And ^e Ashur, the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzar, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were Zereeth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was ^f more honourable

* Gen. 38. 29. & 46. 12.—^b Or, *Chelubai*, Ch. 2, 9, Or, *Caleb*, Ch. 2. 18.

c Or, *Haroch*, Chap. 2. 52.—d Chap. 2. 50.—e Chap. 2. 24. f Gen. 34. 19.

NOTES ON CHAPTER IV.

Verse 1. *The sons of Judah*] A genealogy of this tribe has already been given in chapter the *second*. It is here introduced again, with some variations; probably there were different copies in the public registers; and the writer of this book, finding that this *second* one contained some remarkable particulars, thought proper to insert it in this place: and no reader will regret the insertion, when he carefully considers the matter.

Verse 3. *These were of the father of Etam*] "And these are the rabbins, (*doctors*.) living at Etam; Jezreel, Ishma, and Idbash."—*T.*

Verse 7. *And Ethnan*] After this word we should, with the *Targum*, read *Coz*, whose posterity is mentioned in the next verse. *Coz* was probably the same as *Kennaz*.

Verse 8. *The son of Harum*.] *Jabez* should be mentioned at the end of this verse; else he is as a consequent without an antecedent.

Verse 9. *And Jabez was more honourable*] This whole account is variously understood by some of the principal *versions*. I shall subjoin a translation of each.

SEPTUAGINT—"And Igabes was more glorious than his brethren; and his mother called his name *Igabes*, saying, I have brought thee

A. M. 2704, &c. than his brethren: and his
B. C. 1300, &c. mother called his name
Post Diluvium, 1048, &c. Jabez, saying, Because I
bare him with sorrow.

10 And Jabez called on the God of Israel, saying, ^h Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest ⁱ keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ^k Irnahash. These are the men of Rechah.

13 And the sons of Kenaz; ^l Othniel,

^g That is, sorrowful.—^h Heb. If thou wilt, &c.—ⁱ Heb. do me.—^k Or, the city of Nahash.—^l Josh. 15. 17. Judg. 1. 13. & 3. 9.

forth as Gages. And Gages invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested.”

SYRIAC—“And one of these was dear to his father and to his mother; and he called his name (ܐܝܢܐ *ainai*.) MY EYE. And he said to him, In blessing may the Lord bless thee, and enlarge thy boundary, and may his hand be with thee, and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him!”

ARABIC—“And this one (*Hastahar*, or *Harum*), was beloved of his father and his mother; and they called his name (ܐܝܢܐ *aina*.) MY EYE; and they said unto him, May the Lord bless thee, and multiply thy people; and may his hand be present with thee, because thou wast born in Beth-lehem.”

These two latter versions seem to have copied each other; and the *Vulgate* is nearly, like ours, a literal rendering of the Hebrew: but the *Chaldee* is widely different from all the rest.

CHALDEE—“And *Jabets* also, he is Othniel, honourable and skilled in the law beyond his brethren; whose mother called his name *Jabets*, because she had borne him with sorrow. And *Jabets* prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for.”

Of this honourable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in chap. ii. 55. where it appears to be the name of a place; but is understood by the *Chaldee* to be the name of a person, as here. Though I have noticed this particularly in the note on that

and Seraiah: and the sons of Othniel; ^m Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of ⁿ the ^o valley of ^p Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife ^q Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah, the daughter of

^m Or, Hathath, and Meonothai, who begat, &c.—ⁿ Noh. 11. 35.—^o Or, inhabitants of the valley.—^p That is, craftsmen.
^q Or, Uknaz.—^r Or, the Jewess.

place, yet I think it right to add the Chaldee here; that all that concerns this worthy person may be seen at one view.

Chap. ii. 55. the families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of Jabets; he was Othniel, the son of Kenaz. And he was called Jabets, יַבֶּטֶס *Yabets*, because in his counsel, בִּיעֲזָרָה *beysatey*. [from יָעַץ *yaats*, he counselled, advised, &c.] he instituted a school for disciples. They were called *Tirathim*, (תִּירָתִים *tirathim*), because in their hymns their voices were like trumpets, [from יָרָא *ra*, or *rang*, to sound like a trumpet, see Numb. x. 9. 2 Chron. xiii. 12.] and *shimathim*, שִׁמְתִּים *shimathim*, because, in hearing, they lifted up their faces; i. e. in prayer, [from שָׁמַע *shama*, he heard, hearkened;] and *suchathim* שֻׁכָּתִים *suchathim* because they were overshadowed with the spirit of prophecy, [from שָׁכַח *sach*, a tabernacle, or extended covering.] For farther particulars see at the end of this chapter.

Verse 12. These are the men of Rechah.] “These are the men of the great sanhedrim.”—T.

Verse 15. Caleb the son of Jephunneh] We have already met with this eminent person in Numb. xiii. 6, 30. xiv. 14. and elsewhere; and seen his courageous piety and inflexible integrity. The Targum says here, “They called him Caleb, the son of Jephunneh, because he had purged his soul from the counsel of the spies.”

Verse 18. And his wife Jehudijah] The Targum considers the names in this verse as epithets of Moses: “And his wife Jehuditha educated Moses after she had drawn him out of the water; and she called his name Jered, because he caused the manna to descend upon Israel. And prince Gedor, because he restored the desolations of Israel; Heber also, because he joined Israel to their heavenly Father; and prince Socho, because he overshadowed Israel with his righteousness; and Jekuthiel, because the Israelites waited on the God of heaven in

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

Pharaoh, which Mered took.
19 And the sons of *his* wife
Hodiah, the sister of Na-

ham, the father of Keilah the Gar-
mite, and Eshtemoa the Maachathite.
20 And the sons of Shimon were, Am-
non, and Rinnah, Ben-hanan, and Ti-
lon. And the sons of Ishi were, Zo-
beth, and Ben-zobeth.

21 ¶ The sons of Shelah ^u the son of
Judah were, Er, the father of Lecah,
and Laadah the father of Mareshah,
and the families of the house of them
that wrought fine linen, of the house of
Ashbea,

22 And Jokim, and the men of Cho-
zeba, and Joash, and Seraph, who had
the dominion in Moab, and Jashubi-
lehem. And *these* are ancient things.

23 *These were* the potters, and those
that dwelt among plants and hedges:
there they dwelt with the king for his
work.

24 ¶ The sons of Simeon were, ^v Ne-
muel, and Jamin, ^w Jarib, Zerah, and
Shaul:

25 Shallum his son, Mibsam his son,
Mishma his son.

[†] Or, *Jehudijah*, mentioned before.—^u Gen. 38. 1, 5. & 46. 12.
^v Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15. Numb. 26. 12.—^w Or,
Jackin, *Zohar*.—^x Heb. *unto*.—^y Josh. 19. 2.—^z Or, *Balah*,
Josh. 19. 3.

his time, forty years in the desert; and prince
Zanoah, because God, on his account, had
passed by the sins of Israel. These names,
Bithiah, the daughter of Pharaoh, called him
by the spirit of prophecy, for she became a
proselyte; and Mered took her to himself to
wife; he is Caleb, and was so called because
he opposed the counsel of the spies.—*T*. A
similar explanation is given by *Jarchi*.

Verse 21. *That wrought fine linen*] “Of
the family of those who worked in fine flax to
make garments for kings and priests.”—*T*.

Verse 22. *And Joash, and Saraph*] “And
the prophets and scribes which sprang from the
seed of Joshua, and the Gibeonites, whose
office it was to serve in the house of the sanc-
tuary, because they had lied to the princes of
Israel; also *Joash*, who is the same as *Mahlon*;
and *Saraph*, who is the same as *Chilion*, who
took wives of the daughters of Moab and Boaz,
the chief of the wise men of the college of
Beth-lehem, and of those who existed in former
days.”—*T*.

Verse 23. *These were the potters*] “These
are the disciples of the law, for whose sake the
world was created; who preside in judgment,
and establish the world; and they build and
perfect the fallen down house of Israel: they
dwelt there with the Shekinah of the King of
the world, in the study of the law, and interca-
lation of months, and the determining the com-
mencement of years and festivals: and they

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

26 And the sons of Mish-
ma; Hamuel his son, Zac-
chur his son, Shimei his son.

27 And Shimei had sixteen sons and
six daughters; but his brethren had not
many children, neither did all their
family multiply ^x like to the children
of Judah.

28 And they dwelt at ^y Beer-sheeba,
and Moladah, and Hazar-shual,

29 And at ^z Bilhah, and at Ezem,
and at ^a Tolad,

30 And at Bethuel, and at Hormah,
and at Ziklag,

31 And at Beth-marcaboth, and ^b Ha-
zar-susim, and at Beth-birei, and at
Shaaraim. *These were* their cities un-
to the reign of David.

32 And their villages were, ^c Etam,
and Ain, Rimmon, and Tochen, and
Ashan, five cities:

33 And all their villages that *were*
round about the same cities, unto
^d Baal. *These were* their habitations,
and ^e their genealogy.

34 And Meshobab, and Jamlech, and
Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josi-

^a Or, *Eltolad*, Josh. 19. 4.—^b Or, *Hazar-susah*, Josh. 19.
5.—^c Or, *Ether*, Josh. 19. 7.—^d Or, *Baalath-beer*, Josh.
19. 8.—^e Or, as they divided themselves by nations among
them.

computed the times from heaven in the days of
Ruth, the mother of kingdoms, to the days of
Solomon the king.”—*T*. I am afraid this pa-
raphrase gives us as little light as the text
itself, which speaks of *potters*, and *those who*
dwelt among plants and hedges. They were
probably *brick-makers*; perhaps *potters* also,
who had their dwelling in low grounds, and
fabricated the clay that was digged up in form-
ing fences in the king's domains.

Verse 24. *The sons of Simeon*] This ge-
nealogy is very different from that given in Gen.
xvi. 10. and Numb. xxvi. 12. This may be
occasioned by the same person having several
names; one list taking one name, another list
some other, and so on: to reconcile is impossi-
ble, to attempt it useless.

Verse 27. *Neither did all their family mul-
tiply*] In Numb. i. 23. the number of all the
families of Simeon was *fifty-nine thousand three
hundred*; and that of Judah was, ver. 27. not
less than *seventy-four thousand six hundred*.
When the next census was made, Numb. xxvi.
the tribe of Judah amounted to *seventy-six
thousand five hundred*, an increase of *one thou-
sand nine hundred*; while the tribe of Simeon
amounted only to *twenty-two thousand two hun-
dred*, a decrease of *thirty-seven thousand one
hundred*. It was at that time the smallest tribe
in Israel.

Verse 31. *These were their cities unto the
reign of David.*] It appears that David took

A. M. 2704, &c. biah, the son of Seraiah, the
B. C. 1300, &c. son of Asiel,
Post Diluvium,
1048, &c.

36 And Elieoenai, and Jakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shumri, the son of Shemaiah;

38 These ^f mentioned by *their* names were princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet,

^f Heb. coming.—g 2 Kings 18. 8.

some of the cities of the Simeonites, and added them to Judah; Ziklag, for instance, 1 Sam. xxvii. 6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find ver. 39—42.

Verse 40. They of Ham had dwelt there of old.] These were probably either *Philistines* or *Egyptians*, who dwelt at Gedor, which was situated in the environs of Joppa and Samnia.

Those whom the five hundred Simeonites expelled from Seir were *Amalekites*, ver. 43.

Verse 43. They smote the rest of the Amalekites.] Those who had escaped in the war which Saul made against them; see 1 Sam. xiv. 48. And from David, who had attacked them afterward, 2 Sam. viii. 12.

THE expedition of the Simeonites, mentioned here, against Gedor and Seir, was in the days of Hezekiah; and, as Calmet conjectures, near about the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward, into Arabia Petraea, for fear of the Jews. These may be probable conjectures: see Calmet.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with great difficulty, at the risk of his own life and that of his mother. So much seems to be implied in, *she bare him with sorrow*; i. e. with peculiar sorrow and danger.

2. To perpetuate the merciful interposition of God in her own and her son's behalf, she gave him a name that must recall to her and his remembrance the danger to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God. She called his name Jabez, &c.

3. He was brought up in the fear of God: he was no idolater; he worshipped the God of Israel, and he showed the sincerity of his faith by frequent and earnest prayer.

and peaceable: for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And some of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote ^b the rest of the Amalekites that were escaped, and dwelt there unto this day.

^b See 1 Sam. 15. 8. & 30. 17. & 2 Sam. 8. 12.

4. His prayer was at once both *enlightened* and *pious*. He had *piety* toward God, and therefore he *trusted* in him: he *knew* that he was the fountain of all good, and therefore he sought all necessities both for body and soul from him. *He prayed to the God of Israel*.

5. Both the *matter* and *manner* of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was *earnest* and *fervent*; *O that thou wouldest bless me indeed!* אִם בָּרַךְ הוּא *im barek tebarkeni*; “O that in blessing, thou wouldest bless me!” Let me live under thy benediction! Do thou *diligently* and *frequently* bless me!

6. He prays for the things necessary for the body as well as for the soul:—*and enlarge my coasts*; grant me as much territory as may support my family. Let the means of *living* be adequate to the demands of life; let me have the *necessaries*, *conveniences*, and, (as far as they may be, safely intrusted with me,) the *comforts* of life! *O that thou wouldest enlarge my coasts*.

7. He is conscious that, without the continual support of God, he must fail; and, therefore, he prays to be upheld by his power. *That thy hand might be with me!* May I ever walk with thee, and ever feel the *hand* of thy power to support and cover me in all the trials, dangers, and difficulties of life: and the *hand* of thy providence to supply all my wants in reference to both worlds.

8. He dreads both *sin* and *suffering*, and therefore prays against both: *O that thou wouldest keep me from evil*, that it may not grieve me! *Sin* and *misery* are in every step of the journey of life: keep me from *sin*, that I grieve thee not; and keep me from *sin*, that I render not myself miserable! We can never offend God without *injuring ourselves*: he that *sins* must *suffer*. *Thorns* and *scorpions* are every where in the way to perdition; and he that walks in it must be *torn* and *stung*. He alone is *happy* who walks in the ways of God. *Keep me from evil*, that it may not grieve me.

9. Prayers that have a *right aim* will have a *right answer*: Jabez did not pray in vain, for God granted him that which he requested. He was continually blessed, his family was in-

A. M. 3289.
B. C. 715.
Ol. XVI. 2.
An. Hezekiah.
regis Judae-
orum, 12.

creased; the hand of God was upon him for good. He was saved from sin, and saved from the pangs and sufferings of a guilty conscience.

10. If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious and careful* man, deeply interested in behalf of *himself* and his *family*; but we shall see him as a *benevolent* man, labouring for the welfare of others; and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour in the worship of God*, by their *diligence* in obediently hearing and treasuring up the advices and instructions of their teachers; and, by their deep piety to God, in bringing forth the fruits of the spirit. The *spirit of prophecy*; that is, of *prayer and supplication*, rested upon them.

11. He did not do these things merely as a

duty he owed to God and his fellows, but from the *abundance of a generous and loving heart*: in his *counsel* he erected a *school of disciples*. God had blessed him with temporal things; and he secures their continuance by devoting them to his service: he honours God with his substance, and God honours him with his especial blessing and approbation.

12. On these accounts he was *more honourable than his brethren*: he was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*—and why? Because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*: therefore he received the honour that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist, he might have received from authentic tradition.

CHAPTER V.

The genealogies of Reuben, 1—10. Of Gad, 11—17. The exploits of Reuben, Gad and the half tribe of Manasseh, 18—23. The genealogy of the half tribe of Manasseh, 23, 24. The idolatry of these tribes, and their captivity by the Assyrians, 25, 26.

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1045, &c.

NOW the sons of Reuben, the first-born of Israel, (for ^a he was the first-born; but, forasmuch as he ^b defiled his father's bed, ^c his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For ^d Judah prevailed above his brethren, and of him came the ^e chief ruler; but the birthright was Joseph's.)

3 The sons, I say, of ^f Reuben, the first-born of Israel, were Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shemei his son,

^a Gen. 29, 32. & 49, 3.—^b Gen. 35, 22, & 49, 4.—^c Gen. 48, 15, 22.—^d Gen. 49, 8, 10. Psa. 68, 7. & 103, 8.—^e Mic. 5, 2. Matt. 2, 6.—^f Or, prince.

NOTES ON CHAPTER V.

Verse 1. *The sons of Reuben, the first-born*] As Reuben was the eldest son of Jacob, why was not his genealogy reviewed first? This verse answers the question: he lost the birthright because of the transgression mentioned Gen. xxxv. 22. and xlix. 4. and the precedence was given to Judah—from him, therefore, came the chief ruler. This appears to be the meaning of the place.

Verse 2. *And of him came the chief ruler*] This is, by both the Syriac and Arabic, understood of *Christ*. "From Judah the King Messiah shall proceed." The *Chaldee* paraphrases the verse thus: "Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah; and because he was strong, so was his kingdom. Levi also was godly, and did not transgress in the matter of the golden calf; therefore the high priest-

5 Micah his son, Reaia his son, Baal his son,

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1045, &c.

6 Beerah his son, whom ^b Tilgath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, ⁱ when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah.

8 And Bela the son of Azaz, the son of ^k Shema, the son of Joel, who dwelt in ^l Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the

^g Gen. 46, 9. Exod. 6, 14. Numb. 26, 5.—^h Or, *Tiglath-pileser*, 2 Kings 15, 29. & 16, 7.—ⁱ See Ver. 17.—^k Or, *Shemaiah*, Ver. 4.—^l Josh. 13, 15, 16.

hood was taken away from the children of Reuben, and, on their account, from all the first-born, and given to Aaron and his sons. The custody of the sanctuary belonged to the Levites; but the birthright to Joseph."—T.

Verse 6. *Beerah his son*]. After their separation from the house of David, the ten tribes continued to have princes of the tribes; and this continued till the time that Tiglath-pileser carried them captives into Assyria. At that time *Beerah* was their prince or chief; and with him this species of dominion or precedence terminated. According to the Targum, *Beerah* was the same as Baruch the prophet.

Verse 8. *Who dwell in Aroer*] This town was situated on the river *Arnon*; and *Nebo* was both a city and a mountain in the same country. They both lay on the other side of Jordan.

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

river Euphrates; because
their cattle were multiplied
in the land of Gilead.

10 And in the days of Saul they made warⁿ with the Hagarites, who fell by their hand: and they dwelt in their tents^o throughout all the east land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of^p Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of^r Sharon, upon^s their borders.

17 All these were reckoned by genealogies in the days of^t Jotham king of Judah, and in the days of^u Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buck-

^m Josh. 22. 9.—ⁿ Gen. 25. 12.—^o Heb. upon all the face of the east.—^p Josh. 13. 11. 24.—^r Ch. 27. 29.—^s Heb. their goings forth.—^t 2 Kings 15. 5, 32.—^u 2 Kings 14. 16, 28.—^v Heb.

Verse 10. *And they dwell in their tents*] The Hagarites were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place.

Verse 12. *Joel the chief*] “Joel, prince of the sanhedrim; and Shaphan, master of the college; and Jaani, and Shaphat, judges in Mathnan.”—*T*.

Verse 13. *And their brethren*] This verse is wanting both in the Syriac and in the Arabic.

Verse 16. *The suburbs of Sharon*] There were three places of this name: that mentioned here was a district in the country of Bashan, beyond Jordan; see Josh. xii. 18. There was another that lay between Cæsarea of Palestine and Joppa; and there was a third between mount Tabor and the sea of Tiberias. See *Calmét*.

Verse 19. *They made war with the Hagarites*] This is probably the same war that is mentioned

ler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with^w Jetur, and Nephish, and Nodab.

20 And^x they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they^y put their trust in him.

21 And they^z took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of^a men a hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until^b the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against

sons of valour.—^w Gen. 25. 15. Ch. 1. 31.—^x See Ver. 22.—^y Psa. 22. 4, 5.—^z Heb. led captive.—^a Heb. souls of men; as Num. 31. 35.—^b 2 Kings 15. 29, & 17. 6.—^c Heb. men of names.

ver. 10. Those called *Hagarites* in the text, are every where denominated by the Targum *הוגריתא Hongaraita*, Hongarites.

Verse 20. *They put their trust in him.*] Or, as the Targum says, “Because they trusted *במֵימְרָא be-meymra*, in his word.”

Verse 21. *They took away their cattle*] This was a war of extermination, as to the political state of the people, which nothing could justify but an especial direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry: see ver. 25.

Verse 22. *For there fell down many slain*] The hundred thousand men, mentioned above, were probably made slaves, and were not slain. The Targum says, *one hundred thousand souls of men*.

The war was of God.] The Targum says, “the war was *מִן מֵימְרָא מִן min meymra dayai*,” from the word of the Lord.

Verse 25. *The gods of the people of the land*] We see the reason why God delivered the

A. M. 2704, &c. the God of their fathers, and
B. C. 1300, &c. went a ^dwhoring after the
Post Diluvium, gods of the people of the
1048, &c. land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of ^ePul king of Assyria, and the spirit of ^fTilgath-pilneser king of

^d 2 Kings 17. 7.—^e 2 Kings 15. 19.

Hagarites into the hands of these tribes; they were abominable idolaters, and therefore God destroyed them.

Verse 26. *Tilgath-pilneser*] Many MSS. have *תִּלְגַּתְּ תִּגְלַתְּ* *Tiglath*, instead of *תִּלְגַּתְּ* *Tilgath*. The *Syriac*, the *Septuagint*, and the *Chaldee*, have the same reading as in 2 Kings xv. 29, &c.

Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto ^eHalah, and Habor, and Hara, and to the river Gozan, unto this day.

^f 2 Kings 15. 29.—^e 2 Kings 17. 6. & 18. 11.

Brought them unto Halah] See the notes on the parallel places marked in the margin, for many particulars of these wars, and consequent captivity. It is a pity that some method were not found out to harmonize the Books of Kings with the Books of Chronicles; that the variations might be seen at one view.

CHAPTER VI.

The genealogy of Levi and Aaron, 1—30. The offices of the priests and Levites, 31—53. The cities assigned them, 54—81.

A. M. 2704, &c. **T**HE sons of Levi; ^aGershon, ^bKohath, and
B. C. 1300, &c. Merari.
Post Diluvium,
1048, &c.

2 And the sons of Kohath; Amram, ^cIzhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; ^dNadab, and Abihu, Eleazar, and Ithamar.

4 [†] Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerachiah, and Zerachiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And ^eAhitub begat Zadok, and ^fZadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* ^gthat executed the priest's office ^hin the ⁱtemple that Solomon built in Jerusalem.)

11 And ^kAzariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ^lShallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah;

14 And Azariah begat ^mSeraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, ⁿwhen the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 [†] The sons of ^oLevi; ^pGershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath, *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 [†] Of Gershom; Libni his son, Jahath his son, ^rZimmah his son,

^a Gen. 46. 11. Exod. 6. 16. Numb. 26. 57. Ch. 23. 6.—^b Or, Gershom, Ver. 16.—^c See Ver. 22.—^d Lev. 10. 1.—^e 2 Sam. 8. 17.—^f 2 Sam. 15. 27.—^g See 2 Chron. 26. 17, 18.

^h Heb. *in the house*.—ⁱ 1 Kings 6. 2 Chron. 3.—^k See Ezra 7. 3.—^l Or, Meshullam, Ch. 9. 11.—^m Neh. 11. 11.—ⁿ 2 Kings 25. 18.—^o Exod. 6. 16.—^p Or, Gershom, Ver. 1.—^r Ver. 42.

NOTES ON CHAPTER VI.

Verse 1. *The sons of Levi*] It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for, with such tables, we may presume he was intimately acquainted.

Verse 4. *Eleazar begat Phinehas*] As the high priesthood continued in this family for a long time, the sacred historian confines himself

to this chiefly; omitting *Nadab* and *Abihu*, and even the family of *Ithamar*.

Verse 8. *Ahitub begat Zadok*] Through this person the high priesthood came again into the family of Eleazar.

Verse 10. *Johanan*] Supposed to be the same as *Jehoiada*.

Executed the priest's office] Probably this refers to the dignified manner in which Azariah opposed King Uziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

Verse 14. *Seraiah*] He was put to death by Nebuchadnezzar, 2 Kings xxy. 18, 21.

A. M. 2704, &c. 21 ^s Joah his son, ^t Iddo
B. C. 1300, &c. his son, Zerah his son, ^u Jea-
Post Diluvium, terai his son.
1048, &c.

22 ¶ The sons of Kohath; ^v Ammi-
nadab his son, Korah his son, Assir his
son,

23 Elkanah his son, and Ebiasaph
his son, and Assir his son,

24 Tahath his son; ^v Uriel his son,
Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; ^x Amasai,
and Ahimoth.

26 As for Elkanah: the sons of El-
kanah; ^y Zophai his son, and ^z Nahath
his son,

27 ^a Eliab his son, Jeroham his son,
Elkanah his son.

28 And the sons of Samuel; the first-
born ^b Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli,
Libni his son, Shimei his son, Uzza his
son,

30 Shimea his son, Haggiah his son,
Asaiah his son.

31 ¶ And these are they whom Da-
vid set over the service of song in the
house of the LORD, after that the ^c ark
had rest.

32 And they ministered before the
dwelling-place of the tabernacle of the
congregation with singing, until Solo-
mon had built the house of the LORD
in Jerusalem; and then they waited on
their office according to their order.

33 And these are they that ^d waited
with their children. Of the sons of the
Kohathites: Heman, a singer, the son

of Joel, the son of Shemuel, A. M. 2704, &c.
B. C. 1300, &c. 34 The son of Elkanah,
Post Diluvium, the son of Jeroham, the son
1048, &c. of Eliel, the son of ^e Toah,

35 The son of ^f Zuph, the son of El-
kanah, the son of Mahath, the son of
Amasai,

36 The son of Elkanah, the son of
^g Joel, the son of Azariah, the son of
Zephaniah,

37 The son of Tahath, the son of As-
sir, the son of ^h Ebiasaph, the son of
Korah.

38 The son of Izhar, the son of Ko-
hath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood
on his right hand, even Asaph the son of
Berechiah, the son of Shimea,

40 The son of Michael, the son of
Baaseiah, the son of Malchiah,

41 The son of ⁱ Ethni, the son of
Zerah, the son of Adaiah,

42 The son of Ethan, the son of
Zimmah, the son of Shimei,

43 The son of Jahath, the son of Ger-
shom, the son of Levi.

44 And their brethren, the sons of
Merari, stood on the left hand: ^k Ethan
the son of ^l Kishi, the son of Abdi, the
son of Malluch,

45 The son of Hashabiah, the son of
Amaziah, the son of Hilkiah,

46 The son of Ainzi, the son of Bani,
the son of Shamer,

47 The son of Mahli, the son of Mu-
shi, the son of Merari, the son of Levi.

48 Their brethren also the Levites

^s Or, Elthon, Ver. 42.—^t Or, Adaiah, Ver. 41.—^u Or, Ethni,
Ver. 41.—^v Or, Izhar, Ver. 2, 18.—^w Or, Zephaniah, Az-
ariah, Joel, Ver. 36.—^x See Ver. 35, 36.—^y Or, Zuph, Ver. 35.
¹ Sam. 1. 1.—^z Ver. 34, Toah.—^a Ver. 34, Eliel.—^b Called also

Joel, Ver. 33, & 1 Sam. 8. 2.—^c Ch. 16. 1.—^d Heb. stood.
^e Ver. 26, Nahath.—^f Or, Zophai.—^g Ver. 24, Shaul, Uziah,
Uriel.—^h Exod. 6. 24.—ⁱ See Ver. 21.—^k Called Jeduthun,
Ch. 9. 16. & 25. 1, 3, 6.—^l Or, Kushaiah, Ch. 15. 17.

Verse 22. *Korah*] See the history of this
man, and his rebellion, Numb. xvi.

Verse 23. *The first-born Vashni, and Abiah.*]

There is a heavy mistake in this verse: in
1 Sam. viii. 2. we read, *Now the name of his*
(Samuel's) *first-born, was Joel; and the name*
of his second, Abiah. The word *Joel*, is
lost out of the text in this place; and *vesh-
sheni*, which signifies the *second*, and which
refers to *Abiah*, is made here into a proper
name. The *Septuagint*, *Vulgate*, and *Chaldee*,
copy this blunder; but the *Syriac* and *Arabic*
read as in 1 Sam. viii. The MSS. have all
copied the corrupted Hebrew in this place.
Jarchi labours to restore the true reading, and
yet preserve the integrity of the text, by pa-
raphrasing thus: "*And the second, (וְשֵׁנִי vesheni),*
in respect of the first, he was *Abiah*; and the
second, in respect of *Abiah*, he was *Joel*."

These, *Joel* and *Abiah*, were the two sons of
Samuel, who administered justice so badly that

the people, being oppressed, began to murmur,
and demanded a king: see 1 Sam. viii. 1, &c.

Verse 31. *After that the ark had rest.*] The
Targum says, "These are they whom David
set over the service of the singing, in the house
of the sanctuary, or tabernacle of the Lord, at
the time in which the ark was brought into it."
That is, when it was brought from the house of
Obed-Edom.

Verse 32. *According to their order.*] This
order is specified below.

Verse 39. *Asaph*] This person, with *Heman*,
the sons of *Korah*, *Ethan*, *Jeduthun*, &c. are
celebrated in these books, and in the *Psalms*,
for their skill in singing, and the part they per-
formed in the public worship of God.

It is very likely that their singing was only
a kind of recitative or chanting, such as we
still find in the synagogues. It does not appear
that God had especially appointed these sing-
ers, much less any musical instruments. (the

A. M. 2704, &c. were appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered ^m upon the altar of the burnt-offering, and ⁿ on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ ^o Now these are their dwelling-places throughout their castles, in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 ^p And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 ^r But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunnéh.

57 And ^s to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir and Esh-temoa with their suburbs,

58 And ^t Hilen with her suburbs, Debir with her suburbs;

59 And ^u Ashan with her suburbs, and Beth-shemesh with her suburbs:

^m Lev. 1. 9.—ⁿ Exod. 30. 7.—^o Josh. 21.—^p Josh. 21. 11, 12. ^r Josh. 14. 13. & 15. 13.—^s Josh. 21. 13.—^t Or, Holon, Josh. 21. 15.—^u Or, Ain, Josh. 21. 16.

silver trumpets excepted,) to be employed in his service. Musical instruments in the house of God are, at least under the Gospel, repugnant to the spirit of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God, when they go thither: and some, professing Christianity, set up such a spurious worship in order to draw people to hear the Gospel! This is doing evil that good may come of it: and, by this means, light and trifling people are introduced into the church of Christ; and when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Verse 50. *These are the sons of Aaron*] We have already had a list of these, see ver. 3—16. this is a second, but less extensive; and is a proof that the writer of this book had several

60 And out of the tribe of Benjamin; Geba with her suburbs, and ^v Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, ^w which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, ^x by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Marari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ^y twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

66 And ^z the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 ^a And they gave unto them of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs;

68 And ^b Jokmeam with her suburbs, and Beth-horon with her suburbs,

^v Or, Amon, Josh. 21. 18.—^w Ver. 66.—^x Josh. 21. 5. ^y Josh. 21. 7, 34.—^z Ver. 61.—^a Josh. 21. 21.—^b See Josh. 21. 22—35, where many of these cities have other names.

lists before him, from which he borrowed as he judged proper.

Verse 54: *Theirs was the lot.*] All the tribes and families obtained their respective inheritance by lot; but to the sons of Aaron was the first lot; and so the Syriac and Arabic have understood this place. "The first lot," says Jarchi, "fell to Judah, that they might give to the priests and the Levites the cities marked below." See an account of the possessions of the priests and Levites, Joshua xx. xxi.

Verse 60. *All their cities—were thirteen*] But there are only eleven reckoned here, Gibeon and Juttah being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum thirteen.

Verse 65. *Which are called by their names.*

Genealogy of the sons of I. CHRONICLES. Issachar and Benjamin.

A. M. 2704, &c. 69 And Aijalon with her
B. C. 1300, &c. suburbs, and Gathrimmon
Post Diluvium, with her suburbs :
1048, &c.

70 And out of the half tribe of Ma-
nasseh ; Aner with her suburbs, and
Bileam with her suburbs, for the family
of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*,
out of the family of the half tribe of Ma-
nasseh, Golan in Bashan with her su-
burbs, and Ashtaroth with her suburbs :

72 And out of the tribe of Issachar ;
Kedesh with her suburbs, Daberath
with her suburbs,

73 And Ramoth with her suburbs,
and Anem with her suburbs :

74 And out of the tribe of Asher ;
Mashal with her suburbs, and Abdon
with her suburbs,

75 And Hukok with her suburbs, and
Rehob with her suburbs :

^c Josh. 21. 37.

Probably each family gave its own name to the
city that fell to its lot.

Verse 69. *Aijalon with her suburbs*] There
are two cities wanting here, *Eltekeh* and *Gib-
bethon* : see Josh. xxi. 23.

Ver. 71—77. We see from Josh. xxi. 28, &c.
that several of these cities have different names.

How barren to us is this register, both of

A. M. 2704, &c. 76 And out of the tribe of
B. C. 1300, &c. Naphtali ; Kedesh in Ga-
Post Diluvium, lilee with her suburbs, and
1048, &c. Hammon with her suburbs, and Kir-
jathaim with her suburbs.

77 Unto the rest of the children of
Merari *were given*, out of the tribe of
Zebulun, Rimmon with her suburbs,
Tabor with her suburbs,

78 And on the other side Jordan by
Jericho, on the east side of Jordan, *were
given them*, out of the tribe of Reuben,
Bezer in the wilderness with her su-
burbs, and Jahzah with her suburbs,

79 ^c Kedemoth also with her suburbs,
and Mephaath with her suburbs :

80 And out of the tribe of ^d Gad ;
Ramoth in Gilead with her suburbs,
and Mahanaim with her suburbs,

81 And Heshbon with her suburbs,
and Jazer with her suburbs.

^d Josh. 21. 38, 39.

incident and interest : and yet, as barren rocks
and sandy deserts make integral and necessary
parts of the globe ; so do these genealogical
tables make necessary parts of the history of
providence and grace in the maintenance of
truth, and the establishment of the church of
Christ. Therefore, no one that fears God, will
either despise or lightly esteem them.

CHAPTER VII.

The genealogy of Issachar, 1—5. Of Benjamin, 6—12. Of Naphtali, 13. Of Manasseh, 14—19. Of Ephraim, 20—29.
And of Asher, 30—40.

A. M. 2704, &c. **N**OW the sons of Issa-
B. C. 1300, &c. char *were* ^a Tola, and
Post Diluvium, ^b Puah, Jashub, and Shim-
1048, &c. rom, four.

2 And the sons of Tola ; Uzzi, and
Rephaiah, and Jeriel, and Jahmai, and
Jibsam, and Shemuel, heads of their
father's house, *to wit*, of Tola : *they
were* valiant men of might in their ge-
nerations ; ^c whose number *was* in the
days of David two and twenty thou-
sand and six hundred.

3 And the sons of Uzzi ; Izrahiah :
and the sons of Izrahiah ; Michael, and

^a Gen. 46. 13. Numb. 26. 23.—^b Or, *Phuwah*, Job.—^c 2 Sam.

NOTES ON CHAPTER VII.

Verse 2. *Whose number was in the days of
David*] Whether this was the number returned
by Joab and his assistants, when they made
that census of the people with which God was
so much displeased, we know not. It is wor-
thy of remark, that we read here the sum of
three tribes, Benjamin, Issachar, and Asher,
under the reign of David, which is mentioned
nowhere else ; and yet we have no account
here of the other tribes, probably because the

Obadiah, and Joel, Ishiah,
five : all of them chief men.

4 And with them, by their
generations, after the house of their
fathers, *were* bands of soldiers for war,
six and thirty thousand *men* ; for they
had many wives and sons.

5 And their brethren, among all the
families of Issachar, *were* valiant men
of might, reckoned in all by their ge-
nealogies, fourscore and seven thou-
sand.

6 ¶ The sons of ^d Benjamin ; Bela,
and Becher, and Jediael, three.

24. 1, 2. Ch. 27. 1.—^d Gen. 46. 21. Numb. 26. 38. Ch. 8. 1, &c.

author found no public registers in which such
enumeration was recorded.

Verse 3. *The sons of Izrahiah—five*] There
are, however, only four names in the text.
Instead of *five*, the Syriac and Arabic read *four*.
If *five* be the true reading, then *Izrahiah* must
be reckoned with his four sons.

Verse 6. The sons of Benjamin ; *Bela, and
Becher, and Jediael*] In Gen. xlv. 21. ten sons
of Benjamin are reckoned ; viz. *Bela, Becher,
Ashbel, Gera, Naaman, Ehi, Rosh, Muppim,*

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five: heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Abishahar.

11 All these the sons of Jediel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers; fit to go out for war and battle.

12 ^e Shuppim also, and Huppim: the children of ^f Ir, and Hushim, the sons of ^g Aher.

13 ^h The sons of Naphtali; Jahziel, and Guni, and Jezer, and ⁱ Shallum, the sons of Bilhah.

14 ^h The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir, the father of Gilead:

15 And Machir took to wife *the* sister of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son; and she called his name Peresh; and the name of his brother *was* Sheresh: and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; ^f Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and ^k Abiezer, and Mahalah.

19 And the sons of Shemida were Abian, and Shechem, and Likhi, and Aniam.

20 ^h And ⁱ the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ^h And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah,

^e Numb. 26. 39. *Shupham*, and *Hupham*.—^f Or, *Iri*, Ver. 7. ^g Or, *Ahiram*, Numb. 26. 38.

^h Gen. 46. 24, *Shillem*.—ⁱ 1 Sam. 12. 11.—^k Numb. 26. 30, *Jezer*.—1 Numb. 26. 35.

Huppim, and *Ard*. In Numb. xxvi. 38, &c. *five* sons only of Benjamin are mentioned, *Bela*, *Ashbel*, *Ahiram*, *Shupham*, and *Hupham*: and *Ard* and *Naaman* are there said to be the sons of *Bela*; consequently, grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, *viz.* *Bela*, *Ashbel*, *Aharah*, *Nohah*, and *Rapha*; where also *Addar*, *Gera*, *Abihud*, *Abishua*, *Naaman*, *Ahoah*, a second *Gera*, *Shephuphan*, and *Huram*, which are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that, in many cases, *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that *Ezra*, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

Verse 21. *Whom the men of Gath—slew*] We know nothing of this circumstance but

what is related here. The Targum paraphrases the whole thus: "These were the leaders of the house of Ephraim; and they computed their period, [or boundary, *קצת* *kitsa*,] from the time in which the word of the Lord of the Universe spake with Abraham between the divisions, [*i. e.* the separated parts of the covenant sacrifice, see Gen. xvi.] but they erred, for they should have counted from the time in which Isaac was born; they went out of Egypt therefore thirty years before the period: for, thirty years before the birth of Isaac, the Word of the Lord of the Universe spake with Abraham between the divisions. And when they went out of Egypt, there were with them *two hundred thousand* warriors of the tribe of Ephraim, whom the men of Gath, the natives of the land of the Philistines, slew, because they came down, that they might carry away their cattle. 22.—And Ephraim their father mourned for them many days, and all his brethren came to comfort him. 23.—And he went in to his wife, and she conceived and bare a son, and called his name Beriah, (*בְּרִיָּה*, *in evil*.)

A. M. 2704, &c. who built Beth-horon the
B. C. 1300, &c. nether, and the upper, and
Post Diluvium, Uzen-sherah.)
1048, &c.

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 ^m Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el and the towns thereof, and eastward ^a Naaran, and westward Gezer, with the ^o towns thereof; Shechem also and the towns thereof, unto ^p Gaza and the towns thereof:

29 And by the borders of the children of ^r Manasseh, Beth-shean and her towns, Taanach and her towns, ^s Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel.

30 ¶ ^t The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

^m Or, Nun, Numb. 13. 8, 16.—ⁿ Josh. 16. 7, Naarath.
^o Heb. daughters.—^p Or, Adasa, 1 Mac. 7. 45.

because *he was born in the time in which this evil happened to his house.*"

Verse 24. *His daughter was Sherah*] That is, remnant; called so, says the Targum, because she was the remnant that escaped from the slaughter mentioned above.

Verse 32. *And Shua their sister.*] It is very rarely that *women* are found in the Jewish ge-

32 And Heber begat Japhlet, and ^u Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of ^v Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

^r Josh. 17. 7.—^s Josh. 17. 11.—^t Gen. 46. 17. Numb. 26. 44.
^u Ver. 34, Shamer.—^v Ver. 32, Shomer.

nealogies; and they are never inserted but for especial reasons.

Verse 40. *The children of Asher*] The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*. Several things relative to the subjects in this chapter may be found explained in the parallel places marked in the margin.

CHAPTER VIII.

The genealogy of Benjamin down to Saul, 1—32.

The children and descendants of Saul, 33—40.

A. M. 2704, &c. **N**OW Benjamin begat
B. C. 1300, &c. ^a Bela his first-born,
Post Diluvium, Ashbel the second, and Aha-
1048, &c. rah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ^b Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ^c Shephuphan, and Huram.

6 And these *are* the sons of Ehud; these *are* the heads of the fathers of the

inhabitants of Geba, and they removed them to ^d Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Abihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat ^e Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

^a Gen. 46. 21. Numb. 26. 38. Ch. 7. 6.—^b Or, Ard, Gen. 46. 21.

^c Or, Shupham, Numb. 26. 39. See Ch. 7. 12.—^d Ch. 2. 52.

NOTES ON CHAPTER VIII.

Verse 1. *Now Benjamin begat, &c.*] See what has been said on the preceding chapter, ver. 6.

Verse 9. *He begat of Hodesh his wife*] In the preceding verse it is said that *Hushim and Baara were his wives*; and here it is said, *he*

A. M. 2704, &c. 10 And Jeuz, and Shachia,
B. C. 1300, &c. and Mirra. These were his
Post Diluvium, sons, heads of the fathers.
1048, &c.

11 And of Hushim he begat Ahitub,
and Elpaal.

12 The sons of Elpaal; Eber, and
Misham, and Shamed, who, built
Ono, and Lod, with the towns thereof:

13 Beriah also, and ° Shema, who
were heads of the fathers of the inhabit-
ants of Aijalon, who drove away the
inhabitants of Gath:

14 And Ahio, Shashak, and Jere-
moth,

15, And Zebadiah, and Arad, and
Ader,

16 And Michael, and Ispah, and Joha,
the sons of Beriah;

17 And Zebadiah, and Meshullam,
and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and
Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and
Eliel,

21 And Adaiah, and Beraiah, and
Shimrath, the sons of ° Shimhi;

22 And Ishpan, and Heber, and
Eliel,

23 And Abdon, and Zichri, and
Hanan,

24 And Hananiah, and Elam, and
Antothijah,

25 And Iphedeiah, and Penuel, the
sons of Shashak;

26 And Shamsherai, and Shehariah,
and Athaliah,

27 And Jaresiah, and Eliah, and
Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their gene-
rations, chief men. These dwelt in Jerusalem,

29 And at Gibeon dwelt the ° father
of Gibeon; whose ° wife's name was
Maachah:

30 And his first-born son Abdon,
and Zur, and Kish, and Baal, and
Nadab,

31 And Gedor, and Ahio, and ° Za-
cher.

32 And Mikloth begat ° Shimeah.
And these also dwelt with their breth-
ren in Jerusalem, over against them.

33 ¶ And ° Ner begat Kish, and Kish
begat Saul, and Saul begat Jonathan,
and Malchishua, and ° Abinadab, and
° Esh-baal.

34 And the son of Jonathan was
° Merib-baal; and Merib-baal begat
° Micah.

35 And the sons of Micah, were Pi-
thon, and Melech, and ° Tarea, and
Ahaz.

36 And Ahaz begat ° Jehoadah; and
Jehoadah begat Alemeth, and Azma-
veth, and Zimri; and Zimri begat
Moza,

37 And Moza begat Binea: ° Raphaw
his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose
names are these, Azrikam, Bocheru,
and Ishmael, and Sheariah, and Oba-
diah, and Hanan. All these were the
sons of Azel.

39 And the sons of Eshek his brother
were Ulam his first-born, Jehush the
second, and Eliphelet the third.

° Ver. 21.—[Or, Shema, Ver. 13.—g Called Jehiel, Ch. 9.
35.—h Ch. 9. 35.—i Or, Zechariah, Ch. 9. 37.—k Or, Shime-
am, Ch. 9. 38.—l 1 Sam. 14. 51.—m 1 Sam. 14. 49, Ishui.

° Or, Ishbosheth, 2 Sam. 2. 8.—° Or, Mephibosheth, 2 Sam.
4. 4. & 9. 6, 10.—p 2 Sam. 9. 12.—q Or, Tahrea, Ch. 9. 41.
° Jarah, Ch. 9. 42.—r Ch. 9. 43, Rephaiah.

begat of Hodesh his wife, &c. And then his
children by Hushim are mentioned, but not a
word of Baara! It is likely, therefore, that
Hodesh was another name for Baara, and this
is asserted by the Targum, And he begat of
Baara, that is Chodesh his wife; so called be-
cause he espoused her anew. It is supposed that
he had put her away before, and now remar-
ried her.

Verse 12. Who built Ono, and Lod] The
Targum adds, "Which the children of Israel
ravaged and burnt with fire, when they made
war on the tribe of Benjamin in Gibeon."

Verse 28. These were heads of the fathers].
On the following verses Dr. Kennicott has la-
boured hard to restore the true reading. See
his detailed comparison of these and their paral-
lel passages in his Hebrew Bible, vol. iii. p. 657.

Verse 29. And at Gibeon] This passage, to

the end of the 38th verse, is found, with a
little variety in the names, chap. ix. 35—44!

The rabbins say that Ezra, having found two
books that had these passages with a variety in
the names, as they agreed in general, he
thought best to insert them both, not being
able to discern which was the best.

His general plan was to collate all the copies
he had, and to follow the greater number when
he found them to agree: those which disagreed
from the majority were thrown aside as spu-
rious; and yet, in many cases, probably the
rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarchi says, he
had a very imperfect notion of the rules of true
criticism; and it is no wonder that he has left
so many faults in his text.

Verse 34. Merib-baal] The same as Mephi-
bosheth; for, as the Israelites detested Baal,

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons,

and sons' sons, a hundred and fifty. All these are of the sons of Benjamin.

A. M. 2704, &c.
B. C. 1300, &c.
Post Diluvium,
1048, &c.

^u Judges 6. 12. 1 Kings 11. 28. 2 Kings

which signifies lord, they changed it into *Bo-seth*, which signifies *shame*, or *reproach*.

Verse 40. *The sons of Ulam were mighty men of valour*] The Targum speaks honourably of them: the sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons.

Of the six sons of Azel, mentioned ver. 38.

5. 1. Ch. 12. 28. 2 Chron. 17. 17.

R. S. Jarchi says, that their allegorical expositions were sufficient to load thirteen thousand camels! No doubt these were reputed to be deeply learned men. There was a time when the allegorizers and metaphor men ranked very high among theologians, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing!

CHAPTER IX.

All Israel reckoned by genealogies, 1. The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers, 2—9. Of the priests, 10—13. Levites, 14—16. Porters, their work, lodgings, &c. 17—29. Other officers, 30—32. The singers, 33, 34: A repetition of the genealogy of Saul and his sons, 35—44.

A. M. 2804, &c.
B. C. 1200, &c.
Post Diluvium,
1148, &c.

SO^a all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶^b Now the first inhabitants that dwell in their possessions in their cities, were the Israelites, the priests, Levites, and the Nethinims.

3 ¶ And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Za-

A. M. 2804, &c.
B. C. 1200, &c.
Post Diluvium,
1148, &c.

^a Ezra 2. 59.—^b Ezra 2. 70. Neh. 7. 73.—^c Josh. 9. 27. Ezra 2. 43. & 8. 29.

^d Neh. 11. 1.—^e Neh. 11. 10, &c.—^f Neh. 11. 11, Sc-raiah.

NOTES ON CHAPTER IX.

Verse 1. *Were reckoned by genealogies*] Jarchi considers these as the words of Ezra, the compiler of the book. As if he had said, "I have given the genealogies of the Israelites, as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found, is that which I have transcribed in the preceding chapters."

Verse 2. *Now the first inhabitants*] This is spoken of those who returned from the Babylonish captivity; and of the time in which they returned: for it is insinuated here that other persons afterward settled at Jerusalem; though these mentioned here were the first on the return from the captivity. Properly speaking, the divisions mentioned in this verse, constituted the whole of the Israelitish people, who were, ever since the days of Joshua, divided into the four following classes:—1. The priests—2. The Levites—3. The common people, or, simple Israelites—4. The Nethinim, or slaves of the temple, the remains of the Gi-

beonites, who, having deceived Joshua, were condemned to this service, Josh. ix. 21, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. *And in Jerusalem dwelt*] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of Cyrus to return to Jerusalem, and so mingled with the Israelites, and those to whom Jerusalem had previously appertained; and this was necessary, in order to provide a sufficient population for so large a city.

Verse 4. *Uthai the son of Ammihud*] The list here is nearly the same with those found in Ezra and Nehemiah, and contains those who returned to Jerusalem with Zerubbabel: but the list in Nehemiah is more ample, probably because it contains those who came afterward. The object of the sacred writer here was to give the list of those who came first. Now, the first inhabitants, &c.

Verse 11. *The ruler of the house of God*]

A. M. 2804, &c.
B. C. 1300, &c.
Post Diluvium;
1148, &c.

dok, the son of Meraioth,
the son of Ahitub, the ruler
of the house of God ;

12 And Adaiash the son of Jeroham,
the son of Pashur, the son of Malchi-
jah, and Maasiai the son of Adiel, the
son of Jahzerah, the son of Meshullam,
the son of Meshillemith, the son of
Immer ;

13 And their brethren, heads of the
house of their fathers, a thousand and
seven hundred and threescore ; ² very
able men for the work of the service of
the house of God.

14 ¶ And of the Levites ; Shemaiah
the son of Hasshub, the son of Azrikam,
the son of Hashabiah, of the sons of
Merari ;

15 And Bakbakkar, Heresh, and Gal-
lal, and Mattaniah the son of Micah,
the son of Zichri, the son of Asaph ;

16 And Obadiah the son of Shemaiah,
the son of Galal, the son of Jeduthun,
and Berechiah the son of Asa, the son
of Elkanah, that dwelt in the villages
of the Netophathites.

17 And the porters were, Shallum, and
Akkub, and Talmon, and Ahiman, and
their brethren : Shallum was the chief ;

18 Who hitherto waited in the king's
gate eastward : they were porters in the
companies of the children of Levi.

19 And Shallum the son of Korè, the
son of Ebiasaph, the son of Korah, and
his brethren, of the house of his father,
the Korahites, were over the work of
the service, keepers of the ^h gates of
the tabernacle : and their fathers, being
over the host of the LORD, were keepers
of the entry.

^g Heb. mighty men of valour. — ^h Heb. thresholds. — ⁱ Numb.
31. 6. — ^j Ch. 26. 1, 2. — ^k 1 Sam. 9. 9. — ^l Heb. founded. — ^m Or,
trust.

The high priest at this time was Joshua, the
son of Jozadak, Ezra iii. 8. and Seraiah, (Neh.
xi. 11.) called here Azariah, was the ruler of
the house ; the person next in authority to the
high priest, and who probably had the guard of
the temple, and command of the priests, Le-
vites, &c. It is likely that the person here was
the same as is called the second priest, 2 Kings
xxv. 18. who was the sagan, or high priest's
deputy. See the note there.

Verse 13. And their brethren] What a pro-
digious number of ecclesiastics to perform the
divine service of one temple, no less than one
thousand seven hundred and eighty able bodied
men ! and this number is reckoned independ-
ently of the two hundred and twelve porters,
who served at the gates of the house of the
Lord, ver. 22.

20 And ⁱ Phinehas the son
of Eleazar was the ruler
over them in time past, and
the LORD was with him.

21 And Zechariah the son of Meshe-
lemiah was porter of the door of the
tabernacle of the congregation.

22 All these which were chosen to be
porters in the gates were two hundred
and twelve. These were reckoned by
their genealogy in their villages, whom
² David and Samuel ¹ the seer ^m did or-
dain in their ⁿ set office.

23 So they and their children had the
oversight of the gates of the house of
the LORD, namely, the house of the
tabernacle, by wards.

24 In four quarters were the porters,
toward the east, west, north, and south.

25 And their brethren, which were in
their villages, were to come ^o after seven
days from time to time with them.

26 For these Levites, the four chief
porters, were in their ^p set office, and
were over the ^r chambers and treasu-
ries of the house of God.

27 And they lodged round about the
house of God, because the charge was
upon them, and the opening thereof
every morning pertained to them.

28 And certain of them had the charge
of the ministering vessels, that they
should ^s bring them in and out by tale.

29 Some of them also were appointed
to oversee the vessels, and all the ^t in-
struments of the sanctuary, and the
fine flour, and the wine, and the oil,
and the frankincense, and the spices.

30 And some of the sons of the priests
made ^u the ointment of the spices.

^o 2 Kings 11. 5. — ^p Or, trust. — ^r Or, store-houses. — ^s Heb.
bring them in by tale, and carry them out by tale. — ^t Or, ves-
sels. — ^u Exod. 30. 23.

Verse 18. The king's gate] That by which
the kings of Judah went to the temple : see
on 2 Kings xvi. 18.

Verse 19. Keepers of the entry.] Whose
business it was to suffer no person to come to
the tabernacle but the priests, during the per-
formance of the sacred service : see Jarchi.

Verse 20. And Phinehas.] The Targum
says, " And Phinehas, the son of Eleazar, was
ruler over them from ancient times, from the
day in which the tabernacle was set up in the
wilderness ; and the Word of the Lord was
his assistant."

Verse 30. The sons of the priests made the
ointment] Only the priests were permitted to
make this ointment ; all others were forbidden
to do it on pain of death : see Exod. xxx. 34—
38. and the notes there.

A. M. 2804, &c. 31 And Mattithiah, *one of*
B. C. 1200, &c. the Levites, who *was* the
Post Diluvium, first-born of Shallum the
1148, &c. Korahite, had the ^vset office ^x over the
things that were made ^x in the pans,

32 And *other* of their brethren, of the
sons of the Kohathites, ^y *were* over the
^z show-bread, to prepare *it* every sab-
bath.

33 And these *are* ^a the singers, chief
of the fathers of the Levites, *who re-
maining* in the chambers *were* free: for
^b they were employed in *that* work day
and night.

34 These chief fathers of the Levites
were chief throughout their generations:
these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father
of Gibeon, Jehiel, whose wife's name
was ^c Maachah:

36 And his first-born son Abdon, then
Zur, and Kish, and Baal, and Ner, and
Nadab,

37 And Gedor, and Ahio, and Zecha-
riah, and Mikloth.

^v Or, trust.—^w Lev. 2. 5, & 6. 21.—^x Or, on flat plates, or,
slices.—^y Lev. 24. 8.—^z Heb. bread of ordering.

Verse 35. *Whose wife's name was Maachah*] Here our translators have departed from the original; for the word is מַחֲכָה *achoto*, his sis-
TER: but the *Vulgate*, *Septuagint*, *Syriac*,
Arabic, and *Chaldee*, have WIFE: to which
may be added, chap. viii. 29. the parallel
place. Almost all the early editions, as well
as the MS. editions, have the same reading.
Of all the *Polyglotts*, the *Complutensian* alone
has מַחֲכָה *isheto*, WIFE. There is most certainly
a fault somewhere, for *Maachah* could not be
both the sister and wife of *Jehiel*. Whether
therefore, chap. viii. 29. has been altered from
this, or this altered from *that*, who can tell?
A single letter makes the whole difference: if

38 And Mikloth begat Shi-
meam. And they also dwelt
with their brethren at Jeru-
salem, over against their brethren.

39 ^d And Ner begat Kish; and Kish
begat Saul; and Saul begat Jonathan,
and Malchishua, and Abinadab, and
Esh-baal.

40 And the son of Jonathan *was*
Merib-baal: and Merib-baal begat
Micah.

41 And the sons of Micah *were* Pi-
thon, and Melech, and Tahrea, ^e and
Ahaz.

42 And Ahaz begat Jarah; and Jarah
begat Alemeth, and Azmaveth, and
Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Re-
phaiah his son, Eleasah his son, Azel
his son.

44 And Azel had six sons, whose
names *are* these, Azrikam, Bocheru,
and Ishmael, and Sheariah, and Oba-
diah, and Hanan: these *were* the sons
of Azel.

^a Ch. 6. 31. & 25. 1.—^b Heb. upon them.—^c Ch. 8. 29.—^d Ch.
8. 33.—^e Ch. 8. 35.

the word be written with מַחֲכָה, it is SISTER;
if with שִׁין, it is WIFE. The latter is most
probably the true reading.

Verse 41. And Ahaz.] This is added by our
translators from chap. viii. 35; but such liber-
ties should only be taken in a note; for,
although the words are now sufficiently distin-
guished from the text by being printed in
italics, yet it is too much to expect that every
editor of a Bible will attend to such distinc-
tions, and in process of time the words will be
found incorporated with the text.

Verse 35, and the following verses, are a re-
petition of what we find in chap. viii. 29—38.
where see the note.

CHAPTER X.

A fatal battle between the Israelites and Philistines, in Gilboa, in which Saul is mortally wounded, and his three sons slain,
1—6. The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and his three sons among the
slain,—they cut off Saul's head, and send it and his armour about the country, to the idol temples: and then fix them up in
the house of Dagon, 7—10. The men of Jabesh-gilead come by night, and take away the bodies of Saul and his three
sons, and bury them in Jabesh, 11, 12. The reason of Saul's tragical death; the kingdom is transferred to David, 13, 14.

A. M. 2949.
B. C. 1055.
An. Exod. Isr.
436.
Anno ante
I. Olymp. 279.
NOW ^a the Philistines
fought against Israel;
and the men of Israel fled
from before the Philistines,
and fell down ^b slain in mount Gilboa.
2 And the Philistines followed hard
after Saul, and after his sons; and the

Philistines slew Jonathan,
and ^c Abinadab, and Mal-
chishua, the sons of Saul.

3 And the battle went
sore against Saul, and the ^darchers
^e hit him, and he was wounded of the
archers.

^a 1 Sam. 31. 1, 2.—^b Or, wounded.—^c Or, Ishui, 1 Sam.

14. 49.—^d Heb. shooters with bows.—^e Heb. found him.

NOTES ON CHAPTER X.

Verse 1. *Now the Philistines fought against
Israel*] The reader will find the same history,

in almost the same words, in 1 Sam. xxxi. 1—
13. to the notes on which he is referred for
every thing important in this,

A. M. 2949.
B. C. 1055.
An. Exod. Isr.
436.
Anno ante
T. Olymp. 279.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and

sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 ¶ And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgressions which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

^fOr, mock me.—1 Sam. 31. 10.—^hHeb. transgressed.
1 Sam. 43. 13. & 15. 23.

1 Sam. 28. 7.—1 Sam. 15. 28. 2 Sam. 3. 9, 10. & 5. 3
^mHeb. Isai.

Verse 6. *So Saul died—and all his house*] Every branch of his family that had followed him to the war was cut off; his three sons are mentioned as being the chief. No doubt all his officers were slain.

Verse 14. *When all Jabesh-gilead heard*] For a general account of the principles of heroism and gratitude from which this action of the men of Jabesh-gilead proceeded, see the note on 1 Sam. xxxi. 11, 12.

By the kindness of a literary friend I am enabled to lay a farther illustration of this noble act before the reader, which he will find at the conclusion of the chapter.

Verse 13. *Saul died for his transgression*] See the concluding observations on the First Book of Samuel.

Verse 14. *Inquired not of the LORD*] On these two last verses the Targum speaks thus: "And Saul died for the transgression by which he transgressed against the Word of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse."

A literary friend furnishes the following remarks.

"The sacred writer, in the First Book of Samuel, chap. xxxi. 11—13. and 1 Chron. x. 11, 12. after relating the defeat and death of Saul, and the ignominious treatment of his remains, thus concludes:

"And when the inhabitants of Jabesh-

gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Bethshan, and came to Jabesh, and burnt them there; and they took the bones, and buried them under a tree at Jabesh, and fasted seven days."

"Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honouring the remains of their sovereign: but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honourable exertion. They remembered their preservation from destruction; and, what to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

"Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honourable respect, prompting the men of Jabesh to act as they did in rescuing the bones of Saul and his family."

This proclaims its reality:—

"The father of Grecian poetry relates in how great a degree the warriors of ancient days honoured the remains of their leaders; how severe were the contests for the body of the fallen chief; more determined oftentimes than the struggle for victory: this point of military honour was possibly excited or heightened by the religious idea so prevalent in his age, and afterwards, respecting the fate of the spirits of those who were unburied.

"Homer wrote of events passing at no distant period from these recorded in the first volume of Samuel; and these accounts mutually corroborate each other, being in unison not only with the feelings of humanity, but with the customs of ancient nations. These may be farther illustrated by comparing the conduct of the Philistines with regard to Saul and his sons, with that of the hero of the Iliad toward Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines throughout a long series of years; the illustrious chief of Troy had long ward off the ruin of his country, and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour which, however, fell only on his destroyer.

"Should the siege of Troy be considered a fable, it may then be concluded that Homer introduced into his poems the customs and manners known to those for whose perusal he wrote, if these customs were not prevalent among his readers; but anxiety for the body of the illustrious dead, or regret for his death, has often caused success when all exertions

prior to this powerful stimulus have not availed; and this even in our days.

"The Philistines had long been confined to the southwest angle of the promised land, and in the earlier part of Saul's reign had suffered many and severe losses; yet it appears by this chapter that, alone or in conjunction with allies, they had been able to penetrate nearly to the banks of the Jordan, to fight the battle on mount Gilboa. This could only have been effected by a march through great part of the kingdom of Israel.

"Doubtless the attention of Saul in its defence might have been greatly distracted by his pursuit and fear of David, which appeared to have absorbed his whole mind; and it may account for the defenceless or weakened state of his forces.

"These circumstances appear to corroborate the authenticity of these books, independently of the many private transactions therein recorded, particularly the interesting and singular friendship of Jonathan and David, a transaction not likely to occur to a forger of a narrative.

"J. W."

CHAPTER XI.

David is anointed king in Hebron, 1—3. He wars against the Jebusites, and takes their city, 4—9. An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-lehem, 10—19. A list of the rest, and an account of their acts, 20—47.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
443.

Anno ante
I. Olymp. 272.

THEN ^aall Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover, ^bin time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ^cfeed ^dmy people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron: and David made a covenant with them in Hebron before the LORD; and ^ethey anointed David king over Israel, according to the word of the LORD ^fby ^gSamuel.

4 ¶ And David and all Israel ^hwent to Jerusalem, which is Jebus; ⁱwhere the Jebusites *were*,^{*} the inhabitants of the land.

5 And the inhabitants of Jebus said to

David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be ^jchief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it ^kthe city of David.

8 And he built the city round about, even from Millo round about; and Joab ^lrepaired the rest of the city.

9 So David ^mwaxed greater and greater; for the LORD of hosts *was* with him.

10 ¶ ⁿThese also are the chief of the mighty men whom David had, who ^pstrengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to ^qthe word of the LORD concerning Israel.

11 And this is the number of the

^a 2 Sam. 5. 1.—^b Heb. both yesterday and the third day.
^c Or, rule.—^d Psal. 78. 71.—^e 2 Sam. 5. 3.—^f Heb. by the hand of.—^g 1 Sam. 16. 1, 12, 13.—^h 2 Sam. 5. 6.—ⁱ Judg. 1. 21. &

19. 10.—^k Heb. head.—^l That is, Zion, 2 Sam. 5. 7.—^m Heb. revived.—ⁿ Heb. went in going and increasing.—^o 2 Sam. 23. 8.—^p Or, held strongly with him.—^q 1 Sam. 16. 1, 12.

NOTES ON CHAPTER XI.

Verse 1. *Then all Israel gathered themselves to David*] See 2 Sam. v. i. 1—10. for the history contained in the nine first verses of this chapter, and the notes there.

Verse 11. *The number of the mighty men*] See 2 Sam. xxiii. 8, &c. and the notes there. The Targum has a remarkable addition here.

"These are the numbers of the strong men who were with David: he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning arose up in his mind. He was elect

A. M. 2956.
B. C. 1043.
An. Exod. Isr.
443.
Anno ante
I. Olymp. 272.

mighty men whom David had: Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.
Anno ante
I. Olymp. 271.

13 He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam: and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that

* Or, son of Hachmoni.—† Or, Ephesdammim, 1 Sam. 17. 1.
* Or, stood.—† Or, salvation.—‡ Or, three captains over the thirty.

and pleasant, of a beautiful mien and lovely countenance; exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, master in hymns, and chief among the mighty. He was instructed in the use of martial weapons; he carried a spear, to which was appended the ensign of the host of Judah: he went forth according to the voice of the Holy Spirit, was victorious in battle, and overthrew with his spear three hundred men at one time.—T.

On this, and some of the following verses, there is a judicious note of Dr. Kennicott, which I shall take the liberty to introduce, referring to his first Dissertation on the Hebrew text, for farther illustration and proof, pp. 128—144.

“Among the parallel places, a comparison of which may be of very considerable service, scarce any passages will appear more effectually to correct each other than the catalogue of David's mighty men of valour; as it now stands in 2 Sam. xxiii. 8—40. and in this chapter. About thirty-four Hebrew words have been lost out of this part of the passage in *Chronicles*, which are happily preserved in *Samuel*.

“The chief point of proof is this, that the catalogue divides these thirty-seven warriors into the captain-general, a first three, a second three, and the remaining thirty; and yet, that the third captain of the first ternary is now here omitted. The following juxta-position will show the whole deficiency, and properly sup-

one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men? that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.
Anno ante
I. Olymp. 271.

* 2 Sam. 23. 13.—† Ch. 14. 9.—‡ Heb. with their lives.
* 2 Sam. 23. 13, &c.—† 2 Sam. 23. 19, &c.—‡ Heb. great of deeds.—§ 2 Sam. 23. 20.

ply it. But let it be observed, that Jashobeam, the first captain of the first ternary, had been already mentioned, and that the history is here speaking of the second captain, namely, Eleazar.

2 Sam. xxiii.

Verse 9. And after him was Eleazar, the son of Dodo, the Ahohite, one of the three mighty men

with David when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away.

Verse 10. He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day: and the people returned after him only to spoil.

Verse 11. And after him was Shammah, the son of Agee the Hararite: and the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

Verse 12. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

Verse 17. David longed] See the notes on 2 Sam. xxiii. 15—17.

Verse 22. Benaiah—slew two lion-like men

1 Chron. xi.

Verse 12. And after him was Eleazar, the son of Dodo, the Ahohite, who was one of the three mighty.

Verse 14. He was with David at Pasdammim, and there the Philistines were gathered together to battle,

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where was a parcel of ground full of barley, and the people fled from before the Philistines.

Verse 14. And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines: and the Lord saved them by a great deliverance.

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.
Anno ante
I. Olymp. 271.

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.
Anno ante
I. Olymp. 271.

lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day. 23 And he slew an Egyptian, ^e a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighty.

25 Behold he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were ^f Asabel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ^g Shammoth the ^h Harorite, Helez the ⁱ Pelonite,

28 Ira the son of Ikkeshe the Tekoite, Abiezzer the Antiochite,

29 ^k Sibbecai the Hushathite, ^l Ithai the Ahohite,

30 Maharai the Netophathite, ^m Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite.

32 ⁿ Hurai of the brooks of Gaash, ^o Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliabba the Shaalbonite,

34 The sons of ^p Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of ^r Sacar the Hararite, ^s Eliphal the son of ^t Ur,

36 Hephher the Mecherathite, Abijah the Pelonite,

37 ^u Hezro the Carmelite, ^v Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar ^w the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedaiel the ^x son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

^e Heb. a man of measure.—2 Sam. 23. 24.—^g Or, Sham-mah.—^h Or, Harodite, 2 Sam. 23. 25.—ⁱ Or, Palitite, 2 Sam. 23. 26.—^k Or, Mubunnai.—^l Or, Zalmon.—^m Or, Heleb.—ⁿ Or, Hiddai.

^o Or, Abialbon.—^p Or, Jashen. See 2 Sam. 23. 32, 33.
^q Or, Shavar.—^r Or, Eliphelet.—^s Or, Ahasbai.—^t Or, Hozrai.—^u Or, Paarai the Arbite.—^v Or, the Haggerite.—^w Or, Shimrite.

of Moab] The Targum says, Benaiah was a valiant man, fearing sin, and of a righteous conduct in Kabzeel: he slew two of the nobles of Moab, who were like two strong lions. He was a great and righteous man as any in the second sanctuary: on a certain day, having struck his foot against a dead tortoise, he went down to Shiloh; and having broken pieces of ice, he washed himself with them, and afterward went up, and read the book of the law of the priests, (in which much is contained,) in

a short winter's day, viz. the tenth of the month Tebet.

Verse 23. *Plucked the spear out of the Egyptian's hand, and slew him with his own spear*] See the note on 2 Sam. xxiii 21.

Verse 25. *David set him over his guard*] Made him chief ruler over his disciples.—T.

For other particulars, see the notes on the parallel places where the subject is farther considered.

CHAPTER XII.

The different persons, captains, &c. who joined themselves to David at Ziklag, 1—22. Those who joined him at Hebron, out of the different tribes; Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c. to the amount of a hundred and twenty thousand, 23—37. Their unanimity, and the provisions they brought for his support, 38—40.

A. M. 2946.
B. C. 1058.
An. Exod. Isr.
433.
Anno ante
I. Olymp. 282.

NOW ^a these *are* they that came to David to Ziklag, ^b while he kept himself close because of Saul the son of Kish; and they *were* among the mighty men, helpers of the war.

2 They *were* armed with bows, and could use both the right hand and ^c the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of ^e Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederahtite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And out of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men ^f of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* ^g as ^h swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

^a 1 Sam. 27. 2.—^b 1 Sam. 27. 6.—^c Heb. being yet shut up.
^d Judg. 20. 16.—^e Or, Hasmaah.—^f Heb. of the host.—^g 2 Sam. 2. 18.—^h Heb. as the roes upon the mountains to make haste.
ⁱ Or, one that was least, could resist a hundred, and the

13 Jeremias the tenth, A. M. 2946.
Machbanai the eleventh. B. C. 1058.
An. Exod. Isr.

14 These *were* of the sons of Gad, captains of the host: Anno ante
I. Olymp. 282.

ⁱ one of the least *was* over a hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had ^k overflowed all his ^l banks; and they put to flight all *them* of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out ^m to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall ⁿ be knit unto you: but if ye be come to betray me to mine enemies, seeing *there* is no ^o wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then ^p the spirit came upon ^q Amasai, *who was* chief of the captains, and he said, Thine *are* we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, ^r when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, ^s He will fall to his master Saul ^t to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

greatest a thousand.—^k Heb. filled over.—^l Josh. 3. 15.
^m Heb. before them.—ⁿ Heb. be one.—^o Or, violence.—^p Heb. the spirit clothed Amasai: So Judg. 6. 34.—^q 2 Sam. 17. 25.
^r 1 Sam. 29. 2.—^s 1 Sam. 29. 4.—^t Heb. on our heads.

NOTES ON CHAPTER XII.

Verse 1. *Came to David to Ziklag*] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 3. *And were as swift as the roes*] That *swiftness* was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

Verse 15. *In the first month*] Perhaps this was the month Nisan, which answers to a part of our *March* and *April*. This was probably

before the snows on the mountains were melted, just as Jordan began to overflow its banks; or, if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 18. *The spirit came upon Amasai*] The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity be to thee by night and by day; and prosperity be to

Those of the different tribes I. CHRONICLES. *who joined David at Hebron.*

A. M. 2946. 21 And they helped David
B. C. 1058. against ^v the band of the
An. Exod. Isr. 433. rovers; for they were all
Anno ante mighty men of valour, and
I. Olymp. 232. were captains in the host.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.

A. M. 2956. 23 ¶ And these are the
B. C. 1048. numbers of the ^x bands
An. Exod. Isr. 443. that were ready armed to the
Anno ante war, and ^z came to David
I. Olymp. 272. to Hebron, to ^a turn the kingdom of Saul to him, ^b according to the word of the Lord.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready ^c armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And ^d Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the ^e kindred of Saul, three thousand: for hitherto ^f the ^g greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, ^h famous throughout the house of their fathers.

31 And of the half tribe of Manasseh

eighteen thousand, which A. M. 2956.
B. C. 1048. were expressed by name, to
An. Exod. Isr. 443. come and make David king.

32 And of the children of Issachar, ⁱ which were men that had understanding of the times, to know what Israel ought to do: the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, ^k expert in war, with all instruments of war, fifty thousand, which could ^l keep rank: they were ^m not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ⁿ expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

^v Or, with a band.—^w 1 Sam. 30. 1, 9, 10.—^x Or, captains, or, men.—^y Heb. heads.—^z 2 Sam. 2, 3, 4. & 5. 1. Ch. 11. 1. ^a Ch. 10. 14.—^b 1 Sam. 16. 1, 3.—^c Or, prepared.—^d 2 Sam. 8. 17.—^e Heb. brethren, Gen. 31. 23.

^f Heb. a multitude of them.—^g 2 Sam. 2. 8, 9.—^h Heb. men of names.—ⁱ Esth. 1. 13.—^k Or, rangers of battle, or, ranged in battle.—^l Or, set the battle in array.—^m Heb. without a heart and a heart, Psa. 12. 2.—ⁿ Or, keeping their rank.

thy helpers; for the Word of the Lord is thy assistant.—*T.*

Verse 22. *Like the host of God.*] That is, a very numerous army; like the army of the angel of God.—*T.*

Verse 23. *And came to David to Hebron*] That is, after the death of Ishbosheth, Saul's son: see 2 Sam. iv. 5.

Verse 27. *Jehoiada was the leader of the Aaronites*] Abiathar was then high priest, and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. *Children of Issachar*] According to the Targum they were all astronomers and astrologers: and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years; skilful in the changes

of the moon, and in fixing the lunar solemnities to their proper times; skilful also in the doctrine of the solar periods; astrologers in signs and stars, that they might show Israel what to do; and their teachers were two hundred chiefs of the sanhedrim: and all their brethren excelled in the words of the law, and were endowed with wisdom, and were obedient to their command.—*T.* It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. *They were with David three days*] These were the deputies of the different people mentioned here: it is not possible that all the thousands mentioned above could have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
446.
Anno ante
I. Olymp. 272.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and

o Or, victual

Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole, it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public

on oxen, and ⁿ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for *there was* joy in Israel.

A. M. 2956.
B. C. 1048.
An. Exod. Isr.
446.
Anno ante
I. Olymp. 272.

of meal.

choice. As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world; by him alone were the Israelites raised to a pitch of the highest splendour; and their name became a terror to their enemies, and a praise in the earth. But, alas! how are the mighty now fallen!

CHAPTER XIII.

David consults with his officers, and resolves to bring the ark from the house of Abinadab, 1—4. They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord, 5—10. David is displeased, and orders the ark to be carried to the house of Obed-edom, the Gittite, 11—13. The ark abides there three months, and the Lord blesses Obed-edom, 14.

A. M. 2959.
B. C. 1045.
An. Exod. Isr.
446.
Anno ante
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AND David consulted ^A with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, ^a let us send abroad unto our brethren every where, *that are* ^b left in all the land of Israel, and with them *also* to the priests and Levites *which are* ^c in their cities and suburbs, that they may gather themselves unto us:

3 And let us ^d bring again the ark of our God to us: ^e for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So ^f David gathered all Israel together, from ^g Shihor of Egypt even unto the entering of Hemath, to bring the ark of God ^h from Kirjath-jearim.

^a Heb. let us break forth and send.—^b 1 Sam. 31. 1. Isai. 37. 4.—^c Heb. in the cities of their suburbs.—^d Heb. bring about.—^e 1 Sam. 7. 1. 2.—^f 1 Sam. 7. 1. 2. G. 1.—^g Josh. 13. 3.—^h 1 Sam. 6. 21. & 7. 1.—ⁱ Josh. 15. 9, 60.

NOTES ON CHAPTER XIII.

Verse 1. *David consulted*] Having taken the strong-hold of Zion from the Jebusites, organized his army, and got assurances of the friendly disposition of the Israelites toward him, he judged it right to do what he could for the establishment of religion in the land; and, as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city, or seat of government.

Verse 5. *From Shihor of Egypt even unto the entering of Hemath*] “Therefore David gathered all Israel, from the Nile, נילוס, of Egypt, even to the entrance of Antioch.”—T.

6 And David went up, and all Israel, to ¹ Baalah, *that is*, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, ^k that dwelleth *between* the cherubim, whose name is called *on it*.

7 And they ^l carried the ark of God ^m in a new cart ⁿ out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 ^o And David and all Israel played before God with all *their* might, and with ^p singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the thrashing-floor of ¹ Chidon, Uzza put forth his hand to hold the ark; for the oxen ^s stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, ^t because he put his hand to the

A. M. 2959.
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^k 1 Sam. 4. 4. 2 Sam. 6. 2.—^l Heb. made the ark to ride.
^m See Numb. 4. 15. Ch. 15. 2, 13.—ⁿ 1 Sam. 7. 1.—^o 2 Sam. 6. 5.—^p Heb. songs.—^q Called Nachon, 2 Sam. 6. 6.—^r Heb. shook it.—^s Numb. 4. 15. Ch. 15. 13, 15.

Verse 6. *Whose name is called on it.*] Where his name is invoked.—T. And so the Hebrew, אֲשֶׁר נִקְרָא שֵׁם, *asher nikra shem*, should be understood, his name was not called on it, but invoked at it.

Verse 7. *In a new cart*] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

Uzza and Ahio] All the versions understand אָחִיו *achio*, as signifying brother, or brothers: so does *Jarchi*, who observes, from 2 Sam. vi. 3. that these were the sons of Abinadab.

Verse 9. *Uzza put forth his hand*] See this transaction explained 2 Sam. vi. 6.

A. M. 2959.
B. C. 1045.
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Anno ante
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ark : and there he ^udied before God.

11 And David was displeased, because the LORD had made a breach upon Uzza; wherefore that place is called ^vPerez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

^u Lev. 10. 2.—^v That is, *The breach of Uzza.*—^w Heb.

Verse 14. *The LORD blessed the house of Obed-edom*] That this man was only a sojourner at Gath, whence he was termed Gittite; and that he was originally a *Levite*, is evident from chap. xv. 17, 18.

The *Targum* ends this chapter thus: And the Word of the Lord blessed Obed-edom, and his children, and his grandchildren: and his wife conceived, and his eight daughters-in-law;

13 So David ^wbrought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 ^xAnd the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed ^ythe house of Obed-edom, and all that he had.

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removed.—^x 2 Sam. 6. 11.—^y As Gen. 30. 27. Ch. 26. 5.

and each brought forth eight at one birth, inso-much that in one day there were found, of fathers and children, *fourscore and one*; and he blessed and increased greatly all that be-longed to him. This exposition will not be generally received; but all rabbins must be allowed to deal in the marvellous.

For other remarks see 2 Sam. vi. 1, &c.

CHAPTER XIV.

Hiram sends artificers and materials to David, to build him a house, 1, 2. David's wives and children, 3—7. He defeats the Philistines in two battles; one in the valley of Rephaim, 8—12. And the other at Gibeon and Gazer, 13—16. His fame goes out into all the surrounding nations, 17.

A. M. 2961.
B. C. 1043.
An. Exod. Isr.
448.
Anno ante
I. Olymp. 267.

NOW ^aHiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 [†]And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 [†]And David took ^bmore wives at Jerusalem; and David begat more sons and daughters.

4 Now ^cthese are the names of his children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and El-palet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ^dBeeliada, and Eliphalet.

8 [†]And when the Philistines heard that ^eDavid was anointed king over

all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves ^fin the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ^gBaal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 ^hAnd the Philistines yet again

A. M. 2961.
B. C. 1043.
An. Exod. Isr.
448.
Anno ante
I. Olymp. 267.

A. M. 2957.
B. C. 1047.
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444.
Anno ante
I. Olymp. 271.

^a 2 Sam. 5. 11, &c.—^b Heb. yet.—^c Ch. 3. 5.—^d Or, *Eliada*, 2 Sam. 5. 16.

NOTES ON CHAPTER XIV.

Verse 1. *Now Hiram king of Tyre*] See the transactions of this chapter related 2 Sam. v. 11—25.

Verse 4. *These are the names of his children*] In 2 Sam. v. 14—16. eleven persons only are mentioned in the *Hebrew* text; but the *Septua-gint* has *twenty-four*: here there are *thirteen*, and

all the *versions* have the same number, with cer-tain varieties in the names. See the notes there.

Verse 8. *The Philistines went up to seek David*] See on 2 Sam. v. 17.

Verse 10. *David inquired of God*] David consulted the word of the Lord.—*T.*

Verse 11. *Like the breaking forth of waters*] “And David said, The Lord hath broken the

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.

Anno ante
I. Olymp. 271.

spread themselves abroad
in the valley.

14 Therefore David in-
quired again of God; and
God said unto him, Go not up after
them; turn away from them, ¹and
come upon them over against the mul-
berry trees.

15 And it shall be, when thou shalt
hear a sound of going in the tops of the
mulberry trees, *that* then thou shalt go

¹ 2 Sam. 5. 23.—² 2 Sam. 5. 25, *Geba*.

enemies of David like to the breaking of a
potter's vessel full of water."—T.

Verse 15. *A sound of going*] "When thou
shalt hear the sound of the angels coming to
thy assistance, then go out to battle; for an

out to battle: for God is
gone forth before thee to
smite the host of the Phi-
listines.

A. M. 2957.
B. C. 1047.
An. Exod. Isr.
444.

Anno ante
I. Olymp. 271.

16 David therefore did as God com-
manded him; and they smote the host
of the Philistines from ^kGibeon even
to Gazer.

17 And ¹the fame of David went out
into all lands; and the LORD ^mbrought
the fear of him upon all nations.

¹ Josh. 6. 27. 2 Chron. 26. 8.—^m Deut. 2. 25. & 11. 25.

angel is sent from the presence of God, that he
may render thy way prosperous."—T.

Verse 17. *Into all lands*] That is, all the
surrounding or neighbouring lands and nations,
for no others can possibly be intended.

CHAPTER XV.

David prepares to bring home the ark, and musters the Levites, 1—11. They sanctify themselves, and bear the ark upon their
shoulders, 12—15. The solemnities observed on the occasion, 16—26. David dances before the ark; and is despised by his
wife Michal, 27—29.

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.

Anno ante
I. Olymp. 266.

AND David made him
houses in the city of
David, and prepared a place
for the ark of God, ^aand
pitched for it a tent.

2 Then David said, ^bNone ought to
carry the ^cark of God but the Levites:
for them hath the LORD chosen to carry
the ark of God, and to minister unto
him for ever.

3 And David ^dgathered all Israel to-
gether to Jerusalem, to bring up the
ark of the LORD unto his place which
he had prepared for it.

4 And David assembled the children
of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the
chief, and his ^ebrethren a hundred and
twenty.

6 Of the sons of Merari; Asaiah the
chief, and his brethren two hundred
and twenty.

7 Of the sons of Gershom; Joel the
chief, and his brethren a hundred and
thirty.

8 Of the sons of ^fElizaphan; She-
maiah the chief, and his brethren two
hundred.

^a Ch. 16. 1.—^b Heb. It is *not* to carry the ark of God, but
for the Levites.—^c Numb. 4. 2, 15. Deut. 10. 8. & 31. 9.
^d 1 Kings 8. 1. Ch. 13. 5.

NOTES ON CHAPTER XV.

Verse 1. *Made him houses*] One for himself,
and one for the ark; in the latter was a tent,
under which the ark was placed.

Verse 2. *None ought to carry the ark—but
the Levites*] It was their business; and he
should have thought of this sooner, and then

9 Of the sons of ^gHebron; A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.

Eliel the chief, and his breth-
ren fourscore: Anno ante
I. Olymp. 266.

10 Of the sons of Uzziel; Amminadab the chief, and his breth-
ren a hundred and twelve.

11 And David called for Zadok and
Abiathar the priests, and for the Le-
vites, for Uriel, Asaiah, and Joel, She-
maiah, and Eliel, and Amminadab,

12 And said unto them, *Ye are* the
chief of the fathers of the Levites:
sanctify yourselves, *both* ye and your
brethren, that ye may bring up the ark
of the LORD God of Israel unto the
place that I have prepared for it.

13 For ^hbecause ye *did it* not at the
first, ⁱthe LORD our God made a
breach upon us, for that we sought him
not after the due order.

14 So the priests and the Levites
sanctified themselves to bring up the
ark of the LORD God of Israel.

15 And the children of the Levites
bare the ark of God upon their shoul-
ders, with the staves thereon, as ^kMoses
commanded, according to the word of
the LORD.

^e Or, *kinsmen*.—^f Exod. 6. 22.—^g Exod. 6. 13.—^h 2 Sam.
6. 3. Ch. 13. 7.—ⁱ Ch. 13. 10, 11.—^k Exod. 25. 14. Numb.
4. 15. & 7. 9.

the unfortunate breach on Uzza would have
been prevented: see ver. 13.

Verse 15. *Upon their shoulders*] That is,
the staves which went through the rings rested
on their shoulders; but the ark itself rested on
staves, like a sedan on its poles.

As Moses commanded] See Numb. iv. 5, 15.

A. M. 2962. 16 And David spake to
B. C. 1042. the chief of the Levites to
An. Exod. Iser. appoint their brethren to be
449. the singers with instruments
Anno ante of music, psalteries, and harps; and
I. Olymp. 266. cymbals, sounding, by lifting up the
voice with joy.

17 So the Levites appointed ¹ Heman the son of Joel; and of his brethren, ² Asaph the son of Berechiah; and of the sons of Merari their brethren, ³ Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and ^o Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries ^p on Alamoth;

21 And Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps ^r on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, ^s was for ^t song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat,

and Nethaneel, and Ama-sai, and Zechariah, and Benaiah, and Eliezer, the priests, ^u did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So ^v David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ^w song with the singers; David also had upon him an ephod of linen.

28 ^x Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, ^y as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw King David dancing and playing: and she despised him in her heart.

1 Ch. 6. 33.—^m Ch. 6. 39.—ⁿ Ch. 6. 44.—^o Ver. 18, Jaaziel.—^p Psa. 46, title.—^q Or, on the eighth to oversee, Psa. 6, title.—^r Or, was for the carriage: he instructed about the

carriage.—^t Heb. lifting up.—^u Numb. 10. 8. Psa. 81. 3. ^v 2 Sam. 6. 12, 13, &c. 1 Kings 8. 1.—^w Or, carriage.—^x Ch. 13. 8.—^y 2 Sam. 6. 16.

Verse 17. Heman—Asaph—Ethan] These were the three chief musicians in the time of David: see chap. vi. 31.

Verse 20. With psalteries on Alamoth] Some suppose that the word signifies virgins, or women-singers, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The Vulgate says arcana cantabant; they sang secret things, or mysteries: probably prophetic hymns.

Verse 21. On the Sheminith] According to the Targum, this signifies an instrument that sounded an octave; or, according to others, an instrument with eight strings. The Syriac and Arabic have it, instruments to sing with daily, at the third, sixth, and ninth hour; the Vulgate, an octave, for a song of victory: some think the eighth band of the musicians is intended, who had the strongest and most sonorous voices; and that it is in this sense that shelomith, and lenatseach, should be understood.

Verse 22. Chenaniah—he instructed about the song] This appears to have been the master-singer; he gave the key and the time, for he presided, במסא במסא, in the elevation; probably meaning what is called pitching the tune, for he was skilful in music, and powerful in his voice, and well qualified to lead the band.

Verse 26. God helped the Levites] When they saw that God had made no breach among them, as he had in the case of Uzza, in gratitude for their preservation, and his acceptance of their labour, they sacrificed seven bullocks and seven rams.

Verse 27. A robe of fine linen] A robe made of בוי butis; probably the tuft, or beard, of the Pinna Magna, a species of muscle found every where on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the lilac. The butis, or bys-

us, was not heard of in Israel before the time of David; after that it is frequently mentioned.

Verse 29. *Michal—saw—David dancing—and she despised him*] See this whole busi-

ness explained 2 Sam. vi. 20, &c. where David's conduct is vindicated, and the nature of Michal's disgrace and punishment hinted at; but all left to the reader's determination.

CHAPTER XVI.

David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2. And gives portions to the people of Israel. 3. He appoints proper ministers and officers for the ark, 4—6. He delivers a solemn thanksgiving on the occasion, 7—36. How the different officers served at the ark, 37—42. The people return home, 43.

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
I. Olymp. 266.

SO^a they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to^b record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel^c with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered^d first *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8^e Give thanks unto the LORD, call upon his name; make known his deeds among the people.

9 Sing unto him, sing psalms unto

him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God: his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

16 *Even of the^f covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan,^g the lot of your inheritance;

19 When ye were but^h few, ⁱeven a few, and strangers in it.

20 And *when* they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he^k reproved kings for their sakes,

22 *Saying*, ^lTouch not mine anoint-

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
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^a 2 Sam. 6. 17—19.—^b Psa. 38, & 70, title.—^c Heb. with instruments of psalteries and harps.—^d See 2 Sam. 23. 1. ^e Psa. 105. 1—15.

NOTES ON CHAPTER XVI.

Verse 2. *He blessed the people*] He blessed the people in the name of the Word of the Lord.—T.

Verse 3. *To every one a loaf of bread*] A whole cake. *A good piece of flesh*; “the sixth part of an ox, and the sixth part of a hin of wine.”—T. See 2 Sam. vi. 18—20. see *Jarchi* also.

Verse 5. *Asaph*] See the preceding chapter, ver. 17, &c.

Verse 7. *David delivered first this psalm*] I believe the meaning of this place to be this:

^f Gen. 17. 2. & 26. 3. & 28. 13. & 35. 11.—^g Heb. the cord. ^h Heb. men of number.—ⁱ Gen. 34. 30.—^k Gen. 12. 17. & 20. 3. Exod. 7. 15—18.—^l Psa. 105. 15.

David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

Verse 10. *That seek the LORD*] That seek the Word of the Lord.—T.

Verse 12. *Remember his marvellous works*] The whole of the psalm refers to God's wondrous actions among the nations, in behalf of Israel.

Verse 22. *Touch not mine anointed*] By this title the patriarchs are generally understood:

A. M. 2962.
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ed, and do my prophets no harm.

23 ^m Sing unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

26 For all the gods ⁿ of the people are idols: but the LORD made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory due unto his name: bring an offering, and come before him; worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 ^o O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

35 ^p And say ye, Save us, O God of our salvation, and gather us together,

^m Psa. 96. 1, &c.—ⁿ Lev. 19. 4.—^o Psa. 106. 1. & 107. 1. & 118. 1. & 136. 1.—^p Psa. 106. 47, 48.—^r 1 Kings 8. 15. ^s Deut. 27. 15.—^t Ch. 21. 29. 2 Chron. 1. 3.—^u 1 Kings 3. 4.

they had a regal and sacerdotal power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of Abraham, Gen. xii. 17. and xx. 3. and of Jacob, Gen. xxxi. 24. and xxxiv. 26. and xxxv. 5. But the title may be applied to all the Jewish people; who were the anointed, as they were the elect and peculiar people of God. See on Heb. xi. 26.

Verse 31. *Let the heavens be glad*] Let the supreme angels be glad, and the inhabitants of the earth rejoice.—*T*. In this place the Targumist uses the Greek word ἀγγελοι, angels, in Hebrew letters; thus אנגליי.

Verse 35. *Save us, O God of our salvation*] As he is the saving God, so, we may pray to him to save us. To pray to God under the attribute, the influence of which we need, serves

and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 ^r Blessed be the LORD God of Israel for ever and ever. And all ^s the people said, Amen, and praised the LORD.

37 ^t So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hosah, to be porters:

39 And Zadok the priest, and his brethren the priests, ^u before the tabernacle of the LORD, ^v in the high place that was at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually, ^v morning ^w and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, ^x because his mercy endureth for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were ^y porters.

43 ^z And all the people departed every man to his house: and David returned to bless his house.

^v Exod. 29. 38. Numb. 28. 3.—^w Heb. in the morning, and in the evening.—^x Ver. 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Jer. 33. 11.—^y Heb. for the gate.—^z 2 Sam. 6. 19, 20.

to inspire much confidence. I am weak, Almighty God help me! I am ignorant, O thou Father of lights teach me! I am lost, O merciful God save me! &c. See the notes on Psa. xcvi. and cv.

Verse 39. *Zadok the priest*] Both Zadok and Abiathar were high priests at this time: the former David established at Gibeon, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were two high priests, and two distinct services; but there was but one ark. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. *Musical instruments of God*] Ad canendum Deo, to sing to God. Vulgate. T

אֲדָוָה רַבָּה *of the songs of God.* *Septuagint.* The *Syriac* is remarkable; "These were upright men, who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The *Arabic* is nearly the same. None of the *versions* understand the words *שִׁיר וְנָחֳמִים* *celey shir haelohim*, as implying *instruments of music of God*, but instruments employed in the song of God; or to praise God: so also the *Targum*. Query, Did ever God ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies*, according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the *apostolic church*? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that *bands of musicians*, either in their *collective* or *individual capacity*, are *more spiritual*, or *as spiritual*, as the other parts of the church of Christ? Is there *more pride*, *self-will*, *stubbornness*, *insubordination*, *lightness*, and *frivolity*, among such persons, than among the other professors of Christianity, found in the same religious society? Is it ever remarked

or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship are *more holy*, or *as holy*, as those societies which do not use them? And is it always found that the *ministers*, who affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere *sounds*, no matter how melodious, where no *word* nor *sentiment* is or can be uttered, be considered as giving praise to God? Is it possible that *pipes*, or *strings* of any kind, can give God praise? Can God be pleased with sounds which are emitted by no *sentient* being, and have in themselves *no meaning*? If these questions cannot be answered in the affirmative; then, *query*, Is not the introduction of such instruments into the worship of God *anti-christian*, calculated to *debase*, and ultimately ruin the spirit and influence of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice, against them? The argument, from their use in the *Jewish service*, is futile in the extreme, when applied to *Christianity*.

CHAPTER XVII.

David consults Nathan about building a temple for God, 1, 2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3—14. David receives the divine purpose with humility and joy, and gives God praise, 15—37.

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
I. Olymp. 256.

NOW ^ait came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house ^asince the day that I brought up Israel unto this day; but ^bhave gone from tent to tent, and from *one* tabernacle to *another*.

6 Wheresoever I have walked with

all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* ^cfrom following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them

A. M. 2962.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
I. Olymp. 256.

^a 2 Sam. 7. 1, &c.—^b Heb. *have been*.

^c Hob. *from after*.

NOTES ON CHAPTER XVII.

Verse 1. *Now it came to pass*. See every thing recorded in this chapter amply detailed in the notes on 2 Sam. vii. 1, &c.

Verse 5. *But have gone from tent to tent*. I have transferred my tabernacle from Gilgal to

Nob, from Nob to Shiloh, and from Shiloh to Gibeon.—*Targum* and *Jarchi*.

Verse 9. *Neither shall the children of wickedness*. They shall no more be brought into *servitude* as they were in the time they sojourned in Egypt. This is what is here referred to,

A. M. 2062.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
I. Olymp. 266.

any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the LORD will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will stablish his throne for ever.

13 ^a I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But ^e I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant?

19 O LORD, for thy servant's sake,

^d 2 Sam. 7. 14, 15.—^e Luke 1. 33.—^f 2 Sam. 7. 18.—^g Heb. greatnesses.

Verse 12. *I will stablish his throne for ever.*] David was a type of Christ; and concerning him the prophecy is literally true. See Isa. ix. 7. where there is evidently the same reference.

Verse 13. *I will not take my mercy away from him*] I will not cut off his family from the throne, as I did that of his predecessor Saul.

Verse 16. *And what is mine house, that thou hast brought me hitherto?*] I am not of any regal family, and have no natural right to the throne.

A. M. 2062.
B. C. 1042.
An. Exod. Isr.
449.
Anno ante
I. Olymp. 266.

and according to thine own heart, hast thou done all this greatness, in making known all these great things

20 O LORD, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, ^h hast told thy servant that thou wilt build him a house: therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ⁱ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

^h Heb. *hast revealed the ear of thy servant.*—ⁱ Or, it hath pleased thee.

Verse 25. *Hath found in his heart to pray*] The Targum expresses a full sense: "Therefore thy servant hath found an opening of mouth, that he might pray before thee."

Verse 27. *For thou blessest, O LORD*] "Thou beginnest to bless the house of thy servant; therefore, it shall be blessed for ever."—T.

The reader is requested to refer to 2 Sam. vii. and the notes there, for many particulars that belong to the parallel places here, and which it would answer no good purpose to repeat in this place.

CHAPTER XVIII.

David smites the Philistines, and takes Gath, ¹ Reduces the Moabites, ² Vanquishes Hadarezer, king of Zobah, ³ 4. Overcomes the Syrians of Damascus, and takes several of their cities, ⁵—⁸. Tou, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass, ⁹, ¹⁰. Those, and the different spoils he had taken from the conquered nations, he dedicates to God, ¹¹. Abishai defeats the Edomites, ¹², ¹³. David reigns over all Israel, ¹⁴. His officers, ¹⁵—¹⁷.

A. M. 2964.
B. C. 1040.
An. Exod. Ier.
451.
Anno ante
I. Olymp. 264.

NOW after this ^a it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

² And he smote Moab; and the Moabites became David's servants, and brought gifts.

³ ¶ And David smote ^b Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

⁴ And David took from him a thousand chariots, and ^c seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots.

⁵ And when the Syrians of ^d Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

⁶ Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

⁷ And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

⁸ Likewise from ^e Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith ^f Solomon made the brazen sea, and the pillars, and the vessels of brass.

⁹ ¶ Now when ^g Tou king of Ha-

math heard how David had smitten all the host of Hadarezer king of Zobah;

¹⁰ He sent ^h Hadoram his son to King David, ⁱ to inquire of his welfare, and ^k to congratulate him because he had fought against Hadarezer, and smitten him; (for Hadarezer ^l had war with Tou;) and with him all manner of vessels of gold, and silver, and brass.

¹¹ Them also King David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

¹² Moreover ^m Abishai the son of Zeruiah slew of the Edomites in the valley of Salt ⁿ eighteen thousand.

¹³ ¶ ^o And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

¹⁴ ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

¹⁵ And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, ^p recorder.

¹⁶ And Zadok the son of Ahitub, and ^r Abimelech the son of Abiathar, were the priests; and ^s Shavsha was scribe;

¹⁷ ^t And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief ^u about the king.

^a 2 Sam. 8. 1, &c.—^b Or, Hadarezer, 2 Sam. 8. 3.
^c 2 Sam. 8. 4, seven hundred.—^d Heb. Darmeseck.—^e Called in the book of Samuel Bethah, and Berothai.—^f 1 Kings 7. 15, 23. 2 Chron. 4. 12, 15, 16.—^g Or, Toi, 2 Sam. 8. 9.—^h Or, Joram, 2 Sam. 8. 10.—ⁱ Or, to salute.

NOTES ON CHAPTER XVIII.

Verse 1. David—took Gath and her towns] See the comparison between this chapter and 2 Sam. viii. 1, &c. in the notes on the latter.

Verse 2. Brought gifts] Were laid under tribute.

Verse 3. Tou king of Hamath] Called in 2 Sam. viii. 9. Toi.

Verse 12. Abishai—slew of the Edomites] This victory is attributed to David, 2 Sam. viii. 13. He sent Abishai against them, and he defeated them: this is with propriety attributed

^k Heb. to bless.—^l Heb. was the man of wars.—^m Heb. Abishai.—ⁿ 2 Sam. 7. 13.—^o 2 Sam. 7. 14, &c.—^p Or, remembrancer.—^q Called Ahimelech, 2 Sam. 8. 17.—^r Called Seraiah, 2 Sam. 8. 17. and Shisha, 1 Kings 4. 5.—^s 2 Sam. 8. 18.
^u Heb. at the hand of the king.

to David, as commander in chief. Qui facit per alterum, facit per se.

Verse 15. Joab—was over the host] General in chief.

Jehoshaphat—recorder.] The king's remembrancer, or historiographer royal.

Verse 16. Zadok—and Abimelech—priests] Both high priests; one at Gibeon, and the other at Jerusalem, as we have seen, chap. xvi. 39.

Shavsha was scribe] Called Seraiah, 2 Sam. viii. 17.

Verse 17. *Cherethites and the Pelethites*] See the note on 2 Sam. viii. 18.

The Targum says, "Benaiah was over the great sanhedrim and the small sanhedrim; and con-

sulted Uriah and Thummim. And at his command the archers and slingers went out to battle."

The sons of David] These were the highest in authority.

CHAPTER XIX.

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. He treats the messengers with great incivility, 3, 4. David is exasperated, but consoles with the degraded messengers, 5. The Ammonites prepare for war, and hire thirty-two thousand chariots, and besiege Medeba, 6, 7. David sends Joab to attack them; he defeats the Syrians and Ammonites, 8-15. The discomfited Syrians recruit their army, and invade David's territories beyond Jordan; he attacks them, kills Shophach, their general, seven thousand charioteers, and forty thousand of their infantry, 18. The Syrians abandon the Ammonites, and make a separate peace with David, 19.

A. M. 2967.
B. C. 1037.
An. Exod. Isr.
454.
Anno ante
I. Olymp. 261

NOW ^ait came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, ^bThinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst, hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves ^codious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopota-

mia, and out of Syria-maachah, ^dand out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that ^ethe battle was set against him before and behind, he chose out of all the ^fchoice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of ^gAbishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which* is good in his sight.

14 So Joab and the people that *were*

^a 2 Sam. 10. 1, &c.—^b Heb. In thine eyes doth David, &c.
^c Heb. to stink.

^d Ch. 18. 5, 9.—^e Heb. the face of the battle was.—^f Or, young men.—^g Heb. Abshai.

NOTES ON CHAPTER XIX.

Verse 1. *Now it came to pass*] See the same history, 2 Sam. x. 1, &c. and the notes there.

Verse 4. *And cut off their garments in the midst*] *Usque ad eorum pudenda*. So the Targum, *Jarchi*, and others: leaving exposed what nature and decency require to be concealed. See on 2 Sam. x. 4.

Verse 6. *Chariots and horses out of Mesopotamia*] These are not mentioned in the parallel place in *Samuel*: probably they did not arrive

till the Ammonites and their other allies were defeated by the Israelites in the first battle.

Verse 7. *Thirty and two thousand chariots*] The whole number mentioned in *Samuel* is, Syrians of Beth-rehob, twenty thousand; of King Maachah, one thousand; of Ishob, twelve thousand; in all, thirty-three thousand. Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 13. *Be of good courage*] See the note on 2 Sam. x. 12.

A. M. 2967.
B. C. 1037.
An. Exod. Isr.
454.
Anno ante
I. Olymp. 261.

with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

A. M. 2968.
B. C. 1036.
An. Exod. Isr.
455.
Anno ante
I. Olymp. 260.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and ^h Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jor-

^h That is, Euphrates.

Verse 18. *Forty thousand footmen*] See this number accounted for in the note on 2 Sam. x. 18.

Verse 19. *They made peace with David, and*

dan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

ⁱ Or, Shobach, 2 Sam. 10. 16.

became his servants] See on 2 Sam. x. 19. and the concluding note in that place: and see for omissions in Chronicles, the preface to these books.

CHAPTER XX.

Joab smites the city of Rabbah; and David puts the crown of its king upon his own head, and treats the people of the city with great rigour, 1-3. First battle with the Philistines, 4. Philistines, 6, 7. In these battles three giants were slain, 8.

A. M. 2969.
B. C. 1035.
An. Exod. Isr.
456.
Anno ante
I. Olymp. 259.

AND ^a it came to pass, that ^b after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And ^c Joab smote Rabbah, and destroyed it.

2 And David ^d took the crown of their king from off his head, and found it ^e to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

^a 2 Sam. 11. 1.—^b Heb. at the return of the year.—^c 2 Sam. 12. 26.—^d 2 Sam. 12. 30, 31.—^e Heb. the weight of.

NOTES ON CHAPTER XX.

Verse 1. *After the year was expired, at the time that kings go out to battle*] About the spring of the year: see the note on 2 Sam. xi. 1.

After this verse the parallel place in Samuel relates the whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over, as he designedly does almost every thing prejudicial to the character of David. All he states is, but David tarried at Jerusalem; and while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to, took place.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there ^g arose ^h war at ⁱ Gezer with the Philistines; at which time ^k Sibbechai the Hushathite slew ^l Sippai, that was of the children of ^m the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of

ⁱ 2 Sam. 21. 18.—^g Or, continued.—^h Heb. stood.—ⁱ Or, Gub.
^k Ch. 11. 29.—^l Or, Saph, 2 Sam. 21. 18.—^m Or, Rapha.

Verse 2. *David took the crown of their king—off his head*] See 2 Sam. xii. 30.

Precious stones in it] The Targum says, "And there was set in it a precious stone, worth a talent of gold; this was that magnetic stone that supported the woven gold in the air." What does he mean?

Verse 3. *He brought out the people*] See this transaction particularly explained in the notes on the parallel places, 2 Sam. xii. 30, 31.

Verse 5. *Elhanan the son of Jair*] See the note on 2 Sam. xxi. 19. The Targum says, "David, the son of Jesse, a pious man, who rose at midnight to sing praises to God, slew Lachmi, the brother of Goliath, the same day

A. M. 2969.
B. C. 1035.
An. Exod. Isr.
456.
Anno ante
I. Olymp. 259.

ⁿ Jair slew Lahmi the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.

6 And yet again ^o there was war at Gath, where was ^p a man of great stature, whose fingers and toes were four and twenty, six on each hand, and

ⁿ Called also *Jaare-oregim*, 2 Sam. 21. 19.—^o 2 Sam. 21. 20.
^p Heb. a man of measure.

on which he slew Goliath the Gathite, whose spear's staff was like a weaver's beam."

Verse 6. *Fingers and toes were four and twenty*] See the note on 2 Sam. xxi. 20.

Verse 8. *These were born unto the giant in Gath*] These were born *לרפא* *leharapha*, "to that Rapha in Gath;" or to *Arapha*: so the *Vulgate*, *Septuagint*, and *Chaldee*.

The compiler of these books passes by also the incest of Amnon with his sister Tamar; and

six on each foot: and he also was ^r the son of the giant.

7 But when he ^s defied Israel, Jonathan the son of ^t Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

^r Heb. *born to the giant, or, Rapha*.—^s Or, *reproached*.
^t Called *Shammah*, 1 Sam. 16. 9.

the rebellion of Absalom; and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all: but he saw that they were already amply detailed in books which were accredited among the people; and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the omission: see on ver. 1.

CHAPTER XXI.

David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. Joab remonstrates, but the king is determined, and Joab pleads in vain, 3, 4. He returns, and delivers in the number to the king, but reckons not Levi and Benjamin, 5. The Lord is displeased, and sends Gad to offer David his choice of three great national calamities; famine, war, or pestilence, 6—12. David submits himself to God, and a pestilence is sent, which destroys *seventy thousand*, 13, 14. At David's intercession, the destroying angel is restrained at the thrashing-floor of Ornan, 15—17. He buys the piece of ground, builds an altar to the Lord, and offers sacrifices, and the plague is stayed, 18—30.

A. M. 2987.
B. C. 1017.
An. Exod. Isr.
474.
Anno ante
I. Olymp. 241.

AND ^a Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; ^b and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people a hundred times so many more as they *be*: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand

^a 2 Sam. 24. 1, &c.—^b Ch. 27. 23.—^c Ch. 27. 24.—^d Heb. *And it was evil in the eyes of the LORD concerning this thing*.

NOTES ON CHAPTER XXI.

Verse 1. *And Satan stood up against Israel*] See the notes on the parallel place, 2 Sam. xxiv. 1, &c.

Verse 5. *All they of Israel were a thousand thousand—Judah was four hundred three score and ten thousand*] In the parallel place, 2 Sam. xxiv. 9, the men of Israel are reckoned *eight hundred thousand*; and the men of Judah *five hundred thousand*. See the note there.

thousand and a hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 ^c But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ ^d And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, ^e I have sinned greatly, because I have done this thing: ^f but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's ^g seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I ^h offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said

^e 2 Sam. 24. 10.—^f 2 Sam. 12. 13.—^g See 1 Sam. 9. 9.
^h Heb. *stretch out*.

Verse 6. *Levi and Benjamin counted he not*] The rabbins give the following reason for this: Joab seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently

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unto him, Thus saith the LORD, ¹Choose thee 12 ^k Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very ¹great are his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an ^mangel unto Jerusalem to destroy it; and as he was destroying, the LORD beheld, and ⁿhe repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the thrashing-floor of ^oOrnan the Jebusite.

16 ¶ And David lifted up his eyes, and ^psaw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out

ⁱ Hebrew, *Take to thee*.—^k 2 Sam. 24. 13.—^l Or, *many*.
^m 2 Sam. 24. 16.—ⁿ See Gen. 6. 6.—^o Or, *Araunah*, 2 Sam. 24. 18.—^p 2 Chron. 3. 1.

punished, on account of the woman of Gibeah: if, therefore, this tribe were to be again punished, who would remain?

Verse 12. *Three days—the pestilence in the land*] In 2 Sam. xxiv. 13. *seven years of famine* are mentioned: see the note there.

Verse 13. *David said—I am in a great strait*] The Targum reasons thus: “And David said to Gad, If I choose *famine*, the Israelites may say, The granaries of David are full of corn; neither doth he care should the people of Israel die with hunger. And if I choose *war*, and fly before an enemy, the Israelites may say, David is a strong and warlike man, and he cares not though the people of Israel should fall by the sword. I am brought into a great strait; I will deliver myself now into the HAND of the WORD of the LORD, בִּיד מִסְרָא *beyad meimra dayai*, for his mercies are many; but into the hands of the children of men I will not deliver myself.”

Verse 15. *And God sent an angel*] Thus the Targum: “And the WORD of the LORD sent the angel of death against Jerusalem to destroy it; and he beheld the ashes of the binding of Isaac at the foot of the altar, and he remembered his covenant with Abraham, which he

over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.*

18 ¶ Then the ^rangel of the LORD commanded Gad to say to David, That David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ^s And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, ^tGrant me the place of *this* thrashing-floor, that I may build an altar therein unto the

^r 2 Chron. 3. 1.—^s Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.*
^t Heb. *Give*.

made in the Mount of Worship; and the house of the upper sanctuary, where are the souls of the righteous, and the image of Jacob fixed on the throne of glory; and he turned in *his* word from the evil which he designed to do unto them; and he said to the destroying angel, Cease; take Abishai their chief from among them, and cease from smiting the rest of the people. And the angel which was sent from the presence of the Lord, stood at the thrashing-floor of Araunah the Jebusite.”

Verse 20. *Ornan turned back, and saw the angel*] The Septuagint say, *And Orna turned, και ειδε τον βασιλεα, and saw the king.* The Syriac and Arabic say, *David saw the angel*; and do not mention Ornan in this place. Houbigant translates the same reading *המלך ha-malek, the king*, for *המלך ha-malak, the angel*; and vindicates his version from the parallel place, 2 Sam. xxiv. 20. where it is said, *he saw David*: but there is no word of his seeing the angel. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king while he was at a distance; the 21st, to his seeing him when he came into the thrashing-floor. In the first instance he and his sons were afraid

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LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that *which* is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And King David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost.

25 So ^v David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offer-

^u 2 Sam. 24. 24.—^v Lev. 9. 24. 2 Chron. 3. 1. & 7. 1.

when they saw the king coming; and this caused them to hide themselves: but when he came into the thrashing-floor, they were obliged to appear before him. One of Kennicott's MSS. has *חזק* the king, instead of *חזק* the angel. Some learned men contend for the former reading.

Verse 24. *For the full price*] That is, six hundred shekels full weight of pure gold.

Verse 26. *He answered him—by fire*] In answer to David's prayers, God, to show that he had accepted him, and was now pacified toward him and the people, sent fire from heaven, and consumed the offerings.

Verse 30. *Because of the sword of the angel*] This is given as a reason why David built an altar in the thrashing-floor of Ornan: he was

ings and peace-offerings, and called upon the LORD; and ^v he answered him from heaven by fire upon the altar of burnt-offering.

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27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 ^w For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at ^x Gibeon.

30 But David could not go before it to inquire of God: for he was afraid, because of the sword of the angel of the LORD.

^w Ch. 16. 39.—^x 1 Kings 3. 4. Ch. 16. 39. 2 Chron. 1. 3.

afraid to go to Gibeon because of the sword of the destroying angel; or he was afraid of delaying the offering so long as his going thither would require, lest the destroying angel should, in the mean while, exterminate the people; therefore, he hastily built an altar in that place, and on it made the requisite offerings; and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain, in the minds of the people, a full persuasion of the truth and divine origin of their religion.

For a more circumstantial account of these transactions see the notes on 2 Sam. xxiv. 1, &c. in which several difficulties of the text are removed.

CHAPTER XXII.

David makes great preparations for building a temple to the Lord, 1—5. Gives the necessary directions to Solomon concerning it, 6—16. And exhorts the princes of Israel to assist in the undertaking, 17—19.

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THEN David said, ^a This is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

^a Deut. 12. 5. 2 Sam. 24. 18. Ch. 21. 18.

NOTES ON CHAPTER XXII.

Verse 1. *David said, This is the house of the LORD*] Till a temple is builded for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be builded; and perhaps it was this that induced him to buy, not only the thrashing-floor, but probably some adjacent ground also, as

2 And David commanded to gather together ^b the strangers that were in the land of Israel; and he set masons to hew wrought stones to

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19, 26, 28. 2 Chron. 3. 1.—^b 1 Kings 9. 21.

Calmet supposes, that there might be sufficient room for such a building.

Verse 2. *The strangers that were in the land*] Those who had become proselytes to the Jewish religion, at least so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see on 1 Kings ix. 21. For the account of building the temple see 1 Kings v.—ix. and the notes there.

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build the house of God.
3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance ^c without weight;

4 Also cedar trees in abundance: for the ^d Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, ^e Solomon my son is young and tender, and the house *that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it.* So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, ^f it was in my mind to build a house ^g unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, ^h Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 ⁱ Behold, a son shall be born to thee, who shall be a man of rest; and

^c Ver. 14.—1 Kings 7. 47.—^d 1 Kings 5. 6.—^e Ch. 29. 1.
^f 2 Sam. 7. 2. 1 Kings 8. 17. Ch. 17. 1. & 28. 2.—^g Deut. 12.
5, 11.—^h 1 Kings 5. 3. Ch. 28. 3.—ⁱ Ch. 28. 5.—^j 1 Kings 4.
25. & 5. 4.—^k That is, *peaceable*.

Verse 3. *Iron—for the nails, &c.*] Iron for bolts, bars, hinges, &c. &c.

Verse 5. *Solomon—is young and tender*] He is, as yet, without complete knowledge and due experience; and it is necessary that I should make as much preparation for the work as I possibly can; especially as the house is to be exceedingly magnificent.

Verse 8. *Thou hast shed blood abundantly*] Heathens, Jews, and Christians, have all agreed that *soldiers* of any kind should have nothing to do with divine offices. Shedding of human blood but ill comports with the benevolence of God or the spirit of the Gospel.

Aeneas, overpowered by his enemies, while fighting for his parents, his family, and his country, and finding farther resistance hopeless, endeavours to carry of his aged father, his wife, young son, and his *household gods*: but, as he was just come from slaughter, he would not even *handle* these objects of superstition, but confided them to his father, whom he took on his shoulders, and carried out of the burning of Troy.

Tu, genitor, cape sacra manu, patriosque penates:
Me bello & tanto digressum et cæde recenti,
Attractare nefas: donec me flumine vivo
Abluero.

Æn. ii. v. 717.

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I will give him ^k rest from all his enemies round about: for his name shall be ^l Solomon, and I will give peace and quietness unto Israel in his days.

10 ^m He shall build a house for my name; and ⁿ he shall be my son, and *I will be his father*; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, ^o the LORD be with thee; and prosper thou; and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD ^p give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 ^r Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: ^s be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, ^t in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron ^u without weight; for it is in abundance: timber also and stone have I pre-

^m 2 Sam. 7. 13. 1 Kings 5. 5. Ch. 17. 12, 13. & 28. 6.
ⁿ Hebr. 1. 5.—^o Ver. 16.—^p 1 Kings 3. 9, 12. Psa. 72. 1.
^r Josh. 1. 7, 8. Ch. 28. 7.—^s Deut. 31. 7, 8. Josh. 1. 6, 7, 9.
Ch. 28. 20.—^t Or, *in my poverty*.—^u As ver. 3.

"Our country gods, our relics, and the bands,
Hold you, my father, in your guiltless hands;
In me 'tis impious holy things to bear,
Red as I am with slaughter, new from war;
Fill, in some living stream, I cleanse the guilt
Of dire debate, and blood in battle spilt."

Dryden.

See the note at the end of 2 Sam. chap. vii.

Verse 9. *His name shall be Solomon*] שלמה *Shalemoh*, from שלם *shalam*, he was *peaceable*; and therefore says the Lord, alluding to the name, *I will give peace*, שלום *shalom*, in his days.

Verse 14. *In my trouble I have prepared*] Notwithstanding all the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building a house for God, that his worship might be established in the land. I have curtailed my expenses, and have lived in comparative poverty, that I might save all I possibly could for this building.

A hundred thousand talents of gold] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and sevenpence halfpenny. One hundred thousand such talents

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pared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and ^v workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and ^w the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

^v That is, masons and carpenters.—^w Ver. 11.—^x Deut. 12. 10. Josh. 22. 4 2 Sam. 1. 1. Ch. 23. 25.

would therefore amount to *five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling*.

A thousand thousand talents of silver] A talent of silver weighed three thousand shekels; and was worth three hundred and fifty-three pounds, eleven shillings, and tenpence. A thousand thousand, or a million, of such talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and fourpence, sterling. Both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and fourpence.

Thou mayest add thereto.] Save as I have saved, out of the revenues of the state; and thou mayest also add something for the erection and splendour of this house. This was a gentle,

18 *Is not the LORD your God with you?* ^{*}and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now ^v set your heart and your soul to seek the LORD your God; arise *therefore*, and build ye the sanctuary of the LORD God, to ^z bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built ^a to the name of the LORD.

7 2 Chron. 20. 3.—^z 1 Kings 8. 6, 21. 2 Chron. 5. 7. & 6. 11.
^a Ver. 7. 1 Kings 5. 3.

though pointed hint, which was not lost on Solomon.

Verse 18. *Is not the LORD your God with you?* “Is not the WORD of the Lord your God your assistant?” Targum.

Hath he not given you rest on every side? David, at this time, was not only king of Judea, but had also subdued most of the surrounding nations.

Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest, as well as the wisest, of sovereigns. But alas! how soon did his pure gold become dim! He began with an unlawful matrimonial connexion; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connexions with heathen women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater.

CHAPTER XXIII.

David makes Solomon king, 1. Numbers the Levites, and appoints them their work, 2—5. The sons of Levi, Gershon, Kohath, and Merari, and their descendants, 6—12. The sons of Amram, and their descendants, 13. The sons of Moses, and their descendants, 14—24. David appoints the Levites to wait on the priests for the service of the sanctuary, 25—32.

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SO when David was old and full of days, he made ^a Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of ^b thirty years and up-

^a 1 Kings 1. 33—39. Ch. 28. 5.—^b Numb. 4. 3, 47.

NOTES ON CHAPTER XXIII.

Verse 1. *David was old and full of days*] On the phrase *full of days*, see the note on Gen. xxv. 8.

Verse 3. *Thirty years and upwards*] The enumeration of the Levites, made in the desert, Numb. iv. 3. was from *thirty* years upwards to *fifty* years. In this place the latter limit is not mentioned; probably because the service was not so laborious now; for the ark being fixed,

wards: and their number by their polls, man by man, was thirty and eight thousand.

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4 Of which, twenty and four thousand *were* ^c to set forward the work of the house of the LORD; and six thousand *were* ^d officers and judges:

5 Moreover, four thousand *were* por-

^c Or, to oversee.—^d Deut. 16. 18. Ch. 26. 29. 2 Chron. 19. 8.

they had no longer any heavy burdens to carry; and, therefore, even an old man might continue to serve the tabernacle. David made another ordinance afterward: see on ver. 24. and 27.

Verse 5. *Four thousand praised the LORD*] David made this distribution according to his own judgment, and from the dictates of his piety; but it does not appear that he had any positive divine authority for such arrangements.

The order of the Gershonites, CHAP. XXIII. Kohathites, and Merarites.

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ters; and four thousand praised the LORD with the instruments ^e which I made, said David, to praise there-
with.

6 And David divided them into ^e courses among the sons of Levi, namely, Gershon, Kohath, and Merari.
7 ¶ Of the ^b Gershonites were ¹ Laadan, and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were Jahath, ^k Zina, and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second; but Jeush and Beriah ¹ had not many sons; therefore they were in one reckoning, according to their father's house.

12 ¶ ^m The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of ⁿ Amram; Aaron and Moses: and ^o Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, ^p to burn incense before the LORD, ^r to minister unto him, and ^s to bless in his name for ever.

14 Now concerning Moses, the man of God, ^t his sons were named of the tribe of Levi.

15 ^u The sons of Moses were Gershom, and Eliezer.

^e See 2 Chron. 29. 25, 26. Amos 6. 5.—^f Exod. 6. 16. Numb. 26. 57. Ch. 6. 1, &c. 2 Chron. 8. 14. & 29. 25.—^g Heb. divisions.—^h Ch. 26. 24.—ⁱ Or, Libni. Ch. 6. 17.—^j Or, Zizah, Ver. 11.—^k Heb. did not multiply sons.—^l Exod. 6. 18. ^m Exod. 6. 20.—ⁿ Exod. 28. 1. Hebr. 5. 4.—^o Exod. 30. 7. Numb. 16. 40. 1 Sam. 2. 28.—^p Deut. 21. 5.—^q Numb. 6. 23. ^r See Ch. 26. 23, 24, 25.—^s Exod. 2. 22. & 18. 3, 4.

As to the instruments of music which he made, they are condemned elsewhere: see Amos vi. 5. to which this verse is allowed to be the parallel.

Verse 11. *Therefore they were in one reckoning*] The family of Shimei, being small, was united with that of Laadan, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. *To bless in his name*] To bless the people by invoking the name of the Lord.

Verse 14. *Moses the man of God*] "Moses the prophet of God." Targum.

Verse 16. To this verse the Targum adds, "The same Jonathan, who became a false prophet, repented in his old age; and David made him his chief treasurer."

Verse 17. *But the sons of Rehabiah were*
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16 Of the sons of Gershom, ^v Shebuel ^w was the chief.

17 And the sons of Eliezer were ^x Rehabiah ^y the chief.

And Eliezer had none other sons; but the sons of Rehabiah ^z were very many.

18 Of the sons of Izhar; ^a Shelomith the chief.

19 ^b Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel: Micah the first, and Jesiah the second.

21 ¶ ^c The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and ^d Kish.

22 And Eleazar died, and ^e had no sons, but daughters; and their ^f brethren the sons of Kish ^g took them.

23 ^h The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were the sons of ⁱ Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of ^k twenty years and upwards.

25 For David said, The LORD God of Israel ¹ hath given rest unto his people, ^m that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more ⁿ carry the tabernacle, nor any vessels of it for the service thereof.

^v Ch. 26. 24.—^w Shubael. Ch. 24. 20.—^x Ch. 26. 25.—^y Or, the first.—^z Heb. were highly multiplied.—^a Shelomoth, Ch. 24. 22.—^b Ch. 24. 23.—^c Ch. 24. 26.—^d Ch. 24. 29.—^e Ch. 24. 23.—^f Or, kinsmen.—^g See Numb. 36. 6, 8.—^h Ch. 24. 30. ⁱ Numb. 10. 17, 21.—^j Ver. 27. See Numb. 1. 3. & 4. 3. & 8, 24. Ezra 3. 8.—^k Ch. 22. 18.—^l Or, and he dwelleth in Jerusalem, &c.—^m Numb. 4. 5, &c.

very many.] The Targum says, On account of the merits of Moses, the posterity of Rehabiah were multiplied to more than sixty myriads.

Verse 22. *Their brethren the sons of Kish took them.*] This was according to the law, made Numb. xxvii. 1, &c. and xxxi. 5—9. in favour of the daughters of Zelophehad; that women who were heiresses should marry in the family of the tribe of their father; and their estates should not be alienated from them.

Verse 24. *Twenty years and upwards.*] It appears that this was a different ordinance from that mentioned ver. 3. At first he appointed the Levites to serve from thirty years and upwards; now from twenty years. These were David's last orders: see ver. 27. They should begin at an earlier age, and continue later

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27 For by the last words of David the Levites were numbered from twenty years old and above:

28 Because ^p their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for ^r the show-bread, and for ^s the fine flour for meat-offering, and for ^t the unleavened cakes, and for ^u that which is baked in the ^v pan, and for that which is fried, and for all manner of ^w measure and size;

^c Heb. numbers.—^p Heb. their station was at the hand of the sons of Aaron. Neh. 11. 24.—^r Exod. 25. 30.—^s Lev. 6. 20. Ch. 9. 29, &c.

This was not a very painful task: the ark being now fixed, and the Levites very numerous, there could be no drudgery.

Verse 28. *Purifying of all holy things*] Keeping all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. *Both for the show-bread*] It was the priest's office to place this bread before the Lord; and it was their privilege to feed on the old loaves when they were replaced by the new. Some of the rabbins think that the priests sowed the grain, reaped, ground, kneaded, and baked that of which the show-bread was made. This appears to be a conceit; Jerom, in his comment on Mal. i. 6. mentions it in these words—*Panes propositionis quos juxta traditiones Hebraicas, ipsi serere, ipsi dimetere, ipsi molere, ipsi coquere debebatis.*

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30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD ^x in the sabbaths, in the new-moons, and on the ^y set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should ^z keep the charge of the tabernacle of the congregation, and the charge of the holy place, and ^a the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

^t Lev. 2. 4.—^v Lev. 2. 5, 7.—^w Or, flat plate.—^x Lev. 19. 35. ^y Numb. 10. 10. Psa. 81. 3.—^z Lev. 23. 4.—^a Numb. 1. 53. ^a Numb. 3. 6-9.

For all manner of measure and size] The standards of all weights and measures were kept at the sanctuary; and by those there deposited all the weights and measures of the land were to be tried. See the note on Exod. xxx. 13.

Verse 30. *To stand every morning*] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. *The charge of the sons of Aaron*] It was the priest's business to slay, flay, and dress, as well as to offer the victims; but being few, they were obliged to employ the Levites to slay those animals. The Levites were, properly speaking, servants to the priests: and were employed about the more servile part of divine worship.

CHAPTER XXIV.

David divides the families of Eleazar and Ithamar, by lot, into twenty-four courses, 1-19. How the rest of the sons of Aaron were disposed of, 20-31.

A. M. 2989.
B. C. 1015.
An. Exod. Isr.
476.
Anno ante
I. Olymp. 239.

NOW these are the divisions of the sons of Aaron. ^a The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But ^b Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, ac-

^a Lev. 10. 1, 6. Numb. 26. 60.

NOTES ON CHAPTER XXIV.

Verse 2. *Nadab and Abihu died before their father*] That is, during his lifetime.

Eleazar and Ithamar executed the priest's office.] These two served the office during the life of their father Aaron: after his death Eleazar succeeded in the high priesthood. And under Eli, the high priest, the family of Ithamar re-entered into that office.

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cording to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of

^b Numb. 3. 4. & 26. 61.

Verse 3. *And Ahimelech*] Ahimelech is put here for Abiathar, who was high priest in the days of David. Abiathar had also the name of Ahimelech, as well as his father. See Calmet.

Verse 5. *They divided by lot*] This prevented jealousies; for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

A. M. 2989.
B. C. 1015.
An. Exod. I. 476.
Anno ante
I. Olymp. 239.

the sanctuary, and govern-
ors of the house of God,
were of the sons of Eleazar,
and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphas,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maa-ziah.

19 These were the orderings of them in their service, to come into the house of the LORD, according to their

^e Hebr. house of the father.—^d Neh. 12. 4, 17. Luke 1. 5.
^e Ch. 9. 25.—^f Ch. 23. 16, Shebuel.—^g Ch. 23. 17.

Verse 6. *And Shemaiah*] “Moses the great scribe, who is called Shemaiah, the son of Nethaneel, of the tribe of Levi, wrote them down.” *Targum.*

One principal household—for Eleazar] The family of Eleazar was the most illustrious of the sacerdotal families, because Eleazar was the first-born of Aaron. Ithamar's family was the second in order and dignity: therefore one of the principal families of Eleazar was first taken, and then one of Ithamar's; and thus alternately till the whole was finished.

Verse 19. *Under Aaron their father*] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. *The sons of Merari*] It is remark-

manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah; of the sons of Rehabiah, the first was Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Itri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish; the son of Kish was Jerahmeel.

30 ¶ The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

^b Ch. 23. 18, Shelomith.—^c Ch. 23. 19. & 26. 31.—^k Exod. 6, 19. Ch. 23. 21.—^d Ch. 23. 22.—^m Ch. 23. 23.

able that not a word is here spoken of the family of Gershon.

Verse 31. *These likewise cast lots*] The Levites were divided into twenty-four orders; and these were appointed by lot to serve under the twenty-four orders of the priests; the first order of Levites to the first order of priests, and so on. The meaning is not very clear; both elder and younger, says Bishop Patrick, had their places by lot, not by seniority of houses. They who were of greater dignity drew lots against those who were of less; and were to take their courses according to the lot they drew. This may have been the case; but we are very little interested in the subject.

CHAPTER XXV.

The number and offices of the singers, and players on musical instruments; and their division by lot into *twenty-four* courses, 1-31.

A. M. 2989.
B. C. 1015.
An. Exod. I. sr.
476.

Anno ante
I. Olymp. 239.

MOREOVER, David and the captains of the host separated to the service of the sons of ^aAsaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ^bAsarelah, the sons of Asaph, under the hands of Asaph, which prophesied ^caccording to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ^dZeri, and Jeshaiiah, Hashabiah, and Mattithiah, ^esix, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ^fUzziel, ^gShebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamticer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these *were* the sons of Heman, the king's seer in the ^hwords of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of

God, ⁱaccording ^kto the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, ^lthe teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve;

10 The third to ^mZaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

^a Ch. 6. 33, 59, 44.—^b Otherwise called *Jesharelah*, Ver. 14.—^c Heb. *by the hands of the king*: so ver. 6.—^d Or, *Izri*, Ver. 11.—^e With Shimei, mentioned ver. 17.

^f Or, *Azareel*, Ver. 18.—^g Or, *Shebuel*, Ver. 20.—^h Or, *matters*.—ⁱ Verse 2.—^k Heb. *by the hands of the king*.—^l 2 Chron. 23. 13.—^m Ver. 2.

NOTES ON CHAPTER XXV.

Verse 1. *David and the captains of the host*] The chiefs of those who formed the several orders: not military captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. *Which prophesied*] Sung hymns and prayed. But the Targum understands this of prophesying in the proper sense of the term, and therefore says, "Who prophesied by the Holy Spirit." *Jarchi* is of the same opinion; and quotes the case of Elisha, 2 Kings iii. 15. who, while the minstrel played, *the hand of the Lord*, i. e. the spirit of prophesy, *was upon him*.

Verse 3. *The sons of Jeduthun—six*] That is, six with their father; otherwise, there are but five. Hence it is said, *they were under the hands of their father Jeduthun, who prophesied with the harp, &c.*

Verse 5. *To lift up the horn*] "The horn of prophesy," says *Jarchi*; "to sound with

the trumpet in the words of prophesy before the Lord." Targum.

Three daughters.] These also were employed among the singers.

Verse 7. *Two hundred fourscore and eight.*] That is, twelve classes of twenty-four Levites each; for two hundred and eighty-eight divided by twelve quotes twenty-four.

Verse 9. *For Asaph to Joseph*] His first born.

The second to Gedaliah] The first-born of Jeduthun.

Verse 10. *The third to Zaccur*] The first-born of Asaph.

Verse 11. *The fourth to Izri*] The second son of Jeduthun.

Verse 12. *The fifth to Nethaniah*] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. *Jesharelah*] Supposed to be the same with Uzziel, son of Hemamon.

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20 The thirteenth to ^a Shu-
bael, *he*, his sons, and his
brethren, *were* twelve:

21 The fourteenth to Mat-
tithiah, *he*, his sons, and his brethren,
were twelve:

22 The fifteenth to Jeremoth, *he*, his
sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*,
his sons, and his brethren, *were*
twelve:

24 The seventeenth to Joshbekashah,
he, his sons, and his brethren, *were*
twelve:

25 The eighteenth to Hanani, *he*, his
sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*,

^a Or, *Shebuel*, Ver. 4.

Verse 31. *Romanti-ezer*] Both these names
belong to the same person. He is mentioned
also ver. 4.

his sons, and his brethren,
were twelve:

27 The twentieth to Elia-
thah, *he*, his sons, and his
brethren, *were* twelve:

28 The one and twentieth to Hothir,
he, his sons, and his brethren, *were*
twelve:

29 The two and twentieth to Gid-
dalti, *he*, his sons, and his brethren,
were twelve:

30 The three and twentieth to Ma-
hazith, *he*, his sons, and his brethren,
were twelve:

31 The four and twentieth to ^o Ro-
mamti-ezer, *he*, his sons, and his brethren,
were twelve.

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B. C. 1015.
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^o Ver. 4.

WITH this immense parade of noise and show,
David's own invention, Christianity has nothing
to do.

CHAPTER XXVI.

The divisions of the porters, 1—12. The gates assigned to them, 13—19. Those who were over the treasures, 20—28. Dif-
ferent officers, 29—32.

A. M. 2989.
B. C. 1015.
An. Exod. Isr.
476.
Anno ante
I. Olymp. 239.

CONCERNING the di-
visions of the porters:
Of the Korhites *was* ^a Me-
shelemiah the son of Kore,
of the sons of ^b Asaph.

2 And the sons of Meshelemiah *were*
Zechariah the first-born, Jediahel the
second, Zebadiah the third, Jathniel
the fourth.

3 Elam the fifth, Jehohanan the sixth,
Elioenai the seventh.

4 Moreover, the sons of Obed-edom
were Shemaiah the first-born, Jehoza-
bad the second, Joah the third, and
Sacar the fourth, and Nethancel the
fifth,

5 Ammiel the sixth, Issachar the
seventh, Peulthai the eighth; for God
blessed ^c him.

6 Also unto Shemaiah his son *were*

^a Or, *Shelemiah*, Ver. 14.—^b Or, *Ebiasaph*, Ch. 6. 37. & 9. 19.

NOTES ON CHAPTER XXVI.

Verse 1. *The divisions of the porters*] There
were of these four classes, each of which be-
longed to one of the four gates of the temple,
which opened to the four cardinal points of hea-
ven. The eastern gate fell to Shelemiah; the
northern, to Zechariah, ver. 14; the southern,
to Obed-edom, ver. 15; the western, to Shup-
pim and Hosah, ver. 16. These several persons
were captains of these porter-bands, or door-
keepers, at the different gates. There were
probably a thousand men under each of these

sons born, that ruled through-
out the house of their father; *And* Exod. Isr.
for they *were* mighty men of
valour.

7 The sons of Shemaiah; Othni, and
Rephael, and Obed, Elzabad, whose
brethren *were* strong men, Elihu, and
Semachiah.

8 All these of the sons of Obed-edom;
they, and their sons, and their brethren,
able men for strength for the service,
were threescore and two of Obed-edom.

9 And Meshelemiah had sons and
brethren, strong men, eighteen.

10 Also ^d Hosah, of the children of
Merari, had sons; Simri the chief, (for
though he was not the first-born, yet
his father made him the chief;)

11 Hilkiah the second, Tebaliah the
third, Zechariah the fourth: all the

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^c That is, Obed-edom, as Ch. 13. 14.—^d Ch. 16. 38.

captains; as we find, from chap. xxiii. 5. that
there were four thousand in all.

Verse 5. *For God blessed him.*] That is,
Obed-edom; because of the ark of the Lord
which was in his house: and to him was given
the honour that he should see his children and
grandchildren, even fourscore and two, masters
of the Levites.—*Targum*. In ver. 8. we have
only sixty-two mentioned.

Verse 6. *They were mighty men of valour.*] They
were not only porters, or door-keepers,
in the ordinary sense of the word, but they

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B. C. 1015.
An. Exod. 1sr.
476.

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sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, ^e as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to ^f Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of ^g Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going ^h up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was ⁱ over the treasures of the house of God,

^e Or, as well for the small as for the great.—^f Called Meshelemiah, Ver. 1.—^g Heb. gatherings.—^h See 1 Kings 10. 15. 2 Chron. 9. 4.—ⁱ Ch. 23. 12. Mal. 3. 10.

were a military guard for the gates: and perhaps, in this sense alone we are to understand their office.

Verse 12. The rest of this chapter, with the whole of the xxviiith is wanting both in the Syriac and Arabic.

Verse 13. They cast lots—for every gate] None of these captains, or their companies, was permitted to choose which gate they would guard; but each took his appointment by lot.

Verse 15. The house of Asuppim] The house of the collections; the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.

Verse 16. The gate Shallecheth] The gate of the projections: probably that through which all the offal of the temple was carried out.

Verse 17. Eastward were six Levites] It is supposed that there were more guards set at this eastern gate, because it was more frequented than the others. At each of the other gates were only four; at this six.

Verse 20. The treasures of the house of God] Where the money was kept, which was to be expended in oblations for the temple.—*Jarchi*.

Verse 24. Shebuel the son of Gershom] "Shebuel, that is, Jonathan, the son of Gershom, the son of Moses, who returned to God, [שְׁבּוּעַל]

and over the treasures of the ^k dedicated things.

21 As concerning the sons of ^l Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were, ^m Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And ⁿ Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and ^o Shelomith his son:

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 ^p Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel ^q the seer, and Saul the son of Kish, and Abner

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^k Heb. holy things.—^l Or, Libni, Ch. 6. 17.—^m Or, Jehiel, Ch. 23. 8. & 29. 8.—ⁿ Ch. 23. 16.—^o Ch. 23. 18.—^p Heb. Out of the battles and spoils.—^q 1 Sam. 9. 9.

Shebuel.] And David seeing him expert in money matters, constituted him chief treasurer." *Targum*.

Verse 27. The spoils won in battles did they dedicate] It seems these were intended for its repairs. This custom prevailed among almost all the people of the earth. All who acknowledged any supreme being, believed that victory could only come through him; and, therefore, thought it quite rational to give him a share of the spoils. Proofs of this exist in all ancient histories: thus Virgil—

*Inruinus ferro, et divos, ipsunque vocamus,
In partem prædamque Jovem.* *Æn.* iii. v. 222:

"With weapons we the welcome prey invade:
Then call the gods for partners of our feast,
And Jove himself the chief invited guest." *Dryden*.

On this passage, *Servius* observes—Ipsum vocamus. *Ipsum, regem deorum*—cui de prædâ debetur aliquid: nam Romanis moris fuit, ut bella gestari, de parte prædæ aliquid numinibus pollicerentur: adeo ut Romæ fuerit unum templum Jovis PRÆDATORIS: non quod prædæ præstet, sed quod ei, ex prædâ aliquid debeatur. "Jupiter himself, the king of the gods, to whom a portion of the prey was due: for it was a custom among the Romans, when entering on a war, to promise some part of the prey to their deities. And there was a temple at Rome,

A. M. 2989. the son of Ner, and Joab
B. C. 1015. the son of Zeruiah, had dedi-
An. Exod. Isr. 476. cated, and whosoever had
Anno ante dedicated *any thing*, it was
I. Olymp. 239. under the hand of Shelomith, and of
his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for ^s officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were ^t officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

* Ch. 23. 4.—† Heb. over the charge.—‡ Ch. 23. 19.

dedicated to *Jupiter PRÆDATOR*; not because he presided over the prey, but because a part of the prey was due to him.⁹

Verse 29. *Outward business*] Work done without the city; cutting of timber, hewing stones, ploughing the fields belonging to the sanctuary.—*Jarchi*.

Verse 30. *In all the business of the LORD*] Every thing that concerned ecclesiastical matters.

In the service of the king.] Every thing that concerned civil affairs: see also ver. 32.

Thus courts of ecclesiastical and civil judicature were established in the land; and due

31 Among the Hebronites was ^u Jerjah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour ^v at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom King David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and ^w affairs ^x of the king.

v See Josh. 21. 39.—w Heb. thing.—x 2 Chron. 19. 11.

care taken to preserve and ensure the peace of the church, and the safety of the state; without which the public welfare could neither be secured nor promoted. Whatever affects religion in any country, must affect the state, or government of that country: true religion alone can dispose men to civil obedience. Therefore it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the state dependent on the church; nor should the church be dependent on the state. Let them mutually support each other; and let the state rule by the laws, and the church live by the Bible.

CHAPTER XXVII.

An account of the twelve captains who were over the monthly course of twenty-four thousand men; each captain serving one month in turn, 1. The names of the twelve, and the months in which they served, 2–15. The names of the rulers of the twelve tribes, 16–22. The reasons why the whole number of Israel and Judah had not been taken, 23, 24. The persons who were over the king's property, treasures, fields, flocks, &c. 25–31. His officers of state, 32–34.

A. M. 2989.
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NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out

a 2 Sam. 23. 8.

NOTES ON CHAPTER XXVII.

Verse 1. *The chief fathers and captains of thousands*] The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from the preceding. In that, we have the orders and courses of the priests and the Levites in their ecclesiastical ministrations; in this, we have the account of the order of the civil service, what related simply to the political state of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over twenty-four thousand men, who all served a month in turn, at a time; and this was the whole of their service during the year, after which they attended to their own affairs: Thus the king had always on foot a regular force of

month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was ^a Jashobeam the son of Zabdiel: and in his course were

twenty-four thousand, who served without expense to him or the state, and were not oppressed by the service, which took up only a twelfth part of their time; and by this plan he could at any time, when the exigency of the state required it, bring into the field twelve times twenty-four thousand, or two hundred and eighty-eight thousand fighting men, independently of the twelve thousand officers, which made in the whole an effective force of three hundred thousand soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the militia of the Israelitish kingdom. See Calmet.

Verse 2. *First course for the first month*] Instead of mentioning first, second, third, &c.

A. M. 2969. twenty and four thousand.
 B. C. 1015. 3 Of the children of Perez
 An. Exod. Isr. 476. was the chief of all the cap-
 Anno ante tains of the host for the first
 I. Olymp. 239. month.

4 And over the course of the second month was ^bDodai an Ahohite, and of his course was Mikloth also the ruler: in his course were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a ^cchief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was ^dmighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was ^eAsahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shammuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was ^fIra the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was ^gHelez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was ^hSibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was ⁱAbiezer the Anetothite,

of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was ^kMaharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was ^lBenaiah the Pirathonite, of the children of Ephraim; and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was ^mHeldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ⁿFarthermore, over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, ^oHashabiah the son of Kemuel: of the Aaronites, Zadok.

18 Of Judah, ^pElihu, one of the brethren of David: of Issachar, Omri, the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiiah:

21 Of the half tribe of Manasseh in Gilead, Iddo, the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

^b Or, Dodo, 2 Sam. 23. 9.—^c Or, principal officer, 1 Kings 4. 5.—^d 2 Sam. 23. 20, 22, 23. Ch. 11. 22, &c.—^e 2 Sam. 23. 24. Ch. 11. 26.—^f Ch. 11. 28.—^g Ch. 11. 27.

^h 2 Sam. 21. 18. Ch. 11. 29.—ⁱ Ch. 11. 28.—^j 2 Sam. 23. 23. Ch. 11. 30.—^k Ch. 11. 31.—^l Or, Heled, Ch. 11. 30.—^m Ch. 26. 30.—ⁿ 1 Sam. 16. 6, Eliab.

month, the Targum names them thus: first month, Nisan; second, Aiyar; third, Sivan; fourth, Tammuz; fifth, Ab; sixth, Elul; seventh, Tishri; eighth, Marchesvan; ninth, Cislei; tenth, Tebeth; eleventh, Shebat; twelfth, Adar. No mention is made of a vadar, or intercalary month.

Verse 5. Benaiah the son of Jehoiada, a chief priest]. Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain; and in his course," &c. Or, as the Targum has it, "The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief." He is distinguished from Benaiah the Pirathonite, who was over the eleventh month. Some think that the original word ^{הַכֹּהֵן} *ha-cohen*, which ge-

nerally signifies priest, should be translated here a principal officer: so the margin has it. But, in the Old Testament, ^{כֹּהֵן} *cohen*, signifies both prince and priest; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a priest.

Verse 7. Asahel the brother of Joab]. This verse proves that the division and arrangement mentioned above were made before David was acknowledged king in Hebron: for Asahel, the brother of Joab, who was fourth captain, was slain by Abner, while Ishbosheth reigned over Israel, at Mahanaim, 2 Sam. ii. 19—23.

Verse 16. Over the tribes of Israel]. In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of

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he would increase Israel like to the stars of the heavens.

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neither^s was the number put in the account of the chronicles of King David.

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the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah :

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub :

27 And over the vineyards was Shimei the Ramathite : ^t over the increase of the vineyards for the wine-cellars was Zabdi the Shiphmite :

^p Gen. 15. 5.—^r 2 Sam. 24. 15. Ch. 21. 7.—^s Heb. ascended.
^t Heb. over that which was of the vineyards.

these has been lost from this register. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. *Neither was the number put in the account*] Joab did not return the whole number; probably the plague began before he had finished: or, he did not choose to give it in, as he had entered on this work with extreme reluctance; and he did not choose to tell the king how numerous they were.

Ver. 25—31. *Over the king's treasures*] We see from these verses in what the *personal property* of David consisted:—1. Treasures, gold, silver, &c. 2. Goods and grain in castles, cities, villages, and in the fields. 3. Vineyards, and their produce. 4. Olive trees, and their produce. 5. Neat cattle, in different districts. 6. Camels and asses; they had no horses. 7. Flocks, sheep, goats, &c.

28 And over the olive trees and the sycamore trees that were in the low plains, was Baal-hanan the Gederite :

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and over the cellars of oil was Joash :

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai :

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite :

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was King David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a ^uscribe: and Jehiel the ^vson of Hachmoni was with the king's sons.

33 And ^wAhithophel was the king's counsellor: and ^xHushai the Archite was the king's companion :

34 And after Ahithophel was Jehoia-da the son of Benaiah, and ^yAbiathar: and the general of the king's army was ^zJoab.

^u Or, secretary.—^v Or, Hachmonite.—^w 2 Sam. 15. 12.
^x 2 Sam. 15. 37. & 16. 16.—^y 1 Kings 1. 7.—^z Ch. 11. 6.

Verse 34. *And after Ahithophel*] The Targum is curious: "When they went to war they asked counsel of Ahithophel; and, after the counsel of Ahithophel, they inquired by Urim and Thummim of Jehoia-da, the son of Benaiah, prince of the sanhedrim, and chief of the priesthood; and from Abiathar, the high priest. And after they had inquired by Urim and Thummim, they went out to battle, well armed with bows and slings; and Joab, the general of the king's troops, led them on." It is worthy of remark, that Obil, an Ishmaelite, or Arab, was put over the camels, which is a creature of Arabia; and Jaziz, a Hagarene, (the Hagarenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted.

CHAPTER XXVIII.

David assembles the princes of Israel, and informs them that the temple was to be builded by Solomon; to whom God had given the most gracious promises, 1—7. He exhorts them and him to be obedient to God, that they might continue to prosper, 8—10. He gives Solomon a pattern of the work, 11, 12. Directs him concerning the courses of the priests and Levites, 13. Gives also gold by weight, for the different utensils of the temple, as God had directed him, 14—19. Encourages Solomon to undertake the work, 20, 21.

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AND David assembled all the princes of Israel, ^a the princes of the tribes, and ^b the captains of the companies that ministered to the king, by course, and the captains over the thousands, and captains over the hundreds, and ^c the stewards over all the substance and ^d possession of the king, and of his sons, with the ^e officers, and with ^f the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me,* ^b I had in mine heart to build a house of rest for the ark of the covenant of the LORD, and for ⁱ the footstool of our God, and had made ready for the building:

3 But God said unto me, ^k Thou shalt not build a house for my name, because thou *hast been* a man of war, and hast shed ^l blood.

4 Howbeit the LORD God of Israel ^m chose me before all the house of my father to be king over Israel for ever: for he hath chosen ⁿ Judah to be the ruler; and of the house of Judah ^o the house of my father; and ^p among the sons of my father he liked me, to make ^q me king over all Israel.

5 And of all my sons, (for the LORD hath given me many sons,) ^r he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

^a Ch. 27. 16.—^b Ch. 27. 1. 2.—^c Ch. 27. 25.—^d Or, cattle. ^e Or, and his sons.—^f Or, eunuchs.—^g Ch. 11. 10.—^h 2 Sam. 7. 2. ⁱ Psa. 132. 3, 4, 5.—^j Psa. 99. 5. & 132. 7.—^k 2 Sam. 7. 5, 13. 1 Kings 5. 3. Ch. 17. 4. & 22. 8.—^l Heb. bloods.—^m 1 Sam. 16. 7-13.—ⁿ Gen. 49. 8. Ch. 5. 2. Psa. 60. 7. & 78. 68. ^o 1 Sam. 26. 1.—^p 1 Sam. 16. 12, 13.—^q Ch. 3. 1, &c. & 23. 1.

NOTES ON CHAPTER XXVIII.

Verse 1. *David assembled*] This refers to the persons, the names and offices of whom we have seen in the preceding chapter.

Verse 2. *David—stood up upon his feet*] He was now very old, and chiefly confined to his bed, see 1 Kings i. 47. and, while he was addressing his son Solomon, he continued on the bed: but, when all the principal nobles of his kingdom came before him, he received strength to arise and address them, standing on his feet.

Verse 3. *Thou shalt not build a house*] See 2 Sam. vii. 5, 13. and the observations at the end of that chapter.

Verse 4. *Over Israel for ever*] The government may have no end, provided they continued to walk according to the commandments of God; see ver. 7. The government as referring to Christ, is, and will be, without end.

6 And he said unto me, ^t Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, ^u if he be ^v constant to do my commandments, and my judgments, as at this day.

8 Now therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, ^w know thou the God of thy father, and serve him ^x with a perfect heart, and with a willing mind: for ^y the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: ^z if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

10 Take heed now; ^a for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it.

11 ¶ Then David gave to Solomon his son ^b the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

^s Ch. 22. 9.—^t 2 Sam. 7. 13, 14. Ch. 22. 9, 10. 2 Chron. 1. 9.—^u Ch. 22. 13.—^v Heb. wrong.—^w Jer. 9. 24. Hos. 4. 1. John 17. 3.—^x 2 Kings 20. 3. Psa. 101. 2.—^y 1 Sam. 16. 7. 1 Kings 8. 39. Ch. 29. 17. Psa. 7. 9. & 139. 2. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.—^z 2 Chron. 15. 2. ^a Ver. 6.—^b See Exod. 25. 40. Ver. 19.

Verse 8. *In the audience of our God*] “Before the word of the Lord.” Targum.

Verse 10. *The Lord hath chosen thee*] “The word of the Lord hath chosen thee.” Targum.

Verse 11. *David gave to Solomon—the pattern*] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he himself received by inspiration from God himself; see ver. 12. and 19. just as Moses had received the plan of the tabernacle.

The treasures thereof גִּזְזֵי הַבַּיִת ganzaiv. The word גִּזְזֵי ganzac, is not Hebrew, but is supposed to be Persian, the same word being found in Ezra iii. 19. In this tongue we have the word گنج گنج, a granary, a hidden treasure, and گنج گنجoor, and گنج گنجineh, a treasure, treasury, or barn. Parkhurst supposes, that it is compounded of گنج ganaz, to

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12 And the pattern ^e of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, ^d of the treasuries of the house of God, and of the treasuries of the dedicated things :

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 He gave ^e of gold by weight for things of gold, for all instruments of all manner of service : silver also for all instruments of silver by weight, for all instruments of every kind of service :

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof : and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table ; and likewise silver for the tables of silver :

17 Also pure gold for the flesh-hooks, and the bowls, and the cups : and for the

^e Heb. of all that was with him. — ^d Ch. 26. 20. — ^e Exod. 25. 18-22. 1 Sam. 4. 4. 1 Kings 6. 23, &c. — ^f See Exod. 25. 40. Ver. 11, 12.

treasure up, and ^g zac, pure. *A treasury for the most precious things.*

Verse 12. *All that he had by the Spirit* [“By the spirit of prophecy that was with him.” *Targum.*

Verse 14. *Of gold by weight* [The quantity of gold which was to be put in each article.

Verse 15. *For the candlesticks* [There was but one chandelier in the tabernacle ; there were ten in the temple. See 1 Kings vii. 49.

Verse 18. *The chariot of the cherubim* [“And the figure of the chariot, like to the figure of the propitiatory, where are the figures of the golden cherubim, extending their wings, and covering the ark of the covenant of the Lord.” *Targum.*

Verse 19. *Understand in writing* [In some vision or ecstasy, he had seen a regularly sketched-out plan, which had made so deep an impression on his mind, that he could readily describe it to his son.

“That the architecture of the temple,” says Dr. Delaney, “was of divine original I, for my part, am fully satisfied from this passage ; and am confirmed in this opinion by finding by *Vitalpandus*, that the Roman, at least the Greek architecture is derived from this, as from its

golden basins he gave gold by weight for every basin ; and likewise silver by weight for every basin of silver ;

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18 And for the altar of incense refined gold by weight ; and gold for the pattern of the chariot of the ^e cherubim, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All this, said David, ^f the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

20 ^g And David said to Solomon his son, ^h Be strong, and of good courage, and do it : fear not, nor be dismayed : for the LORD God, even my God, will be with thee ; ⁱ he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, ^j the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God : and there shall be with thee, for all manner of workmanship, ^k every willing skilful man for any manner of service : also the princes and all the people will be wholly at thy commandment.

^g Deut. 31. 7, 8. Josh. 1. 6, 7, 9. Ch. 22. 13. — ^h Joshua 1. 5. — ⁱ Chap. 24. & 25. & 26. — ^j Exodus 33. 25, 26. & 36. 1, 2.

fountain : and, in my humble opinion, even an infidel may easily believe these to be of divine original, inasmuch as they are (at least the latter is) found perfect in the earliest models ; nor hath the utmost reach of human wisdom, invention, and industry, been ever able to improve, or alter it, but to disadvantage, through the course of so many ages.”

Verse 20. *The Lord God—my God, will be with thee* [“The Word of the Lord my God will be thy assistant.” *Targum.*

Verse 21. *Behold, the courses of the priests* [The priests and the Levites, the cunning artificers, and the princes of the people, will be at thy command. Thus David having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it ; and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare, and God’s glory, the strongest attachment to the worship of Jehovah, and concern for the ordinances of religion, all united ; and Solomon has his danger, his duty, and his interest, placed before him in the truest and most impressive light, by his pious and sensible father.

CHAP. XXIX.

David enumerates the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1-5. They offer willingly, and to a great amount, 6-9. David's thanksgiving and prayer to God on the occasion, 10-19. The princes and people praise God, offer sacrifices and feasts before him, make Solomon king, and do him homage, 20-24. The Lord magnifies Solomon, 25. Concluding account of David's reign, character, and death, 26-30.

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FARTHERMORE, David the king said unto all the congregation, Solomon, my son, whom God alone hath chosen *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now, I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood: ^bonyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of ^cOphir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the

^a Kings 3. 7. Ch. 22. 5. Prov. 4. 3.—^b See Isa. 54. 11, 12. Rev. 21. 18, &c.—^c 1 Kings 9. 28.—^d Heb. to fill his hand.

NOTES ON CHAPTER XXIX.

Verse 1. *The palace is not for man*] "The palace is not prepared for the name of a son of man, but for the name of the Word of the Lord God." *Targum*.

Verse 2. *And marble stones*.] אבני מרמור *abney marmor*, Parian marble. *Paros* was one of the Cyclade islands, and produced the *whitest* and *finest* marble; that of which most of the finest works of antiquity have been made. That the word *shaish* means *marble* is probable from the Chaldee, which has מרמוריה *abney marmoraiyah*, *marble stones*. Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. Jos. *De Bell. Jud.* lib. v. c. 5. s. 2.

Verse 5. *To consecrate his service*] ללמלאו *lemaleath yado*, to fill his hand; to bring an offering to the Lord.

Verse 7. *Of gold, five thousand talents*] These, at five thousand and seventy-five pounds, fifteen shillings and sevenpence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and

hands of artificers. And who *then* is willing ^dto consecrate his service this day unto the LORD?

6 ¶ Then ^ethe chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with ^fthe rulers of the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of ^gJehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they ^hoffered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 ⁱThine, O LORD, is the greatness, and the power, and the glory, and the

^e Ch. 27. 1.—^f Ch. 27. 25, &c.—^g Ch. 26. 21.—^h 2 Cor. 9. 7. ⁱ Matt. 6. 13. ^j 1 Tim. 1. 17. Rev. 5. 13.

six pounds, five shillings, sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of seven thousand pounds sterling, the value of these five thousand talents will be much more considerable. See the notes on Exodus xxv. xxxix. Matthew xviii. 24. and the calculations at the end of the notes on 2 Chron. ix.

Ten thousand drams] Probably golden *darics*, worth each about twenty shillings, amounting to ten thousand pounds.

Of silver, ten thousand talents] These, at three hundred and fifty-three pounds, eleven shillings, and tenpence halfpenny each, amount to three millions, five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings, sterling.

Brass, eighteen thousand talents] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

One hundred thousand talents of iron] Each six hundred and fifty-seven thousand grains, amount to five thousand, seven hundred and three tons, two hundred weight and a half.

Verse 11. *Thine, O LORD, is the greatness*]

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victory, and the majesty :
and all *that is* in the heaven
and in the earth is *thine*;
thine is the kingdom, O
LORD, and thou art exalted as head
above all.

12 ^k Both riches and honour *come* of
thee, and thou reignest over all ; and
in thine hand *is* power and might ; and
in thine hand *it is* to make great, and
to give strength unto all.

13 Now therefore, our God, we thank
thee, and praise thy glorious name.

14 But who *am I*, and what *is* my
people, that we should be ^lable to offer
so willingly after this sort ? for all
things *come* of thee, and ^mof thine own
have we given thee.

15 For ⁿwe are strangers before thee,
and sojourners, as were all our fathers :
^oour days on the earth are as a shadow,
and there is none ^pabiding.

16 O LORD our God, all this store
that we have prepared to build thee a
house for thine holy name, *cometh* of
thine hand, and *is* all thine own.

17 I know also, my God, that thou
^rtriest the heart, and ^shast pleasure in
uprightness. As for me, in the upright-

^k Rom. 11. 36.—^l Heb. retain, or obtain, strength.—^m Heb.
of thine hand.—ⁿ Ch. 39. 12. Hebr. 11. 13. ¹ Pet. 2. 11.
^o Job 14. 2. Psa. 90. 9. & 102. 11. & 144. 4.

This verse is thus paraphrased by the Targum :
“ *Thine, O Lord, is the magnificence, for thou
hast created the world by thy great power ;
and by thy might hast led our fathers out of
Egypt ; and with great signs thou hast caused
them to pass through the Red sea. Thou hast
appeared gloriously on mount Sinai, with
troops of angels, in giving law to thy people.
Thou hast gained the victory over Amalek ;
over Sihon and Og, kings of Canaan. By the
splendour of thy majesty thou hast caused the
sun to stand still on Gibeon, and the moon in
the valley of Ajalon, until thy people, the
house of Israel, were avenged of their enemies.
All things that are in heaven and earth are the
work of thy hands, and thou rulest over and
sustainest whatsoever is in the heavens and in
the earth. Thine, O Lord, is the kingdom in
the firmament ; and thou art exalted above the
heavenly angels, and over all who are consti-
tuted rulers upon earth.*” Targum.

Verse 14. *Of thine own have we given thee.*
“ For from thy presence all good comes, and
of the blessings of thy hands have we given
thee.” Targum.

Verse 15. *For we are strangers* We have
here neither right nor property.

And sojourners Lodging as it were for a
night, in the mansion of another.

As were all our fathers They were as we
are, supported by thy bounty, and tenants at
will to thee.

ness of mine heart I have
willingly offered all these
things : and now have I seen
with joy thy people, which
are ^tpresent here to offer willingly
unto thee.

18 O LORD God of Abraham, Isaac,
and of Israel, our fathers, keep this for
ever in the imagination of the thoughts
of the heart of thy people ; and ^upre-
pare their heart unto thee :

19 And ^vgive unto Solomon my son
a perfect heart, to keep thy command-
ments, thy testimonies, and thy sta-
tures, and to do all *these things*, and to
build the palace, *for the which* ^wI have
made provision.

20 ^xAnd David said to all the con-
gregation, Now bless the LORD your
God. And all the congregation blessed
the LORD God of their fathers, and
bowed down their heads, and worship-
ped the LORD, and the king.

21 And they sacrificed sacrifices unto
the LORD, and offered burnt-offerings
unto the LORD, on the morrow after that
day, *even* a thousand bullocks, a thou-
sand rams, and a thousand lambs, with
their drink-offerings, and sacrifices in

^p Heb. expectation.—^q 1 Sam. 16. 7. Ch. 28. 9.—^r Prov.
11. 20.—^s Or, found.—^t Or, stablish, Psa. 10. 17.—^u Psa.
72. 1.—^v Ver. 2. Ch. 22. 14.

Our days on the earth are as a shadow They
are continually declining, fading, and passing
away. This is the place of our sojourning ;
and here we have no substantial, permanent
residence.

There is *none abiding*.] However we may
wish to settle and remain in this state of things,
it is impossible ; because every earthly form
is passing swiftly away ; all is in a state of re-
volution and decay : and there is no abiding,
מקו מיקוה, no expectation that we shall be
exempt from those changes and chances to
which our fathers were subjected. “ As the
shadow of a bird flying in the air [אוריר] air of
heaven, such are our days upon the earth ; nor
is there any hope to any son of man that he
shall live for ever.” Targum.

Verse 18. *Keep this for ever* All the good
dispositions which myself and my people have,
came from thee ; continue to support and
strengthen them by the same grace by which
they have been inspired.

Verse 19. *Give unto Solomon—a perfect
heart* This he did ; but Solomon abused his
mercies.

Verse 20. *Worshipped the LORD, and the
king.* They did reverence to God as the Su-
preme Ruler, and to the king as his deputy.

Verse 21. *With their drink-offerings* The
Targum says, a thousand drink-offerings ;
making these libations equal in number to the
other offerings.

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abundance for all Israel :
22 And did eat and drink
before the LORD on that
day with great gladness.

And they made Solomon the son of David king the second time, and ²anointed him unto the LORD to be the chief governor, and Zadok to be priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered : and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of King David ⁷submitted ²themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and ^abestowed upon him such royal majesty as had not been on any

* 1 Kings 1. 35, 39.—7 Eccles. 8. 2.—² Heb. gave the hand under Solomon. See Gen. 24. 2. & 47. 29. 2 Chron. 30. 8. Ezek. 17. 18.

And sacrifices] These were peace-offerings, offered for the people; and on the flesh of which they feasted.

Verse 22. They made Solomon—[king the second time] The first time of his anointing, and being proclaimed king, was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah, anointed and proclaimed him in a hurry, and without pomp. See 1 Kings i. 39. Now that all is quiet, and David his father dead, for he was probably so at the time of the second anointing, they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be the chief governor] To be the vice-governor or deputy of Jehovah; for God never gave up his right of King in Israel. Those called kings were only his lieutenants: hence it is said, ver. 23. that Solomon sat on the throne of the Lord, as king, instead of David his father.

Verse 24. Submitted themselves] נתנו יד חזקת natanu yad tachat Shelemoh. "They gave the hand under Solomon." They swore fealty to him. We have already seen that putting the hand under the thigh (super sectionem circumcisionis) was the form of taking an oath. See the note on Gen. xxiv. 9.

Verse 28. And he died] David at his death had every thing that his heart could wish. 1. A good old age; having lived as long as living could be desirable, and having in the main enjoyed good health. 2. Full of days; having lived till he saw every thing that he lived for either accomplished or in a state of forwardness. 3. Full of riches; witness the immense sums left for the temple. 4. Full of honour; having gained more renown than any crowned head ever did, either before his time or since. Laurels that are fresh to the present hour.

Verse 29. The acts of David—[first and last] Those which concerned him in private life, as well as those which grew out of his regal government. All these were written by three

king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 ^bAnd the time that he reigned over Israel was forty years; ^cseven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he ^ddied in a good old age, ^efull of days, riches, and honour : and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the ^fbook ^gof Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign, and his might, ^band the times that went over him, and over Israel, and over all the kingdoms of the countries.

* 1 Kings 3. 13. 2 Chron. 4. 12. Eccles. 2. 9.—^b 2 Sam. 5. 4. 1 Kings 2. 11.—^c 2 Sam. 5. 5.—^d Gen. 28. 8.—^e Ch. 23. 1. ^f Or, history.—^g Heb. words.—^h Dan. 2. 21.

eminent men, personally acquainted with him through the principal part of his life: these were Samuel and Gad, the seers, and Nathan, the prophet. These writings are all lost, except the particulars interspersed in the books of Samuel, Kings, and Chronicles; none of which are the records mentioned here.

Verse 30. The times that went over him] The transactions of his reign; and the occurrences and vicissitudes in his own kingdom, as well as those which were over all the kingdoms of the countries, i. e. in the surrounding nations; in most of which David had a share, during his forty years' reign. Relative to the character of David, see a few remarks in the note on 1 Kings ii. 10. and see more at the end of the Psalms.

Dr. Delaney gives a just view of his character in a few words:—"To sum up all: David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise! A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant; by merit a prince! In youth a hero, in manhood a monarch, and in age a saint!" The matter of Uriah and Bath-sheba is his great but only blot. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted for ever!

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B. C. 1015.
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THE SECOND BOOK OF THE CHRONICLES.

Chronological Notes relative to this Book.

Year from the Creation, according to the English Bible, 2969.—Year before the Incarnation, 1015.—Year before the first Olympiad, 239.—Year before the building of Rome, according to Varro, 262.—Year of the Julian period, 3699.—Year of the Dionysian period, 507.—Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acastus, the second perpetual archon of the Athenians, 31.—Pyritades was king over the Assyrians about this time, according to Scaliger, and others. He was the *thirty-seventh* monarch, (including Belus,) according to Africanus; and the *thirty-third* according to Eusebius.—Year of Alba Silvius, the sixth king of the Latins, 15.—Year of Solomon, king of the Hebrews, 1.

CHAPTER I.

Solomon, and the chiefs of the congregation, go to Gibeon, where was the tabernacle of the Lord, and the brazen altar; and there he offers a *thousand* sacrifices, 1—5. The Lord appears to him in a dream, and gives him permission to ask any gift, 7. He asks wisdom, 8—10. Which is granted; and riches, wealth, and honour, besides, 11, 12. His kingdom is established, 13. His chariots, horsemen, and horses, 14. His abundant riches, 15. He brings horses, linen yarn, and chariots, at a fixed price out of Egypt, 16, 17.

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B. C. 1015.
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AND Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and he magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the LORD, had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it; for he had pitched a tent for it at Jerusalem.

5 Moreover, the brazen altar, that

^b Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

^a 1 Kings 2. 46.—^b Gen. 39. 2.—^c 1 Chron. 29. 25.—^d 1 Chron. 27. 1.—^e 1 Kings 3. 4. 1 Chron. 16. 39. & 21. 29.—^f 1 Sam. 6. 27. 1 Chron. 15. 1.—^g Exod. 27. 1, 2. & 38. 1, 2.

^h Exod. 31. 2.—ⁱ Or, was there.—^k 1 Kings 3. 4.—^l 1 Kings 3. 5, 6.—^m 1 Chron. 28. 5.—ⁿ 1 Kings 3. 7, 8.—^o Heb. much as the dust of the earth.

NOTES ON CHAPTER I.

Verse 1. *And Solomon the son of David*] The very beginning of this book shows that it is a continuation of the preceding, and should not be thus formally separated from it. See the preface to the First Book.

The LORD his God was with him] "The Word of the LORD was his support." Targum.

Verse 2. *Then Solomon spake*] This is supposed to have taken place in the second year of his reign.

Verse 4. *But the ark*] The tabernacle and the brazen altar remained still at Gibeon; but David had brought away the ark out of the

tabernacle, and placed it in a tent at Jerusalem: 2 Sam. vi. 2. 17.

Verse 5. *Sought unto it.*] Went to seek the Lord there.

Verse 7. *In that night*] The night following the sacrifice. On Solomon's choice, see the notes on 1 Kings iii. 5—15.

Verse 9. *Let thy promise*] דבַּרְךָ *debarcha*, thy word. פִּתְגָמְךָ *pithgamak*, Targum. It is very remarkable, that when either God or man is represented as having spoken a word, then the noun פִּתְגָם *pithgam*, is used by the Targumist: but when word is used personally, then he employs the noun מִמְרָא *meimra*, which

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10 ^p Give me now wisdom and knowledge, that I may ^r go out and come in before this people: for who can judge this thy people, *that is so great?*

11 ^s And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king,

12 Wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honour, such as ^t none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ^t Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the

^p 1 Kings 3. 9.—^r Numb. 27. 17. Deut. 31. 2.—^s 1 Kings 3. 11, 12, 13.—^t 1 Chron. 29. 25. Chap. 9. 22. Eccles. 2. 9.
^v 1 Kings 4. 26. & 10. 26, &c. Ch. 9. 25.

appears to answer to the *λογος* of St. John, chap. i. 1, &c.

Verse 14. *He had a thousand and four hundred chariots*] For these numbers, see the notes on 1 Kings iv. 26.

Verse 15. *Made silver and gold*] See on 1 Kings x. 27, 28.

Verse 16. *Linen yarn*] See the note on 1 Kings x. 28. where this subject is particularly examined.

Verse 17. *A horse for a hundred and fifty*] Suppose we take the shekel at the utmost value at which it has been rated, *three shillings*; then the price of a horse was about *twenty-two pounds ten shillings*, sterling.

On Solomon's multiplying horses, Bishop Warburton has made some judicious remarks.

"Moses had expressly prohibited the multiplying of horses, Deut. xvii. 16; by which the future king was forbidden to establish a body of cavalry, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated *this law*, and multiplied horses

tabernacle of the congregation, and reigned over Israel.

14 ^u And Solomon gathered chariots, and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 ^v And the king ^w made silver and gold at Jerusalem as *plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 ^x And ^y Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, ^z by their means.

^v 1 Kings 10. 27. Chap. 9. 27. Job 22. 24.—^w Heb. gave.
^x 1 Kings 10. 28, 29. Ch. 9. 28.—^y Heb. the going forth of the horses which was Solomon's.—^z Heb. by their hand.

to excess, 1 Kings iv. 16. it was soon attended with those fatal consequences that the law foretold: for this wisest of kings having likewise, in violation of *another* law, married Pharaoh's daughter, (the early fruits of this commerce,) and then, by a repetition of the same crime, but a transgression of *another* law, had espoused more strange women, 1 Kings iv. 26. xi. 1; they first, in defiance of a *fourth* law, persuaded him to build them idol temples for *their use*; and afterward, against a *fifth* law, brought him to erect other temples for his *own*. Now the original of all this mischief was the forbidden traffic with Egypt for *horses*; for thither were the agents of Solomon sent to mount his cavalry. Nay, this great king even turned factor for the neighbouring monarchs, ver. 17; and this opprobrious commerce was kept up by his successors, and attended with the same pernicious consequences. Isaiah denounces the mischiefs of this traffic; and foretells that one of the good effects of leaving it would be the forsaking of their idolatries, Isa. xxxi. 1, 4, 6, 7." See *Divine Legation*, vol. iii. p. 289., and *Dr. Dodd's* notes.

CHAPTER II.

Solomon determines to build a temple, 1. The number of his workmen, 2. Sends to Hiram for artificers and materials, 3—10. Hiram sends him a favourable answer, and makes an agreement with him concerning the labour to be done, and the wages to be paid to his men, 11—16. The number of strangers in the land, and how employed, 17, 18.

A. M. 2989.
B. C. 1015.
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AND Solomon ^a deter-
mined to build a house
for the name of the LORD,
and a house for his kingdom:

2 And ^b Solomon told out threescore
and ten thousand men to bear burdens,
and fourscore thousand to hew in the
mountain, and three thousand and six
hundred to oversee them.

3 ¶ And Solomon sent to ^c Hiram
the king of Tyre, saying, ^d As thou
didst deal with David my father, and
didst send him cedars to build him a
house to dwell therein, *even so deal with*
me.

4 Behold, ^e I build a house to the
name of the LORD my God, to dedi-
cate it to him, and ^f to burn before him
^g sweet incense, and for ^h the continual
show-bread, and for ⁱ the burnt-offer-
ings morning and evening, on the sab-
baths, and on the new moons, and on
the solemn feasts of the LORD our God.
This is an ordinance for ever to Israel.

5 And the house which I build is
great; for ^k great is our God above all
gods.

6 ^l But who ^m is able to build him a
house, seeing the heaven and heaven
of heavens cannot contain him? who
am I then, that I should build him a
house, save only to burn sacrifice be-
fore him?

^a 1 Kings 5. 5.—^b 1 Kings 5. 15. Ver. 18.—^c Or, *Hiram*,
1 Kings 5. 1.—^d 1 Chron. 14. 1.—^e Ver. 1.—^f Exod. 30. 7.
^g Heb. *incense of spices*.—^h Exodus 25. 30. Lev. 24. 8.
ⁱ Numb. 28. 3, 9, 11.—^k Psa. 135. 5.—^l 1 Kings 8. 27. Ch. 6.
18. Isai. 66. 1.—^m Heb. *hath retained, or, obtained strength*.

NOTES ON CHAPTER II.

Verse 1. *A house for the name of the LORD]*
A temple for the worship of Jehovah.

A house for his kingdom.] A royal palace
for his own use, as king of Israel.

Verse 3. *Solomon sent to Hiram]* This man's
name is written חירם *Chiram*, in Kings; and
in Chronicles, חורם *Churam*: there is properly
no difference, only a *yod*, and a *vau*, inter-
changed.

As thou didst deal with David] See on
1 Kings v. 2.

Verse 6. *Seeing the heaven and heaven of
heavens]* "For the lower heavens, the middle
heavens, and the upper heavens, cannot con-
tain him, seeing he sustains all things by the
arm of his power. Heaven is the throne of his
glory, the earth his footstool; the deep, and the
whole world, are sustained by the spirit of his
word: ברוך מימינו *beruach meimriah*. Who am
I then, that I should build him a house?"
Targum.

Save only to burn sacrifice.] It is not under
the hope that the house shall be able to contain
him, but merely for the purpose of burning in-

7 Send me now therefore ^a a man cunning to work in
gold, and in silver, and in
brass, and in iron, and in
purple, and crimson, and blue, and
that can skill ^b to grave with the cun-
ning men that *are* with me in Judah
and in Jerusalem, ^c whom David my
father did provide.

8 ^d Send me also cedar trees, fir trees,
and ^e algum trees, out of Lebanon:
for I know that thy servants can skill
to cut timber in Lebanon; and, behold,
my servants *shall be* with thy ser-
vants,

9 Even to prepare me timber in abun-
dance: for the house which I am about
to build shall be ^f wonderful great.

10 ^g And, behold, I will give to thy
servants, the hewers that cut timber,
twenty thousand measures of beaten
wheat, and twenty thousand measures
of barley, and twenty thousand baths
of wine, and twenty thousand baths of
oil.

11 ¶ Then Hiram the king of Tyre
answered in writing, which he sent to
Solomon, ^h Because the LORD hath
loved his people; he hath made thee
king over them.

12 Hiram said moreover, ⁱ Blessed
be the LORD God of Israel, ^j that made
heaven and earth, who hath given to

^a Heb. *to grave gravings*.—^b 1 Chron. 22. 15.—^c 1 Kings
5. 6.—^d Or, *almuggim*, 1 Kings 10. 11.—^e Heb. *great and
wonderful*.—^f 1 Kings 5. 11.—^g 1 Kings 10. 9. Ch. 9. 8.
^h 1 Kings 5. 7.—ⁱ Gen. 1. & 2. Psa. 33. 6. & 102. 25. & 124.
8. & 136. 5, 6. Acts 4. 24. & 14. 15. Rev. 10. 6.

cense to him, and offering him sacrifice, that I
have erected it.

Verse 7. *Send me—a man cunning to work]*
A person of great ingenuity, who is capable of
planning and directing; and who may be over
the other artists.

Verse 11. *Answered in writing]* Though
correspondence among persons of distinction
was, in these early times, carried on by con-
fidential messengers: yet we find that epistolary
correspondence did exist; and that kings could
write and read in what were called, by the proud
and insolent Greeks and Romans, barbarous
nations. Nearly two thousand years after this
we find a king on the British throne who could
not sign his own name. About the year of our
Lord 700, Withred, king of Kent, thus con-
cludes a charter to secure the liberties of the
church:—*Ego Withredus rex Cantie hæc om-
nia—à me dictata propria manu signum sancte
crucis pro ignorantia literarum, expressi*; "All
the above, dictated by myself, I have confirmed;
and because I cannot write, I have with my
own hand expressed this by putting the sign of
the holy cross +."

A. M. 2989.
B. C. 1015.
An. Exod. Isr.
476.
Anno ante
I. Olymp. 239.

David the king a wise son,
endued with prudence and
understanding, that might
build a house for the LORD,
and a house for his kingdom.

13 And now I have sent a cunning
man, endued with understanding, of
Hiram my father's;

14 The son of a woman of the
daughters of Dan, and his father was
a man of Tyre, skilful to work in gold,
and in silver, in brass, in iron, in stone,
and in timber, in purple, in blue, and
in fine linen, and in crimson: also to
grave any manner of graving, and to
find out every device which shall be
put to him, with thy cunning men, and
with the cunning men of my lord Da-
vid thy father.

15 Now therefore the wheat, and the
barley, the oil, and the wine, which my

* Heb. *knowing prudence and understanding*.—7 1 Kings
7. 13, 14.—2 Ver. 10.—3 1 Kings 5. 8, 9.—4 Heb. *according
to all thy need*.

Verse 13. *I have sent a cunning man*] His
name appears to have been *Hiram*, or *Hiram
Abi*; see the notes on 1 Kings vii. 13, 14.

lord hath spoken of, let him
send unto his servants:

16 And we will cut wood
out of Lebanon, as much
as thou shalt need; and we will bring
it to thee in floats by sea to Joppa;
and thou shalt carry it up to Jerusa-
lem.

17 And Solomon numbered all
the strangers that were in the land of
Israel, after the numbering wherewith
David his father had numbered them;
and they were found a hundred and
fifty thousand, and three thousand and
six hundred.

18 And he set threescore and ten
thousand of them to be bearers of bur-
dens, and fourscore thousand to be
hewers in the mountain, and three
thousand and six hundred overseers
to set the people a-work.

* Heb. *Japho*, Josh. 19. 46. Acts 9. 36.—4 As Ver. 2. 1 Kings
5. 13, 15, 16. & 9. 20, 21. Ch. 8. 7, 8.—e Heb. *the men the
strangers*.—f 1 Chron. 22. 2.—g As it is Ver. 2.

Verse 16. *In floats by sea to Joppa*] See the
note on 1 Kings v. 9. and on the parallel places,
for other matters contained in this chapter.

CHAPTER III.

Solomon begins to build the temple in the fourth year of his reign, on mount Moriah, 1, 2. Its dimensions, ornaments, and pillars, 3—17.

A. M. 2993.
B. C. 1011.
An. Exod. Isr.
450.
Anno ante
I. Olymp. 235.

THEN Solomon be-
gan to build the house
of the LORD at Jerusalem
in mount Moriah, where
the LORD appeared unto David his
father, in the place that David had pre-
pared in the thrashing-floor of Ornan
the Jebusite.

2 And he began to build in the se-
cond day of the second month, in the
fourth year of his reign.

a 1 Kings 6. 1, &c.—b Gen. 22. 2, 14.—c Or, *which was seen
of David his father*.—d 1 Chron. 21. 18. & 22. 1.

NOTES ON CHAPTER III.

Verse 1. *In mount Moriah*] Supposed to be
the same place where Abraham was about to
offer his son Isaac: so the *Targum*—"Solomon
began to build the house of the sanctuary of
the Lord at Jerusalem, in the place where
Abraham had prayed and worshipped in the
name of the Lord. This is the place of the
earth where all generations shall worship
the Lord. Here Abraham was about to offer
his son Isaac for a burnt-offering: but he was
snatched away by the Word of the Lord, and
a ram placed in his stead. Here Jacob prayed,
when he fled from the face of Esau his brother:
and here the angel of the Lord appeared to
David; at which time David built an altar

3 Now these are the
things wherein Solomon
was instructed for the
building of the house of
God. The length by cubits after the
first measure was threescore cubits,
and the breadth twenty cubits.

4 And the porch that was in the
front of the house, the length of it was
according to the breadth of the house,
twenty cubits, and the height was a

e Or, *Araunah*, 2 Sam. 24. 18.—f 1 Kings 6. 2.—g Heb.
founded.—h 1 Kings 6. 3.

unto the Lord, in the thrashing-floor which he
bought from Araunah the Jebusite."

Verse 3. *The length—after the first measure
was threescore cubits*] It is supposed that the
first measure means the cubit used in the time
of Moses; contradistinguished from that used
in Babylon, and which the Israelites used after
their return from captivity; and as the Books
of Chronicles were written after the captivity,
it was necessary for the writer to make this
remark, lest it should be thought that the mea-
surement was by the Babylonish cubit, which
was a palm, or one-sixth shorter than the cubit
of Moses. See the same distinction observed
by Ezekiel, chap. xl. 5, xliii. 13.

Verse 4. *The height was a hundred and*
(34**)

A. M. 2993.
—3000.
B. C. 1011
—1004.
Anno ante
I. Ol. 235-228.

hundred and twenty: and he overlaid it within with pure gold.

5 And ¹ the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he ^k garnished the house with precious stones for beauty; and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof; and the doors thereof, with gold; and graved cherubim on the walls.

8 ¶ And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 ¹ And in the most holy house he made two cherubim ^m of image work, and overlaid them with gold.

11 And the wings of the cherubim were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the

¹ 1 Kings 6. 17.—^k Heb. covered.—¹ 1 Kings 6. 23, &c.
^m Or, (as some think) of moveable work.—ⁿ Or, toward the house.—^o Exod. 26. 31. Matt. 27. 51. Hebr. 9. 3.

twenty] Some think this should be *twenty* only; but if the same building is spoken of as in 1 Kings vi. 2. the height was only *thirty cubits*. *Twenty* is the reading of the *Syriac*, the *Arabic*, and the *Septuagint*, in the *Codex Alexandrinus*. The MSS. give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur. The words, as they now stand in the Hebrew text, are מֵאָה וְעֶשְׂרִים *meah ve-êsrîm*, "one hundred and twenty." But probably the letters in *meah*, מֵאָה "a hundred," are transposed for אֵמָה *amah*, "a cubit:" if, therefore, the ¹ *aleph*, be placed after the ² *mem*, then the word will be מֵאָה *meah*, "one hundred;" if before it, the word will be אֵמָה *amah*, "a cubit;" therefore אֵמָה וְעֶשְׂרִים *amah êsrîm*, will be *twenty cubits*; and thus the *Syriac*, *Arabic*, and *Septuagint*, appear to have read. This will bring it within the proportion of the other measures; but a *hundred* and *twenty* seems too great a height.

Verse 6. *Gold of Parvaim*.] We know not what this place was: some think it is the same as *Sepharvaim*, a place in *Armenia*, or *Media*, conquered by the king of Assyria, 2 Kings xvii. 24, &c. Others, that it is *Taprobanes*, now the island of *Ceylon*, which *Bochart* de-

other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were ⁿ inward.

14 ¶ And he made the ^o veil of blue, and purple, and crimson, and fine linen, and ^p wrought cherubim thereon.

15 ¶ Also he made before the house ^r two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made ^t a hundred pomegranates, and put them on the chains.

17 And he ^u reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ^v *Jachin*, and the name of that on the left ^w *Boaz*.

^p Heb. caused to ascend.—^r 1 Kings 7. 15-21. Jer. 52. 21.
^s Heb. long.—^t 1 Kings 7. 20.—^u 1 Kings 7. 21.—^v That is, he shall establish.—^w That is, in it is strength.

rives from *taph*, signifying the border, and *Parvan*; i. e. "the coast of Parvan." The rabbins say that it was gold of a blood-red colour, and had its name from מֵיִם פָּרִים *parim*, "heifers," being like to bullock's blood.

The *Vulgate* translates the passage thus: *Stravit quoque pavimentum templi pretiosissimo marmore, decore multo; porro aurum erat probatissimum*.—"And he made the pavement of the temple of the most precious marble; and moreover the gold was of the best quality," &c.

Verse 9. *The weight of the nails was fifty shekels*] *Bolts* must be here intended, as it would be preposterous to suppose *nails* of nearly two pounds weight.

The upper chambers] Probably the ceiling is meant.

Verse 17. *He reared up the pillars*] *The* name of that on the right hand was *Jachin*, because the kingdom of the house of David was established; and the name of the left was *Boaz*, from the name of *Boaz* the patriarch, of the family of Judah, from whom all the kings of the house of Judah have descended." *Targum*. See on 1 Kings vii. 21; and see the parallel places for other matters contained in this chapter.

A. M. 2993
—3000.
B. C. 1011
—1004.
Anno ante
I. Ol. 235-228.

CHAPTER IV.

The brazen altar, 1. Molten sea, and its supporters, 2-5. The ten lavers, 6. Ten golden candlesticks, 7. Ten tables, the hundred golden basins, and the priests' court, 8-10. The works which Hiram performed, 11-17. Solomon finishes the temple, and its utensils, 18-22.

A. M. 2993
—3000.
B. C. 1011
—1004.
Anno ante
I. Ol. 235-228.

MOREOVER, he made ^aan altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ ^bAlso he made a molten sea of ten cubits ^cfrom brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 ^dAnd under it *was* the similitude of oxen; which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their

^a Exod. 27. 1, 2. 2 Kings 16. 14. Ezek. 43. 13, 16. — ^b 1 Kings 7. 23. — ^c Heb. *from his brim to his brim*. — ^d 1 Kings 7. 24, 25, 26. — ^e Or, *like a lily-flower*. — ^f See 1 Kings 7. 26.

NOTES ON CHAPTER IV.

Verse 3. *Under it was the similitude of oxen*] In 1 Kings vii. 24. instead of oxen בקרים *bakirim*, we have knobs מקטפים *pekaim*; and this last is supposed by able critics to be the reading which ought to be received here. What we call *knobs* may signify *grapes*, mushrooms, apples, or some such ornaments placed round about under the turned-over lip or brim of this caldron. It is possible that בקרים *bakirim*, oxen, may be a corruption of מקטפים *pekaim*, grapes, as the *pe*, might be mistaken for a *b* beth, to which, in ancient MSS. it has often a great resemblance, the dot under the top being often faint and indistinct: and the *yain*, on the same account, might be mistaken for a *r* resh. Thus grapes might be turned into oxen. *Houbigant* contends that the words in both places are right; but that בקר *bakar*, does not signify *ox* here, but a large kind of grape, according to its meaning in Arabic: and thus both places will agree. But I do not find that بقر *bakar*, or בקرة *bakarat*, has any such meaning in Arabic. He was probably misled by the following, in the Arabic Lexicon, *Camus*, inserted under بقر *bakara*, both by *Giggeus* and *Golinus* عين البقر *ain al bikri*, "ox eye;" which is interpreted, *Genus uve nigre, ac pregrandis, incredibilis dulcedinis*. In *Palestina autem pro prunis absolute usurpatur*.—"A species of black grape, very large, and of incredible sweetness. It is used in Palestine for *prune*, or plum." What is called the *Damascene plum* is doubtless meant: but בקרים *bakirim*, in the text, can never have this meaning, unless indeed we found it associated with עין *ayin*, "eye;" and עין בקרים *ayim bakirim* might, ac-

hinder parts *were* inward. A. M. 2993
—3000.
B. C. 1011
—1004.
Anno ante
I. Ol. 235-228.

5 And the thickness of it *was* a hand-breadth, and the brim of it like the work of a brim of a cup, ^ewith flowers of lilies; and it received and held ^fthree thousand baths.

6 ¶ He made also ^gten lavers, and put five on the right hand, and five on the left, to wash in them: ^hsuch things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 And ⁱhe made ten candlesticks of gold ^kaccording to their form, and set them in the temple, five on the right hand, and five on the left.

8 ^lHe made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred ^mbasins of gold.

9 ¶ Farthermore, ⁿhe made the court

^g 1 Kings 7. 38. — ^h Heb. *the work of burnt-offering*. — ⁱ 1 Kings 7. 49. — ^k Exod. 25. 31, 40. 1 Chron. 28. 12, 19. — ^l 1 Kings 7. 48. — ^m Or, *bowls*. — ⁿ 1 Kings 6. 36.

cording to the Arabic, be translated *plums*, *grapes*, *sloes*, or such like; especially those of the largest kind, which in *size* resemble the eye of an ox. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3. said to be round about the brim, are widely different from those ver. 4. by which this molten sea was supported.

Verse 5. *It—held three thousand baths.*] In 1 Kings vii. 26. it is said to hold only *two thousand baths*. As this book was written after the Babylonish captivity, it is very possible that reference is here made to the Babylonish bath, which might have been less than the Jewish. We have already seen that the cubit of Moses, or of the ancient Hebrews, was longer than the Babylonish by one palm; see on chap. iii. ver. 2. It might be the same with the measures of capacity; so that *two thousand* of the ancient Jewish baths might have been equal to *three thousand* of those used after the captivity. The *Targum* cuts the knot by saying, "It received *three thousand* baths of dry measure, and held *two thousand* of liquid measure."

Verse 6. *He made also ten lavers*] The lavers served to wash the different parts of the victims in: and the molten sea was for the use of the priests. In this they bathed, or drew water from it for their personal purification.

Verse 8. *A hundred basins of gold*] These were doubtless a sort of *paterae*, or sacrificial spoons, with which they made libations.

Verse 9. *He made the court of the priests*] This was the inner court.

A. M. 2993
—3000.
B. C. 1011
—1004.
Anno ante
I. Ol. 235-238.

of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And ^o he set the sea on the right side of the east end, over against the south.

11 ¶ And ^p Hiram made the pots, and the shovels, and the ^r basins. And Hiram ^s finished the work that he was to make for King Solomon for the house of God ;

12 *To wit*, the two pillars, and ^t the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters *which were* on the top of the pillars ;

13 And ^u four hundred pomegranates on the two wreaths ; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters *which were* ^v upon the pillars.

14 He made also ^w bases, and ^x lavers made he upon the bases ;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their in-

^o 1 Kings 7. 39.—^p See 1 Kings 7. 40.—^r Or, bowls.—^s Heb. finished to make.—^t 1 Kings 7. 41.—^u See 1 Kings 7. 20.
^v Heb. upon the face.—^w 1 Kings 7. 27, 43.—^x Or, caldrons.
^y 1 Kings 7. 14, 45.—^z Heb. made bright, or scoured.

And the great court] This was the outer court, or place for the assembling of the people.

Verse 16. *Hiram his father*] ^{ab} ab, father, is often used in Hebrew to signify a *master*, *inventor*, *chief operator* ; and is very properly used here in the former sense by the Chaldee—*All these Chiram his master made for King Solomon* ; or *Chiram Abi* made for the king.

Verse 17. *In the clay ground*] See on 1 Kings vii. 46. Some suppose that he did not actually cast those instruments at those places, but that he brought the *clay* from that quarter, as being the most proper for making moulds to cast in.

Verse 21. *And the flowers, and the lamps*] Probably each branch of the chandelier was made like a *plant in flower* ; and the opening

struments, did ^y Hiram his father make to King Solomon, for the house of the LORD, of ^z bright brass.

17 ^a In the plain of Jordan did the king cast them, in the ^b clay ground between Succoth and Zeredathah.

18 ^c Thus Solomon made all these vessels in great abundance : for the weight of the brass could not be found out.

19 ¶ And ^d Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon ^e the show-bread *was set* ;

20 Moreover, the candlesticks with their lamps, that they should burn ^f after the manner before the oracle, of pure gold ;

21 And ^g the flowers, and the lamps, and the tongs, *made he* of gold, and that ^h perfect gold ;

22 And the snuffers, and the ⁱ basins, and the spoons, and the censers, of pure gold : and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, *were* of gold.

^a 1 Kings 7. 46.—^b Hebrew, thicknesses of the ground.
^c 1 Kings 7. 47.—^d 1 Kings 7. 48, 49, 50.—^e Exod. 25. 30.
^f Exod. 27. 20, 21.—^g Exod. 25. 31, &c.—^h Heb. perfections of gold.—ⁱ Or, bowls.

of the flower was either the *lamp*, or served to support it.

Verse 22. *The doors—were of gold.*] *i. e.* Were overlaid with *golden plates*, the thickness of which we do not know.

That every thing in the tabernacle and temple was *typical* or *representative* of some excellence of the Gospel dispensation may be readily credited, without going into all the detail produced by the pious author of *Solomon's temple spiritualized*. We can see the general reference and the principles of the great design, though we may not be able to make a particular application of the *knops*, the *flowers*, the *pomegranates*, the *tongs*, and the *snuffers*, to some Gospel doctrines, such spiritualizing is in most cases weak, silly, religious trifling ; being ill calculated to produce respect for divine revelation.

CHAPTER V.

Solomon, having finished the temple, brings in the things which his father had consecrated, 1. He assembles the elders and chiefs of Israel and the Levites, in order to bring up the ark from the city of David, 2, 3. They bring it and its vessels ; and, having offered innumerable sacrifices, place it in the temple, under the wings of the cherubim, 4-10. The Levites, singers, and trumpeters, praise God ; and his glory descends, and fills the house, so that the priests could not stand to minister, 11-14.

A. M. 3090.
B. C. 1004.
Anno ante
I. Olymp. 238.
Ante Urbem
Conditam 251.

THUS ^a all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ ^b Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD ^c out of the city of David, which *is* Zion.

3 ^d Wherefore all the men of Israel assembled themselves unto the king ^e in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also King Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubim:

8 For the cherubim spread forth *their* wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

^a 1 Kings 7. 51.—^b 1 Kings 8. 1, &c.—^c 2 Sam. 6. 12.
^d 1 Kings 3. 2.—^e See Ch. 7. 8, 9, 10.—^f Or, *they are there*,
as 1 Kings 8. 8.—^g Deut. 10. 2, 5. Ch. 6. 11.

NOTES ON CHAPTER V.

Verse 1. *Brought in all the things*] See the note on 1 Kings vii. 51.

Verse 3. *The feast*] That is, the feast of tabernacles, which was held in the seventh month. *Targum*. 1 Kings viii. 2.

Verse 9. *They drew out the staves*] As the ark was no longer to be carried about, these were unnecessary.

Verse 10. *There was nothing in the ark save*] The Chaldee paraphrases thus: "There was nothing put in the ark but the two tables which Moses placed there after the first had been broken, on account of the calf which they made in Horeb: and the two other tables had been confirmed which were written with the writing expressed in the TEN WORDS."

Verse 11. *When the priests were come out*] After having carried the ark into the holy of

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle: but they were not seen without. And ^f there it is unto this day.

10 *There was nothing in the ark save* the two tables which Moses ^g put *therein*, at Horeb, ^h when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place*: (for all the priests that *were* ⁱ present were sanctified, and did not *then* wait by course:

12. ^k Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, ^l and with them a hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets, and cymbals, and instruments of music, and praised the LORD, *saying*, ^m For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD:

14 So that the priests could not stand to minister by reason of the cloud: ⁿ for the glory of the LORD had filled the house of God.

^h Or, *where*.—ⁱ Heb. *found*.—^k 1 Chron. 25. 1.—^l 1 Chron. 15. 24.—^m Psa. 136. See 1 Chron. 16. 34, 41.—ⁿ Exod. 40. 35. Ch. 7. 2.

holies, before the sacred service had commenced.

Verse 12. *A hundred and twenty priests*] Cymbals, psalteries, and harps of any kind, in union with a *hundred and twenty trumpets*, or *horns*, could not produce much *harmony*; as to *melody*, that must have been impossible, as the noise was too great.

Verse 13. *For he is good*] This was either the whole of the song or the *burden* of each verse. The Hebrew is very short—

כי טוב כי לעולם חסדו
Ki tob, ki le'olam chasdo.

For he is good; for his mercy is endless.

Verse 14. *The priests could not stand*] What a proof of the being of God, and of the divine presence! What must those holy men have felt at this time!

CHAPTER VI.

Solomon's prayer at the dedication of the temple, 1—42.

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

THEN ^asaid Solomon,
The LORD hath said
that he would dwell in the
thick darkness.

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel; and all the congregation of Israel stood.

4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 ^cBut I have chosen Jerusalem, that my name might be there; and ^ahave chosen David to be over my people Israel.

7 Now ^eit was in the heart of David my father to build a house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well that it was in thine heart;

9 Notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David

my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

12 ^t And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands;

13 For Solomon had made a brazen scaffold, of five cubits ^h long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees, before all the congregation of Israel, and spread forth his hands toward heaven;

14 And said, O LORD God of Israel, ⁱthere is no God like thee in the heaven, nor in the earth; which keepest covenant, and *showest* mercy unto thy servants, that walk before thee with all their hearts:

15 ^kThou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, ^mThere shall not fail thee a man in my sight to sit upon the throne of Israel; ⁿyet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel,

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

^a 1 Kings 8. 12, &c.—^b Lev. 16. 2.—^c Chap. 12. 13. ^d 1 Chron. 23. 4.—^e 2 Sam. 7. 2. 1 Chron. 17. 1 & 23. 2. ^f Ch. 5. 10.—^g 1 Kings 8. 22.—^h Heb. the length thereof, &c.

ⁱ Exod. 15. 11. Deut. 4. 39. & 7. 9.—^k 1 Chron. 28. 9. ^l 2 Sam. 7. 12, 16. 1 Kings 2. 4. & 6. 12. Ch. 7. 18.—^m Heb. there shall not a man be cut off.—ⁿ Psa. 132. 12.

NOTES ON CHAPTER VI.

Verse 1. *The LORD hath said that he would dwell*] Solomon seeing the cloud descend, and fill the house, immediately took for granted that the Lord had accepted the place, and was now present. What occurred now was precisely the same with what took place when Moses reared the tabernacle in the wilderness: see Exod. xl. 34, 35. *The cloud covered the tent—and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent—because the glory of the Lord filled the tabernacle.*

The Chaldee paraphrases thus.—“Then said Solomon, It hath pleased God to place his majesty in the city of Jerusalem, in the house of the sanctuary which I have built to the name of his Word; and he hath placed a dark cloud before him.”

Verse 10. *For the name of the LORD*] “For the name of the Word of the Lord God of Israel.” Targum.

Verse 14. *That walk before thee with all their hearts*] “With all the will of their souls, and with all the affection of their hearts.” Targum.

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

let thy word be verified,
which thou hast spoken un-
to thy servant David.

18 But will God in very
deed dwell with men on the earth?
Behold, heaven, and the heaven of
heavens, cannot contain thee; how
much less this house which I have
built!

19 Have respect therefore to the
prayer of thy servant, and to his sup-
plication, O LORD my God, to hearken
unto the cry and the prayer which thy
servant prayeth before thee:

20 That thine eyes may be open
upon this house day and night, upon
the place whereof thou hast said that
thou wouldest put thy name there; to
hearken unto the prayer which thy
servant prayeth ^p toward this place.

21 Hearken therefore unto the sup-
plications of thy servant, and of thy
people Israel, which they shall ^r make
toward this place: hear thou from thy
dwelling-place, *even* from heaven;
and when thou hearest, forgive.

22 ¶ If a man sin against his neigh-
bour, ^s and an oath be laid upon him
to make him swear, and the oath come
before thine altar in this house;

23 Then hear thou from heaven, and
do, and judge thy servants, by requiting
the wicked, by recompensing his way
upon his own head; and by justifying
the righteous, by giving him according
to his righteousness.

24 ¶ And if thy people Israel ^t be put
to the worse before the enemy, because
they have sinned against thee; and
shall return and confess thy name, and
pray, and make supplication before
thee ^u in this house;

25 Then hear thou from the heavens,
and forgive the sin of thy people Israel,
and bring them again unto the land
which thou gavest to them and to their
fathers.

26 ¶ When the ^v heaven is shut up,

^o Ch. 2. 6. Isai. 66. 1. Acts 7. 49.—^p Or, in this place.
^r Heb. pray.—^s Heb. and he require an oath of him.—^t Or,
be smitten.—^u Or, toward.—^v 1 Kings 17. 1.—^w Ch. 20. 9.

Verse 18. *But will God in very deed dwell with men*] "But who could have imagined, who could have thought it credible, that God should place his majesty among men dwelling upon earth? Behold the highest heavens, the middle heavens, and the lowest heavens, cannot bear the glory of thy majesty, (for thou art

and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there ^w be dearth in the land, if there be pestilence, if there be blasting, or mildew, or locusts, or caterpillars; if their enemies besiege them ^x in the cities of their land; whatsoever sore, or whatsoever sickness *there be*:

29 Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands ^y in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only ^z knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, ^a so long as they live ^b in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, ^c which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger call-eth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and

^x Heb. in the land of their gates.—^y Or, toward this house.
^z 1 Chron. 28. 9.—^a Heb. all the days which.—^b Heb. upon the face of the land.—^c John 12. 20. Acts 8. 27.

the God who sustaineth all the heavens, and the earth, and the deep, and all that is in them,) nor can this house contain thee which I have built." *Targum.*

Verse 22. *If a man sin against his neighbour*] For the SEVEN cases, put here by Solomon in his prayer, see the notes on 1 Kings viii. 31—46.

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

may know that ^dthis house, which I have built, is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen; and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ^ecause.

36 ¶ If they sin against thee, (for there is ^fno man which sinneth not,) and thou be angry with them, and deliver them over before ^gtheir enemies, and ^hthey carry them away captives unto a land far off or near;

37 Yet ⁱif they ^jbethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in

^d Heb. thy name is called upon this house.—^e Or, right. ^f Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8.—^g Heb. they that take them captives carry them away.

Verse 36. For there is no man that sinneth not] See this case largely considered, note on 1 Kings viii. 46.

Verse 37. If they bethink themselves] “If thy fear should return into their hearts.” Targum.

The whole of this prayer is amply considered in the parallel place, 1 Kings viii. where see the notes.

Verse 41. Let thy saints rejoice in goodness.] “In the abundance of the tithes, and other

the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their ⁱcause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be ^kattent unto the prayer that is made in this place.

41 Now ^ltherefore arise, O LORD God, into thy ^mresting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints ⁿrejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: ^oremember the mercies of David thy servant.

^h Heb. bring back to their heart.—ⁱ Or, right.—^k Heb. to the prayer of this place.—^l Psal. 132. 8, 9, 10, 16.—^m 1 Chron. 28, 2.—ⁿ Neh. 9. 25.—^o Psal. 132. 1. Isai. 55. 3.

goods which shall be given to the Levites, as their reward for keeping the ark, and singing before it. Jarchi.

Verse 42. Turn not away the face of thine anointed] “At least do me good; and if not for my sake, do it for thy own sake.” Jarchi.

THESE two last verses are not in the parallel place in 1 Kings viii. There are other differences between the two places in this prayer; but they are not of much consequence.

CHAPTER VII.

Solomon, having ended his prayer, the fire of the Lord comes down from heaven, and consumes the offerings, 1. The people and the priests see this, and glorify God, and offer sacrifices, 2—4. Solomon offers twenty-two thousand oxen, and one hundred and twenty thousand sheep; and the priests and Levites attend in their offices, 5, 6. He keeps the feast seven days, and the dedication of the altar seven days, and dismisses the people, 7—10. The Lord appears unto him by night, and assures him he has heard his prayer, 12—16. Promises him and his posterity a perpetual government if they be obedient, 17, 18. But utter destruction, should they disobey, and become idolaters, 19—22.

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

NOW ^awhen Solomon had made an end of praying, the ^bfire came down from heaven; and consumed the burnt-offering; and the sacrifices; and ^cthe glory of the LORD filled the house.

2 ^dAnd the priests could not enter

^a 1 Kings 8. 54.—^b Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26.

into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

^c 1 Kings 8. 10, 11. Ch. 5. 13, 14. Ezek. 10. 3, 4.—^d Ch. 5. 14.

NOTES ON CHAPTER VII.

Verse 1. The fire came down] The cloud had come down before, now the fire con-

sumes the sacrifice; showing that both the house and the sacrifices were accepted by the Lord.

A. M. 3000. to the ground upon the pavement, and worshipped and praised the LORD, ^e saying, For he is good; ^f for his mercy endureth for ever.

4 ¶ ^g Then the king and all the people offered sacrifices before the LORD.

5 And King Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 ^h And the priests waited on their offices; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised ⁱ by their ministry; and ^k the priests sounded trumpets before them, and all Israel stood.

7 Moreover, ^l Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ ^m Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation; from the entering in of Hamath unto ⁿ the river of Egypt.

9 And in the eighth day they made

^e Ch. 5. 13. Psa. 136. 1.—^f 1 Chron. 16. 41. Ch. 20. 21. ^g 1 Kings 8. 62, 63.—^h 1 Chron. 15. 16.—ⁱ Heb. by their hand. ^k Ch. 5. 12.—^l 1 Kings 8. 64.—^m 1 Kings 8. 65.—ⁿ Josh. 13. 3. ^o Heb. a restraint.

Verse 4. *The king and all the people offered sacrifices*] They presented the victims to the priests; and they and the Levites slew them, and sprinkled the blood: or, perhaps, the people themselves slew them; and, having caught the blood, collected the fat, &c. presented them to the priests to be offered as the law required.

Verse 5. *Twenty and two thousand oxen, &c.*] The amount of all the victims that had been offered during the seven days of the feast of tabernacles, and the seven days of the feast of the dedication.

Verse 8. *The entering in of Hamath*] "From the entrance of Antioch to the Nile of Egypt." Targum.

Verse 10. *On the three and twentieth day*] This was the ninth day of the dedication of the temple; but in 1 Kings viii. 66. it is called the eighth day. The meaning is this, says Jarchi: he gave them liberty to return on the eighth day, and many of them did then return; and he dismissed the remainder on the ninth, what is called here the twenty-third, reckoning the

° a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

10 And ^p on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus ^r Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, ^s and have chosen this place to myself for a house of sacrifice.

13 ^t If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, ^u which are called by my name, shall ^v humble themselves, and pray, and seek my face, and turn from their wicked ways; ^w then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now ^x mine eyes shall be open, and mine ears attent ^y unto the prayer that is made in this place.

^p 1 Kings 8. 66.—^r 1 Kings 9. 1, &c.—^s Deut. 12. 5.—^t Ch. 6. 26, 28.—^u Heb. upon whom my name is called.—^v James 4. 10.—^w Ch. 6. 27, 30.—^x Ch. 6. 40.—^y Heb. to the prayer of this place.

fourteen days for the duration of the two feasts; in all, twenty-three.

The Targum paraphrases this verse thus:—"The people departed with a glad heart, for all the good which God had done to David his servant, on whose account the doors of the sanctuary were open; and for Solomon his son, because God had heard his prayer, and the majesty of the Lord had rested on the house of the sanctuary; and for Israel, his people, because God had favourably accepted their oblations, and the heavenly fire had descended, and, burning on the altar, had devoured their sacrifices."

Verse 12. *The LORD appeared to Solomon*] This was a second manifestation; see 1 Kings ix. 2—9. and the notes there. The Targum says, "The Word of the Lord appeared to Solomon."

Verse 13. *Or, if I send pestilence*] "The angel of death." Targum.

Verse 15. *Now mine eyes shall be open*] "It shall be pleasing to me in the sight of my

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

16 For now have ^aI chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 ^aAnd as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, ^bThere ^cshall not fail thee a man to be ruler in Israel.

19 ^dBut if ye turn away, and forsake my statutes, and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

^a 1 Kings 9. 3. Ch. 6. 6.—^a 1 Kings 9. 4, &c.—^b Ch. 6. 16.

^c Heb. *There shall not be cut off to thee.*

Word; that I should incline mine ear," &c. Targum.

Verse 18. *There shall not fail thee a man*] This promise was not fulfilled, because the condition was not fulfilled: they forsook God, and he cut them off, and the throne also.

Verse 20. *Then will I pluck them up by the roots*] How completely has this been fulfilled! not only all the branches of the Jewish political tree have been cut off, but the very roots have been plucked up; so that the day of the Lord's anger has left them neither root nor branch.

Verse 21. *Shall be an astonishment*] The manner in which these disobedient people have

A. M. 3000.
B. C. 1004.
Anno ante
I. Olymp. 228.
Ante Urbem
Conditam 251.

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, ^eWhy hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

^d Lev. 26. 14, 33. Deut. 28. 15, 36, 37.—^e Deut. 29. 24. Jer. 22. 8, 9.

been destroyed is truly *astonishing*: no nation was ever so highly favoured, and none ever so severely and signally punished.

Verse 22. *Because they forsook the LORD*] While they cleaved to God, the most powerful enemy could make no impression on them; but when they forsook him, then the weakest and most inconsiderable of their foes harassed, oppressed, and reduced them to bondage and misery. It was by no personal prowess, genuine heroism, or supereminent military tactics, that the Jews were enabled to resist and overcome their enemies: it was by the divine power alone; for, destitute of this, they were even worse than other men.

CHAPTER VIII.

Solomon's buildings, conquests, and officers, 1—10. He brings Pharaoh's daughter to his new built palace, 11. His various sacrifices, and arrangement of the priests, Levites, and porters, 12—16. He sends a fleet to Ophir, 17, 18.

A. M. 3013.
B. C. 991.
Anno ante
I. Olymp. 215.
Ante Urbem
Conditam 238.

AND ^ait came to pass at the end of twenty years, wherein Solomon had built the house of the LORD,

and his own house,
2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

^a 1 Kings 9. 10, &c.—^b 1 Kings 9. 17, &c.

NOTES ON CHAPTER VIII.

Verse 1. *At the end of twenty years*] He employed seven years and a half in building the temple; and twelve and a half, or thirteen, in building his own house. Compare this with 1 Kings vii. 1.

A. M. 3013.
B. C. 991.
Anno ante
I. Olymp. 215.
Ante Urbem
Conditam 238.

4 ^bAnd he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and ^call that Solomon de-

^c Heb. *all the desire of Solomon which he desired to build.*

Verse 2. *The cities which Hiram had restored*] See the note on 1 Kings ix. 2.

Verse 3. *Hamath-zobah*] "Emessa, on the river Orontes." Calmet.

Verse 4. *Tadmor*] Palmyra. See the note on 1 Kings ix. 18. for an account of this superb city.

A. M. 3013.
B. C. 901.
Anno ante
1. Olymp. 215.
Ante Urbem
Conditam 238.

sired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ ^dAs for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of King Solomon's officers, even ^etwo hundred and fifty, that bare rule over the people.

11 ¶ And Solomon ^fbrought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are ^gholy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate ^hevery

^d 1 Kings 9. 20, &c.—^e See 1 Kings 9. 23.—^f 1 Kings 3. 1. & 7. 8. & 9. 24.—^g Heb. holiness.—^h Exod. 29. 38. Numb. 28. 3, 9, 11, 26. & 29. 1, &c.—ⁱ Exod. 23. 14. Deut. 16. 16. ^k 1 Chron. 24. 1.

Verse 6. *All the store cities*] See the note on 1 Kings ix. 19.

Verse 9. *But of the children of Israel*] See the note on 1 Kings ix. 21.

Verse 11. *The daughter of Pharaoh*] “And Bithiah, the daughter of Pharaoh, Solomon brought up from the city of David, to the palace which he had built for her.”—T.

Because the places are holy] Is not this a proof that he considered his wife to be a heathen, and not proper to dwell in a place which had been sanctified? Solomon had not yet departed from the true God.

Verse 13. *Three times in the year*] These were the three great annual feasts.

day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, ⁱthree times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the ^kcourses of the priests to their service, and ^lthe Levites to their charges, to praise and minister before the priests, as the duty of every day required: the ^mporters also by their courses at every gate: for ⁿso had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to ^oEzion-geber, and to ^pEloth, at the seaside in the land of Edom.

18 ^rAnd Hiram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon.

ⁱ 1 Chron. 25. 1.—^m 1 Chron. 9. 17. & 26. 1.—ⁿ Heb. so was the commandment of David the man of God.—^o 1 Kings 9. 26.—^p Or, Elath. Deut. 2. 8. ^q 2 Kings 14. 22.—^r 1 Kings 9. 27. Ch. 9. 10, 13.

Verse 15. *The commandment of the king*] The institutions of David.

Verse 17. *Then went Solomon to Ezion-geber*] See the notes on 1 Kings ix. 26—28. for conjectures concerning Ezion-geber and Ophir.

Verse 18. *Knowledge of the sea*] Skilful sailors. Solomon probably bore the expenses; and his friend, the Tyrian king, furnished him with expert sailors; for the Jews, at no period of their history, had any skill in maritime affairs, their navigation being confined to the lakes of their own country, from which they could never acquire any nautical skill. The Tyrians, on the contrary, lived on and in the sea.

CHAPTER IX.

The queen of Sheba visits Solomon, and is sumptuously entertained by him, 1—12. His great riches, 13, 14. He makes targets and shields of beaten gold, and a magnificent ivory throne, and various utensils of gold, 15—20. His navigation to Tarshish, and the commodities brought thence, 21. His magnificence and political connexions, 22—28. The writers of his life, 29. He reigns forty years, and is succeeded by his son Rehoboam, 30, 31.

A. M. 3014.
B. C. 990.
Anno ante
I. Olymp. 214.
Ante Urbem
Conditam 237.

AND ^awhen the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ^bcup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was a true report which I heard in mine own land of thine ^dacts, and of thy wisdom:*

6 Howbeit I believed not their words until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee, to set thee on his throne, *to be* the king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

^a 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.—^b Or, butlers.—^c Heb. word.—^d Or, sayings.

NOTES ON CHAPTER IX.

Verse 1. *The queen of Sheba*] See all the particulars of this royal visit distinctly marked and explained in the notes on 1 Kings x. 1—10. The Targum calls her queen of Zemar-gad.

Verse 12. *Besides that which he had brought unto the king*] In 1 Kings x. 13. it is stated that Solomon gave her all she asked, *besides that which he gave her of his royal bounty*. It is not at all likely that he gave her back the presents which she brought to him; and which he had accepted. She had, no doubt, asked

9 And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave King Solomon.

10 And the servants also of Hiram, and the servants of Solomon, ^ewhich brought gold from Ophir, brought ^falgum trees, and precious stones.

11 And the king made *of* the algum trees ^gterraces ^hto the house of the LORD, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

12 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king: So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia, and ⁱgovernors of the country, brought gold and silver to Solomon.

15 ¶ And King Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

16 And three hundred shields *made* *he* *of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

A. M. 3014.
B. C. 990.
Anno ante
I. Olymp. 214.
Ante Urbem
Conditam 237.

A. M. 2089
—3029.
B. C. 1015
—975.
Anno ante
I. Ol. 230—199.

^e Ch. 8. 18.—^f 1 Kings 10. 11. *algum trees*.—^g Or, *stays*.
^h Heb. *highways*.—ⁱ Or, *captains*.

for several things which were *peculiar* to the land of Judea, and would be curiosities in her own kingdom: and besides these, he gave her other valuable presents.

Verse 14. *The kings of Arabia*.] The kings of Sistevantha. Targum.

Verse 15. *And King Solomon made two hundred targets of beaten gold*] For a more correct valuation of these targets and shields than that in 1 Kings x. 17. see at the end of the chapter.

Verse 17. *Made a great throne of ivory*] For a very curious description of the throne of Solomon, see at the end of the chapter.

A. M. 3089
—3029.
B. C. 1015
—975.
Anno ante
I. Ol. 239-199.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and ^k stays on each side of the sitting-place, and two lions standing by the stays.

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of King Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* ^lpure gold: ^mnone *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ⁿivory, and apes, and peacocks.

22 And King Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and

spices, horses, and mules, a rate year by year.

25 ¶ And Solomon ^ohad four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, ^rfrom the ^sriver even unto the land of the Philistines, and to the border of Egypt.

27 ^tAnd the king ^umade silver in Jerusalem as stones, and cedar trees made ^vhe as the sycamore trees that *are* in the low plains in abundance.

28 ^vAnd they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ ^wNow the rest of the acts of Solomon, first and last, *are* they not written in the ^xbook of Nathan the prophet, and in the prophecy of ^yAhijah the Shilonite, and in the visions of ^zIddo the seer against Jeroboam the son of Nebat?

30 ^aAnd Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

A. M. 2989
—3029.
B. C. 1015
—975.
Anno ante
I. Ol. 239-199.

A. M. 3029.
B. C. 975.
Anno ante
I. Olymp. 199.
Anto Urbem
Conditam 232.

^k Heb. *hands*.—^l Heb. *shut up*.—^m Or, there was no silver in them.—ⁿ Or, *elephants' teeth*.—^o 1 Kings 4. 26. & 10. 26. Ch. 1. 14.—^p 1 Kings 4. 21.—^r Gen. 15. 18. Psa. 72. 8. ^s That is, *Euphrates*.

Verse 21. *The king's ships went to Tarshish*] Went to *Africa*. Targum.

Verse 25. *Four thousand stalls for horses*] See the note on 1 Kings iv. 26. where the *different numbers* in these two books are considered. The Targum, instead of *four thousand*, has ארבע מאות *arba meah*, four hundred.

Verse 29. *Nathan the prophet*] These books are all lost. See the account of Solomon, his character, and a review of his works, at the end of chap. xi. of the First Book of Kings.

1. By the kindness of a learned friend, who has made these kinds of subjects his particular study, I am able to give a more correct view of the value of the talent of gold, and the talent of silver, than that which I have quoted 1 Kings x. 17. from Mr. Reynold's *State of the greatest King*.

1. To find the equivalent in British standard to an ounce Troy of pure gold, valued at *eighty* shillings; and to a talent of the same which weighs *one thousand eight hundred ounces* Troy.

The ounce contains *four hundred and eighty* grains; and the guinea weighs *one hundred and twenty-nine* grains, or *five* pennyweights, and *one* grain.

^t 1 Kings 10. 27. Chap. 1. 15.—^u Heb. *gave*.—^v 1 Kings 10. 28. Chap. 1. 16.—^w 1 Kings 11. 41.—^x Heb. *words*. ^y 1 Kings 11. 29.—^z Chap. 12. 25. & 13. 22.—^a 1 Kings 11. 42, 43.

1. As 129 grains : 21 shillings :: 480, the number of grains in an ounce : 78·1395348s. or 3l. 18s. 1d. 2·69767q. the equivalent in our silver coin to *one ounce* of standard gold.

2. As 78·1395348 shillings, the value of one ounce of standard gold, : 80 shillings the value of an ounce Troy of *pure* gold, :: 80 shillings : 81·9047619 shillings, the equivalent in *British standard* to *one ounce* of pure gold.

Instead of the preceding the following proportions may be used.

1. As 21·5 shillings : 21 shillings :: 80 shillings : 78·1395348 shillings. This multiplied by 1800, the number of Troy ounces in a Hebrew talent, gives 140651·16264s. or 7032l. 11s. 1d. 3 8q. the equivalent to one talent of *standard* gold.

2. As 21 standard : 21·5 pure :: 80 pure : 81·9047619 standard. This multiplied by 1800, gives 147428·57142s. or 7371l. 8s. 6d. 3·4q., the equivalent to one talent of *pure* gold.

2. To find the equivalent in British standard to a talent of pure silver, which is valued at *four hundred and fifty pounds* sterling, or *five shillings* the ounce Troy.

The pound Troy is 240 pennyweights; and our silver coin has 18 pennyweights of alloy in

the pound. From 240 pennyweights take 18, and there will remain 222 pennyweights, the pure silver in the pound.

Now as 240 pennyweights : 222 pennyweights :: 20 pennyweights, the weight of a crown-piece, : 18½ pennyweights, the weight of the pure silver in the crown.

Then, as 18.5 pennyweights : 5 shillings :: 36000, the number of pennyweights in a talent : 9729.729729729 shillings, or £486. 9s. 8½d., the equivalent in our coin to a talent of pure silver.

Example I. To find the equivalent in British standard to the one hundred and twenty talents of gold which the queen of Sheba gave to King Solomon, 2 Chron ix. 9.

[pure gold as found above.

147428.57142s. equivalent to one talent of 120 number of talents.

17691428.5704 = £884,571 8s. 6¾d., the equivalent to 120 talents.

Example 2. To find the equivalent in British standard to Solomon's two hundred targets of beaten gold, each six hundred shekels; and to his three hundred shields, each three hundred shekels, 2 Chron. ix. 15, 16.

A talent is three thousand shekels; therefore, six hundred shekels are one fifth, and three hundred are one tenth of a talent.

5)147428.57142s. equivalent to one talent.

29485.71428s. equivalent to one target.

200 the number of targets.

2)0)589714|2.856

£294,857 2s. 10½d. equivalent to 200 targets.

One tenth of a talent is 1472.857142 = one shield. 300 number of

2)0)442235|7.1426 [shields.

£221,142 17s. 1¾d. = 300 [shields.

Example 3. To find the equivalent in British standard to the weight of gold which came to Solomon in one year, independently of what the chapmen and merchants brought him.

147428.57142s. = one talent.

666 number of talents.

88457142852

88457142852

88457142852

2)0)9818742|8.56572 [talents.

£4,909,371. 18s. 6¾d. equivalent to 666

Example 4. To find the equivalent in British standard to the hundred thousand talents of gold, and to the million of talents of silver which were prepared by David for the temple, 1 Chron. xxii. 14.

THE GOLD.

147428.57142s. = one talent.

100000 number of talents.

2)0)1474285714|2

£737,142,857. 2s. the equivalent.

Or, seven hundred and thirty-seven millions, one hundred and forty-two thousand, eight hundred and fifty-seven pounds, two shillings sterling, for the gold.

THE SILVER.

9729.729729729s. = one talent.

1000000 number of talents.

2)0)972972972|9.729

£486,486,486. 9s. 8½d. the equivalent.

Or, four hundred and eighty-six millions, four hundred and eighty-six thousand, four hundred and eighty-six pounds, nine shillings, and eightpence halfpenny sterling, for the silver.

2. I have referred in the note on ver. 17. to a curious account of Solomon's throne, taken from a Persian MS. entitled بیت المقدس beet al mukuddus, the Holy House, or Jerusalem. It has already been remarked in the account of Solomon, at the end of chap. xi of 1 Kings, article 12. that among the oriental writers Solomon is considered not only as the wisest of all men, but as having supreme command over demons and genii of all kinds; and that he knew the language of beasts, and birds, &c.; and, therefore, the reader need not be surprised if he find, in the following account, Solomon employing preternatural agency in the construction of this celebrated throne.

"This famous throne was the work of the Deev Sukkur; it was called Koubab al Jinna. The beauty of this throne has never been sufficiently described; the following are the particulars:—

"The sides of it were pure gold; the feet of emeralds and pearls, intermixed with other pearls, each of which was as large as the egg of an ostrich.

"The throne had SEVEN steps; on each side were delineated orchards full of trees, the branches of which were composed of precious stones, representing ripe and unripe fruits.

"On the tops of the trees were to be seen fowls of the most beautiful plumage; particularly the peacock, the etaub, and the kurgus: all these birds were artificially hollowed within, so as occasionally to utter a thousand melodious notes, such as the ears of mortals had never before heard.

"On the FIRST step were delineated vine-branches, having bunches of grapes, composed of various sorts of precious stones; fashioned in such a manner as to represent the different colours of purple, violet, green, and red, so as to exhibit the appearance of real fruit.

"On the SECOND step, on each side of the throne, were two lions of massive gold, of terrible aspect, and as large as life.

"The property of this throne was such, that when the prophet Solomon placed his foot upon the FIRST step, all the birds spread their wings, and made a fluttering noise in the air.

"On his touching the SECOND step, the two lions expanded their claws.

"On his reaching the THIRD step, the whole assembly of deers, peris, and men, repeated the praises of the Deity.

"When he arrived at the FOURTH step, voices were heard addressing him in the following manner:—Son of David, be grateful for the blessings which the Almighty has bestowed upon thee.

"The same was repeated on his reaching the FIFTH step.

"On his touching the SIXTH step, all the children sang praises.

"On his arrival at the SEVENTH step, the whole throne, with all the birds and other animals, became in motion, and ceased not till he had placed himself in the royal seat; and then the birds, lions, and other animals, by secret springs, discharged a shower of the most precious musk upon the prophet; after which two of the kurguses descending, placed a golden crown upon his head.

"Before the throne, was a column of bur-

nished gold; on the top of which was placed a golden dove, which had in its beak a roll bound in silver. In this roll were written the *Psalms* of the prophet *David*: and the dove having presented the roll to King Solomon, he read a portion of it to the children of Israel.

"It is farther related, that on the approach of wicked persons to this throne for judgment, the lions were wont to set up a terrible roaring, and to lash their tails about with violence: the birds also began to erect their feathers; and the whole assembly of deers and genies uttered such loud cries, that for fear of them no person would dare to be guilty of falsehood, but instantly confess his crimes.

"Such was the throne of Solomon, the son of David."

Supposing even this splendid description to be literally true, there is nothing here that could not have been performed by ingenuity

and art: nothing that needed the aid of supernatural influence.

In another MS. on which I cannot now lay my hand, the whole value of this throne, and its ornaments, is computed in *lacs of rupees*! The above description is founded in the main on the account given here, chap. ix. 17—19. The six steps, and the footstool of the sacred writer, make the seven steps, in the above description. The twelve lions are not distinguished by the Mohammedan writer. Other matters are added from tradition.

This profusion of gold and precious stones was not beyond the reach of Solomon when we consider the many millions left by his father; no less a sum than one thousand two hundred and twenty-three millions, six hundred and twenty-nine thousand, three hundred and forty-three pounds, eleven shillings, and eightpence halfpenny, besides what Solomon himself furnished.

CHAPTER X.

The people apply to Rehoboam to ease them of their burdens, 1—4. Rejecting the advice of the aged counsellors, and following that of the young men, he gives them an ungracious answer, 5—14. The people are discouraged, and ten tribes revolt, 15—17. They stone Hadoram, who went to collect the tribute, and Rehoboam but barely escapes 18, 19.

A. M. 3029.
B. C. 975.
Anno ante
I. Olymp. 199.
Ante Urbem
Conditam 222.

AND ^a Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, ^b whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him: So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took coun-

sel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father ^c put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and King Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father

A. M. 3029.
B. C. 975.
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Conditam 222.

^a I Kings 12. 1, &c.—^b I Kings

11. 40.—^c Heb. laded.

NOTES ON CHAPTER X.

Verse 1. *Rehoboam went to Shechem*] This chapter is almost word for word the same as

I Kings xii. to the notes on which the reader is referred.

Verse 10. *My little finger shall be thicker*]

A. M. 3029
B. C. 975.
Anno ante
1. Olymp. 199.
Ante Urbem
Conditam 222.

made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people; ^d for the cause was of God, that the LORD might perform his word, which he spake by the ^e hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of

^d 1 Sam. 2. 25. 1 Kings 12. 15, 24. — ^e 1 Kings 11. 29.

“My weakness shall be stronger than the might of my father.” Targum.

Verse 15. *For the cause was of God*] “For there was an occasion divinely given.” Targ.

Verse 16. *To your tents, O Israel*] “To your cities, O Israel.” Targum.

Now, David, see to thine own house.] “Now, David, rule over the men of thy own house.” Targum.

Verse 18. *Stoned him*.] When he endeavoured to collect the tribute which Solomon had imposed on them.” Jarchi.

Verse 19. *Israel rebelled*] A few soft words, and a removal of a part of the oppressive taxes, (for they said, *Ease thou somewhat the grievous servitude*.) would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was

Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, that was over the tribute; and the children of Israel stoned him with stones, that he died. But King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 ^g And Israel rebelled against the house of David unto this day.

^g Heb. strengthened himself. — ^g 1 Kings 12. 19.

a fool; and through his folly he lost his kingdom. He is not the only example on record: the Stuarts lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be undone! and may the current of its power glide on to the latest posterity!

Talia Sacla, suis dixerunt currite fysis

Concordes stabili fatorum numine Parce.

Virg. Ecl. iv. ver. 46.

God's firm decree by which this web was spun
Shall ever bless the clue, and bid it smoothly run.

Labitur, et labetur in omne volubilis ævum.

Horat. Epist. l. i. c. 2. v. 43.

Still glides the river, and shall ever glide.

Amen! Amen!

CHAPTER XI.

Rehoboam raises an army, purposing to reduce the ten tribes; but is prevented by Shemaiah the prophet, 1—4. He builds several cities of defence, and fortifies others, 5—12. The priests and Levites, being turned out by Jeroboam, come to Rehoboam, 13, 14. Jeroboam's gross idolatry, 15. The pious of the land join with Judah, and strengthen the kingdom of Rehoboam, 16, 17. His wives, concubines, and numerous issue, 18—21. He places his own sons for governors in the different provinces, 22, 23.

A. M. 3029.
B. C. 975.
Anno ante
1. Olymp. 199.
Ante Urbem
Conditam 222.

AND ^a when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came ^b to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

^a 1 Kings 12. 21, &c.

NOTES ON CHAPTER XI.

Verse 1. *Gathered of the house of Judah*] See this account 1 Kings xii. 21—24. and the notes there.

Verse 5. *And built cities for defence in Judah*.
VOL. II. (35*)

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Bethlehem, and Etam, and Tekoa,

^b Ch. 12. 15.

dah.] He was obliged to strengthen his frontiers against the encroachments of the men of Israel: and Jeroboam did the same thing on his part, to prevent the inroads of Judah. See 1 Kings xii. 25.

A. M. 3039
—3032.
B. C. 975
—972.
Anno ante
I. Ol. 199—196.

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Marcshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which are in Judah and in Benjamin, fenced cities.

11 And he fortified the strong-holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

A. M. 3030.
B. C. 974.
Anno ante
I. Olymp. 198.
Ante Urbem
Conditam 221.

13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them, out of all the

tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

A. M. 3029
—3046.
B. C. 975
—958.
Anno ante
I. Ol. 199—182.

18 And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be

^c Heb. presented themselves to him.—^d Numb. 25. 2.—^e Ch. 13. 9.—^f 1 Kings 12. 31. & 13. 33. & 14. 9. Hos. 13. 2.—^g Lev. 17. 7. 1 Cor. 10. 20.—^h 1 Kings 12. 28.

Verse 11. *Store of victual*] In these places he laid up stores of provisions, not only to enable them to endure a siege; but also that they might be able, from their situation, to supply desolate places.

Verse 14. *The Levites left their suburbs*] They and the priests were expelled from their offices by Jeroboam, lest they should turn the hearts of the people to the true God, and then they would revolt to Judah, 1 Kings xii. 26; and, therefore, he established a new worship, and made new gods.

Verse 15. *And he ordained him priests—for the devils* שרפים *sheirim*, the *wairy ones*; probably goats: for as the *golden calves*, or *oxen*, were in imitation of the Egyptian *ox god*, *Apis*, so they no doubt paid divine honours to the *goat*, which we know was an object of religious veneration in Egypt.

Verse 16. *Such as set their hearts to seek the LORD*] All the truly pious joined him out of every tribe: and the whole tribe of *Levi*, being deprived of their functions, joined him also. Thus he had *Judah*, *Benjamin*, and *Levi*, and probably a part of *Simeon*; for he had *Etam*, which was in that tribe, and the truly religious out of all the other tribes, for they could not bear Jeroboam's idolatry.

Verse 17. *For three years they walked in the way of David*] During this time he prospered;

ⁱ See Ch. 15. 9. & 30. 11, 18.—^k Ch. 12. 1.—^l 1 Kings 15. 2. She is called *Michaiah* the daughter of *Uriel*, Ch. 13. 2. ^m See Deut. 21. 15, 16, 17.

but for *fourteen* years after this he and the people were unfaithful to the Lord, except at such intervals as the hand of God's judgments was upon them.

Verse 18. *Took him Mahalath*] By marrying thus in the family of David, he strengthened his right to the Jewish throne.

Verse 20. *Maachah the daughter of Absalom*] See the note on 1 Kings xv. 10. She is called *Michaiah*, the daughter of *Uriel*, chap. xiii. 2. For this the *Targum* gives the following reason: "Abijah reigned three years in Jerusalem; and his mother's name was *Micaiah*, daughter of *Uriel* of *Gibeatha*. She is the same as *Micah*, the daughter of *Absalom*: but, because she was an upright woman, her name was changed into the more excellent name *Micaiah*, and her father's name into that of *Uriel* of *Gibeatha*, that the name of *Absalom* might not be remembered."

Verse 21. *Eighteen wives, and threescore concubines*] Bad enough, but not so abandoned as his father. Of these marriages and concubinage the issue was *twenty-eight* sons and *sixty* daughters; *eighty-eight* children in the whole: to the education of the whole of them he could pay but little attention. Numerous families are often neglected; and children, by *different* women, must be yet in a worse state.

Verse 22. *Made Abijah—the chief*] Abijah

A. M. 3029
—3046.
B. C. 975
—958.
Anno ante
I. Ol. 199—182.
ruler among his brethren:
for he thought to make him
king.
23 And he dealt wisely, and
dispersed of all his children throughout

^a Heb. a multitude

certainly was not the *first-born* of Rehoboam;
but, as he loved Maachah more than any of his
wives, so he preferred her son, probably
through his mother's influence. In Deut. xxi.
16, this sort of preference is forbidden: but
Rehoboam had a sort of precedent in the pre-
ference shown by David to Solomon.

Verse 23. *He dealt wisely*] It was true po-
licy to disperse his own sons through the differ-

all the countries of Judah
and Benjamin, unto every
fenced city; and he gave
them victual in abundance.
And he desired ^a many wives.

A. M. 3029
—3046.
B. C. 975
—958.
Anno ante
I. Ol. 199—182.

of wives—

ent provinces, who were not likely to form any
league with Jeroboam against their father.

He desired many wives.] He was much ad-
dicted to women; yet we do not find that he
formed any heathenish alliances of this nature.
And as no particulars are given, we do not
know how far he indulged himself in this pro-
pensity. He probably strengthened his political
connexions by these means.

CHAPTER XII.

Rehoboam and his subjects, forsaking the Lord, are delivered into the hands of Shishak, king of Egypt, 1—4. Shemaiah the prophet remonstrates with them, and they humble themselves, and Jerusalem is not destroyed; but Shishak takes away all the treasures, and the golden shields, instead of which Rehoboam makes shields of brass, 5—12. He reigns badly *seventeen* years, dies, and is succeeded by his son Abijah, 13—16.

A. M. 3032.
B. C. 972.
Anno ante
I. Olymp. 196.
Ante Urbem
Conditam 219.
AND ^a it came to pass,
when Rehoboam had
established the kingdom, and
had strengthened himself,
^b he forsook the law of the LORD, and
all Israel with him.

A. M. 3034.
B. C. 970.
Anno ante
I. Olymp. 190.
Ante Urbem
Conditam 217.
² And it came to pass,
that in the fifth year of King
Rehoboam Shishak king of
Egypt came up against Jeru-
salem, because they had transgressed
against the LORD,

³ With twelve hundred chariots, and
threescore thousand horsemen: and
the people *were* without number that
came with him out of Egypt; ^d the Lu-
bims, the Sukkiims, and the Ethiopians.

⁴ And he took the fenced cities which
pertained to Judah, and came to Jeru-
salem.

A. M. 3034.
B. C. 970.
Anno ante
I. Olymp. 194.
Ante Urbem
Conditam 217.
⁵ ¶ Then came ^e Shemaiah
the prophet to Rehoboam,
and to the princes of Judah,
that were gathered together
to Jerusalem because of Shishak, and
said unto them, Thus saith the LORD,
^f Ye have forsaken me, and therefore
have I also left you in the hand of
Shishak.

⁶ Whereupon the princes of Israel
and the king ^g humbled themselves;
and they said, ^h The LORD is righteous.

⁷ And when the LORD saw that they
humbled themselves, ⁱ the word of the
LORD came to Shemaiah, saying, They
have humbled themselves; *therefore* I
will not destroy them, but I will grant
them ^k some deliverance; and my wrath
shall not be poured out upon Jerusalem
by the hand of Shishak.

^a Ch. 11. 17.—^b 1 Kings 14. 22, 23, 24.—^c 1 Kings 14. 24, 25.
^d Ch. 16. 8.—^e Ch. 11. 2.—^f Ch. 15. 2.

^g James 4. 10.—^h Exod. 9. 27.—ⁱ 1 Kings 21. 28, 29.—^k Or, a
little white.

NOTES ON CHAPTER XII.

Verse 1. *He forsook the law of the LORD*] This was after the *three* years mentioned chap. xi. 17.

Verse 2. *Shishak king of Egypt*] Concerning this man, and the *motive* which led him to attack the Jews, see the note on 1 Kings xiv. under ver. 31.

Transgressed against the Lord] Against the Word of the Lord. Targum.

Verse 3. *The Lubims*] Supposed to be a people of *Libya*, adjoining to Egypt; sometimes called *Phut* in Scripture, as the people are called *Lehabim* and *Ludim*.

The Sukkiims] The *Troglodites*, a people of Egypt, on the coast of the Red sea. They were called *Troglodites*, Τρωγλοδιται, οἱ ἐν τῶν σπηλαίοις κατοικοῦντες, because they dwelt in caves. *Hesych.* This agrees with what *Pliny* says of

them, *Troglodytæ specus excavant, hæc illis domus*; "The Troglodytes dig themselves caves: and these serve them for houses." This is not very different from the import of the original name סוּכִים *Sukkim*, from סָכָה *sakah*, to cover or overspread: hence סֹכֶךְ *suk*, a tabernacle; the people who were covered (emphatically) under the earth. The Septuagint translate by the word Τρωγλοδιται, *Troglodites*.

The Ethiopians.] עִשְׂמִים *cushim*. Various people were called by this name, particularly a people bordering on the northern coast of the Red sea: but *these* are supposed to have come from a country of that name on the south of Egypt.

Verse 6. *Whereupon the princes of Israel and the king humbled themselves*] This is not mentioned in the parallel place, 1 Kings xiv; and this was the sole reason why Jerusalem

A. M. 3034.
B. C. 970.
Anno ante
I. Olymp. 194.
Ante Urbem
Conditam 217.

8 Nevertheless ¹ they shall be his servants; that they may know ^m my service, and the service of the kingdoms of the countries.

9 ⁿ So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had ^o made.

10 Instead of which King Rehoboam made shields of brass, and committed them ^p to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ^r and also in Judah things went well.

¹ See Isai. 26. 13.—^m Deut. 28. 47, 48.—ⁿ 1 Kings 14. 25, 26.
^o 1 Kings 10. 16, 17. Ch. 9. 15, 16.—^p 2 Sam. 8. 18.—^r Or, and yet in Judah there were good things: See Gen. 18. 24.

was not at this time *totally* destroyed, and the house of David entirely cut off; for they were totally incapable of defending themselves against this innumerable host.

Verse 8. *They shall be his servants*] They shall be preserved, and serve their enemies, that they may see the difference between the service of God and that of man. While they were pious they found the service of the Lord to be *perfect freedom*: when they forsook the Lord, they found the fruit to be *perfect bondage*. A sinful life is both expensive and painful.

Verse 9. *Took away the treasures*] Such a booty as never had before, nor has since, come into the hand of man!

Verse 13. *Was one and forty years old*] Houbigant thinks he was but *sixteen* years old when he began to reign; and brings many and forcible arguments to prove that the number *forty-one* must be a mistake. That he was *young* when he came to the throne is evident from his consulting *the young men that were*

13 [†] So King Rehoboam strengthened himself in Jerusalem, and reigned; for ^s Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, ^t the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he ^u prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the ^v book of Shemaiah the prophet, ^w and of Iddo the seer concerning genealogies? ^x And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and ^y Abijah his son reigned in his stead.

A. M. 3029
—3046.
B. C. 975—953.
Anno ante
I. Olymp. 199
—182.

and 1 Kings 14. 13. Ch. 19. 3.—^s 1 Kings 14. 21.—^t Ch. 6. 6.
^u Or, *fixed*.—^v Heb. *words*.—^w Ch. 9. 29. & 13. 22.—^x 1 Kings 14. 30.—^y 1 Kings 14. 31. *Abijam*.

brought up with him, chap. x. 8, 10. They were *young men* then; and if he was *brought up with them*, he must have been *young* then also. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7. says, that at the time Rehoboam came to the throne he was tender-hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed *young* and *tender-hearted*, quite devoid of experience, who was above *forty* years of age. Besides, if this reading were allowed, it would prove that he was born *before* his father Solomon began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

Verse 15. *Concerning genealogies*] “In the book of the genealogy of the family of David.” *Targum*.

Verse 16. *Abijah his son*] Concerning the many varieties in this king's name, see the note on 1 Kings xiv. 31.

CHAPTER XIII.

Abijah begins to reign over Judah, and has war with Jeroboam, 3. His speech from mount Zemaraim to Jeroboam, before the commencement of hostilities, 4—12. While thus engaged, Jeroboam despatched some troops, which came on the rear of Abijah's army, 13. Perceiving this, they cried unto the Lord, and the Israelites are defeated with the loss of *five hundred thousand* men, 11—14. Abijah retakes several cities from Jeroboam, who is smitten by the Lord and dies, 19, 20. Abijah's marriages and issue, 21, 22.

A. M. 3046
—3019.
B. C. 958—955.
Anno ante
I. Olymp. 182
—179.

A. M. 3047.
B. C. 957.
Anno ante
I. Olymp. 181.
Ante Urbem
Conditam 204.

NOW^a in the eighteenth year of King Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also was^b Michaiah the daughter of Uriel of Gibeah.

^a 1 Kings 15. 1, &c. — ^b See Ch. 11. 20.

NOTES ON CHAPTER XIII.

Verse 2. *His mother's name was Michaiah*] See on chap. xi. 20.

Verse 3. *Abijah set the battle in array*] The numbers in this verse, and in the seventeenth, seem almost incredible. Abijah's army consisted of *four hundred thousand* effective men; that of Jeroboam consisted of *eight hundred thousand*; and the slain of Jeroboam's army were *five hundred thousand*. Now it is very possible that there is a *cipher* too much in all these numbers, and that they should stand thus: *Abijah's army, forty thousand; Jeroboam's, eighty thousand; the slain, fifty thousand*. Calmet, who defends the common reading, allows that the *Venice* edition of the Vulgate, in 1478; another in 1489; that of *Nuremberg* in 1521; that of *Basil*, by *Froben*, in 1538; that of *Robert Stevens*, in 1546; and many others, have the *smaller numbers*. Dr. Kennicott says, "On a particular collation of the *Vulgate* version, it appears that the number of chosen men here *slain*, which Pope Clement's edition in 1592 determines to be *five hundred thousand*, the edition of Pope Sixtus, printed two years before, determined to be only *fifty thousand*; and the two preceding numbers, in the edition of Sixtus, are *forty thousand* and *eighty thousand*. As to different printed editions, out of *fifty-two*, from the year 1462 to 1592, *thirty-one* contain the *less number*. And out of *fifty-one* MSS. *twenty-three* in the Bodleian library, four in that of *Dean Aldrich*, and two in that of *Exeter College*, contain the *less number*, or else are corrupted irregularly, varying only one or two numbers."

This examination was made by Dr. Kennicott before he had finished his collation of Hebrew MSS., and before *De Rossi* had published his *Varie Lectiones Veteris Testamenti*; but from these works we find little help, as far as the Hebrew MSS. are concerned. One Hebrew MS. instead of ארבע מאות אלף *arba meoth eleph*, four hundred thousand, reads ארבע אלף *arba eser eleph*, fourteen thousand.

In all printed copies of the Hebrew, the numbers are as in the common text, *four hundred thousand, eight hundred thousand, and five hundred thousand*.

The versions are as follow: the *Targum*, or *Chaldee*, the same in each place as the Hebrew.

The *Syriac*, in ver. 3. has *four hundred thousand young men*, for the army of Abijah; and *eight hundred thousand stout youth* for that of Jeroboam. For the slain Israelites, in ver. 17. it has חמשים אלף *five hundred thousand*, falsely translated in the Latin text *quinque milia, five thousand*, both in the *Paris* and *London Polyglotts*. Another proof, among many, what little dependence is to be placed

And there was war between Abijah and Jeroboam.

3 And Abijah^c set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men,

A. M. 3047
B. C. 957.
Anno ante
I. Olymp. 181.
Ante Urbem
Conditam 204.

^c Heb. bound together.

on the *Latin translation* of this version in either of the above Polyglotts.

The *Arabic* is the same in all these cases with the *Syriac*, from which it has been translated.

The *Septuagint*, both as it is published in all the Polyglotts, and as far as I have seen in MSS. is the same with the *Hebrew text*. So is also *Josephus*.

The *Vulgate* or *Latin* version is that alone that exhibits any important variations: we have had considerable proof of this in the above-mentioned collations of *Calmet* and *Kennicott*. I shall beg liberty to add others from my own collection.

In the *Edilio Princeps* of the Latin Bible, though without date or place, yet evidently printed long before that of *Fust*, in 1462, the places stand thus: Ver. 3. *Cumque inisset certamen, et haberet bellicosissimos viros; et electorum QUADRAGINTA milia: Iheroboam construxit à contra aciem OCTOGINTA milia virorum*: "With him Abia entered into battle; and he had of the most warlike and choice men *forty thousand*; and Jeroboam raised an army against him of *eighty thousand men*."

And in ver. 17. *Et corruerunt vulnerati ex Israel; QUINQUAGINTA milia virorum fortium*: "And there fell down wounded *fifty thousand* stout men of Israel."

In the *Glossa Ordinaria*, by *Strabo Fuldenis*, we have *forty thousand*, and *eighty thousand*, in the two first instances; and *five hundred thousand* in the last. *Bib. Sacra*. vol. ii. *Antv.* 1634.

In four ancient MSS. of my own, marked A, B, C, D, the text stands thus:—

A.—*Cumque inisset Abia certamen, et haberet bellicosissimos viros et electorum XL MIL. Jeroboam instruxit contra aciem LXXX. MIL.*

And in ver. 17. *Et corruerunt vulnerati ex Israel L. MIL. virorum fortium*. Here we have *forty thousand* for the army of Abijah, and *eighty thousand* for that of Jeroboam, and *fifty thousand* for the slain of the latter.

B.—*QUADRAGINTA milia, OCTOGINTA milia, FORTY thousand. EIGHTY thousand.*

QUINQUAGINTA milia,
FIFTY thousand.

The numbers being here expressed in words at full length, there can be no suspicion of mistake.

C.—*cccc milia, dccc milibus, D milia, 400 thousand. 300 thousand. 500 thousand.*

This is the same as the Hebrew text, and very distinctly expressed.

D.—*xl. m. lxxx. m. l. v. m.*
40,000. 80,000. 50 and 5000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for *fifty thousand* and *five*

A. M. 3047.
B. C. 957.
Anno ante
I. Olymp. 181.
Ante Urbem
Conditam 204.

being mighty men of valour.

4 ¶ And Abijah stood up upon mount ^d Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel:

5 Ought ye not to know that the LORD God of Israel ^e gave the kingdom over Israel to David for ever, even to him and to his sons ^f by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^g rebelled against his lord.

7 And there are gathered unto him ^h vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there* are with you golden calves, which Jeroboam ⁱ made you for gods.

9 ^k Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? ^l so that whosoever cometh ^m to consecrate himself with a young bul-

^d Josh. 18. 22.—^e 2 Sam. 7. 12, 13, 16.—^f Numb. 18. 19.
^g 1 Kings 11. 26. & 12. 20.—^h Judg. 9. 4.—ⁱ 1 Kings 12. 23. & 14. 9. Hos. 8. 6.—^k Ch. 11. 14, 15.—^l Exod. 29. 35.

thousand. A later hand has corrected the two first numbers in this MS., placing over the first four ^{cccc} *cccc*, thus *xl.*, thus changing *forty* into *four hundred*; and over the second thus, ^{cccc} *lxxx.* thus changing *eighty* into *eight hundred*. Over the latter number, which is evidently a mistake of the scribe, there is no correction.

The reader has now the whole evidence which I have been able to collect before him, and may choose: the *smaller* numbers appear to be the most correct. Of corruptions in the numbers, in these historical books, we have often had cause to suspect and complain.

Verse 4. *Stood up upon mount Zemaraim*] "Which was a mount of the tribe of the house of Ephraim." Targum. Jarchi thinks that Abijah went to the confines of the tribe of Ephraim to attack Jeroboam. It could not be Shomeron, the mount on which Samaria was built, in the days of Omri, king of Israel, 1 Kings xvi. 24.

Verse 5. *By a covenant of salt?*] For ever. "For as the waters of the sea never grow sweet, neither shall the dominion depart from the house of David." Targum. See my note on Numb. xviii. 19.

Verse 7. *When Rehoboam was young and*

lock and seven rams, *the same* may be a priest of *them* that are no gods.

10 But as for us, the LORD ⁿ is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites *wait* upon *their* business.

11 ⁿ And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the ^o show-bread also *set they in order* upon the pure table; and the candlestick of gold, with the lamps thereof, ^p to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, ^r and his priests with sounding trumpets to cry alarm against you. O children of Israel, ^s fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a

^m Heb. to fill his hand: See Exod. 29. 1. Lev. 8. 2.—ⁿ Ch. 2. 4.—^o Lev. 24. 6.—^p Exod. 27. 20, 21. Lev. 24. 2, 3. ^r Numb. 10. 8.—^s Acts 5. 39.

tender-hearted] Therefore he could not be *forty-one* when he came to the throne: see the note on ver. 3. *Children of Belial* here signifies men of the most abandoned principles and characters; or men without consideration, education, or brains.

Verse 9. *A young bullock and seven rams*] He who could provide these for his own consecration was received into the order of this spurious and wicked priesthood. Some think he who could give to Jeroboam a young bullock and seven rams, was thereby received into the priesthood; this being the price for which the priesthood was conferred. The former is most likely.

Verse 10. *The LORD is our God*] We have not abandoned the Lord; and we still serve him according to his own law.

Verse 12. *God himself is with us*] Ye have golden calves, ver. 8. We have the living and omnipotent Jehovah.

With—trumpets to cry alarm against you] This was appalling: when the priests sound their trumpets, it will be a proof that the vengeance of the Lord shall speedily descend upon you.

Verse 13. *But Jeroboam caused an ambushment*] While Abijah was thus employed in reproving them, Jeroboam divided his army

A. M. 3047.
B. C. 957.
Anno ante
I. Olymp. 181.
Ante Urbem
Conditam 204.

A. M. 3047.
B. C. 957.
Anno ante
I. Olymp. 181.
Ante Urbem
Conditam 204.

shout: and as the men of Judah shouted, it came to pass, that God ^tsmote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time; and the children of Judah prevailed, ^ubecause they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam,

^t Chap. 14. 12.—^u 1 Chron. 5. 20. Psalm 22. 5.—^v Joshua 15. 9.

privately, and sent a part to take Abijah in the rear: and this must have proved fatal to the Jews, had not the Lord interposed.

Verse 17. *Slain—five hundred thousand chosen men*] Quere, *fifty thousand*? This was a great slaughter: see the note on ver. 3. where all these numbers are supposed to be overcharged.

Verse 18. *Judah prevailed, because*] “They depended on the Word of the God of their fathers.” *Targum.*

Verse 19. *Beth-el*] “Beth-lehem.” *Targum.* *Jeshanah*] We know not where these towns lay.

Verse 20. *The Lord struck him; and he died.*] Who died? *Abijah*, or *Jeroboam*? Some think it was *Jeroboam*, some that it was *Abijah*. Both *rabbins* and *Christians* are divided on this point; nor is it yet settled. The prevailing opinion is,

boam, and took cities from him; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and ^vEphraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD ^wstruck him, and ^xhe died.

21 [†]But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the ^ystory of the prophet ^zIddo.

^w 1 Sam. 25. 23.—^x 1 Kings 14. 20.—^y Or, *commentary.* ^z Ch. 12. 15.

that *Jeroboam* is meant, who was struck *then* with that disease of which he died about *two years after*; for he did not die till two years after Abijah: see 1 Kings xiv. 20. and xv. 9. It seems as if *Jeroboam* was meant, not *Abijah*.

Verse 21. *Married fourteen wives*] Probably he made alliances with the neighbouring powers, by taking their daughters to him for wives.

Verse 22. *Written in the story*] במדרש *be-midrash*, “in the commentary:” this, as far as I recollect, is the first place where a *midrash*, or *commentary*, is mentioned. The margin is right.

His ways, and his sayings] The *commentary* of the prophet Iddo is lost. What his *sayings* were, we cannot tell; but, from the specimen in this chapter, he appears to have been a very able speaker, and one who knew well how to make the best use of his argument.

CHAPTER XIV.

Asa succeeds his father Abijah, reigns piously, and has peace for *ten years*, 1. He makes a great reformation in Judah, and builds cities of defence, 2–7. His military strength, 8. He is attacked by Zerah the *Æthiopian*, with an immense army; Asa cries to the Lord, attacks the *Æthiopians*, and gives them a total overthrow, 9–12. He takes several of their cities, their cattle, &c. and returns to Jerusalem, laden with spoils, 13–15.

A. M. 3049.
B. C. 955.
Anno ante
I. Olymp. 179.
Ante Urbem
Conditam 202.

SO Abijah slept with his fathers, and they buried him in the city of David: and ^aAsa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which* was good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and ^bthe high places, and

^c brake down the ^dimages, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the ^eimages: and the kingdom was quiet before him.

A. M. 3063.
—3073.
B. C. 941.
—931.
Anno ante
I. Ol. 165–155.

A. M. 3063.
—3073.
B. C. 941.
—931.
Anno ante
I. Ol. 165–155.

^a 1 Kings 15. 8. &c.—^b See 1 Kings 15. 14. Ch. 15. 17.—^c Exod.

A. M. 3063.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

A. M. 3063.
—3073.
B. C. 941.
—931.
Anno ante
I. Ol. 165–155.

34. 13.—^d Heb. *statues*.—^e 1 Kings 11. 7.—^f Heb. *sun images*.

NOTES ON CHAPTER XIV.

Verse 1. *The land was quiet ten years*] Calmet thinks these years should be counted from the *fifth* to the *fifteenth* of Asa's reign.

Verse 2. *Did that which was good*] He attended to what the law required relative to the worship of God. He was no idolater; though, morally speaking, he was not exempt from

A. M. 3063.
—3073.
B. C. 941.
—931.
Anno ante
I. Ol. 165-155.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, *while* the land is yet before us; because we have sought the LORD our God; we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: *all these were* mighty men of valour.

A. M. 3063.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

9 ¶ ^g And there came out against them Zerah the *Æthiopian*, with a host of a thousand thousand, and three hundred chariots; and came unto ^h Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathath at Mareshah.

^g Ch. 16. 8.—^h Josh. 15. 44.—ⁱ Exod. 14. 10. Ch. 13. 14. Psa. 22. 5.—^k 1 Sam. 14. 6.—^l 1 Sam. 17. 45. Prov. 18. 10.

faults, 1 Kings xv. 14. He suppressed idolatry universally, and encouraged the people to worship the true God: see verses 3, 4, 5.

Verse 6. *Fenced cities*] To preserve his territories from inroads, and strengthen the frontiers of his kingdom: see ver. 7.

Verse 8. *Targets and spears*] Probably targets with the dagger in the centre; and javelins for distant fight.

Shields and drew bows] They were not only archers, but had shield and sword for close fight.

Verse 9. *Zerah the Æthiopian*] Probably of that *Æthiopia* which lay on the south of Egypt, near to *Libya*; and therefore the *Libyans* are joined with them, chap. xvi. 8.

A thousand thousand] If this people had come from any great distance, they could not have had forage for such an immense army.

Verse 11. *Whether with many*] The same sentiment as that uttered by Jonathan, 1 Sam. xiv. 6. when he attacked the garrison of the Philistines.

A. M. 3063.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

11 And Asa ⁱcried unto the LORD his God, and said, LORD, *it is* ^knothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and ^lin thy name we go against this multitude. O LORD, thou art our God; let not ^mman prevail against thee.

12 So the LORD ^asmote the *Æthiopians* before Asa, and before Judah; and the *Æthiopians* fled.

13 And Asa, and the people that were with him, pursued them unto ^oGerar; and the *Æthiopians* were overthrown, that they could not recover themselves; for they were ^pdestroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for ^rthe fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

^m Or, mortal man.—ⁿ Ch. 13. 15.—^o Gen. 10. 19. & 20. 1. ^p Heb. broken.—^r Gen. 35. 5. Ch. 17. 10.

O LORD our God—we rest on thee] “Help us, O Lord our God; because we depend on thy WORD, and in the name of thy WORD we come against this great host.” *Targum*.

Verse 14. *There was—much spoil in them*] These cities being on the rear of this vast army, they had laid up much forage in them; and, to get this, the Jews overthrew the whole.

Verse 15. *Tents of cattle*] Those which had carried the baggage of the great army: and which they had left in such places as abounded with pasture. Perhaps sheepfolds, enclosures for camels, mules, &c. may also be intended. The discomfiture was great, for God fought for the people: and the spoil was immense, because the multitude was prodigious, indeed almost incredible; a million of men in one place is almost too much for the mind to conceive, but there may be some mistake in the numerals: it is evident, from the whole account, that the number was vast, and the spoil great.

CHAPTER XV.

Azariah's prophecy concerning Israel, and his exhortation to Asa, 1-7. Asa completes the reformation which he had begun, his kingdom is greatly strengthened, and all the people make a solemn covenant with the Lord, 8-15. His treatment of his mother Maachah, 16. He brings into the house of God the things that his father had dedicated, 17, 18. And he has no war till the thirty-fifth year of his reign, 19.

A. M. 3663.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

AND ^a the Spirit of God came upon Azariah the son of Oded :

2 And he went out to ^b meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin ; ^c The LORD is with you, while ye be with him ; and ^d if ye seek him, he will be found of you, but ^e if ye forsake him, he will forsake you.

3 Now ^f for a long season Israel hath been without the true God, and without ^g a teaching priest, and without law.

4 But ^h when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And ⁱ in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 ^k And nation was ^l destroyed of nation, and city of city : for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak ; for your work shall be rewarded.

^a Numb. 24. 2. Judg. 3. 10. Ch. 25. 14. & 24. 20.—^b Heb. before Asa.—^c James 4. 8.—^d Ver. 4. 15. 1 Chron. 28. 9. Ch. 33. 12, 13. Jer. 29. 13. Matt. 7. 7.—^e Ch. 24. 20.—^f Hos. 3. 4.—^g Lev. 10. 11.—^h Deut. 4. 29.

NOTES ON CHAPTER XV.

Verse 1. *Azariah the son of Oded*] We know nothing of this prophet but what is related of him in this place.

Verse 2. *The Lord is with you while ye be with him*] This is the settled and eternal purpose of God : to them who seek him he will ever be found propitious ; and them alone will he abandon who forsake him. In this verse the unconditional perseverance of the saints has no place ; a doctrine which was first the ruin of the human race, *Ye shall not die* ; and ever since the fall, the plague and disgrace of the church of Christ. The *Targum* is curious : "Hearken to me, Asa, and all Judah and Benjamin. The Word of the Lord shall be your helper ; while ye walk in his ways, if ye seek doctrine from his presence, he will be found of you in times of trouble ; but if you cast away his fear, he will abandon you."

Verse 3. *Now for a long season Israel*] "Israel hath followed Jeroboam, and they have not worshipped the true God. They have burnt incense to their golden calves ; their priestlings [כֹּהֲנֵי בָמֹת] *cumaria*, their black sooty sacrificers] have burnt perfumes with a strange worship, and have not exercised themselves in the law." *Targum*. These priests could not teach, because they had not learnt ; and, as they had abandoned the law of the Lord, consequently they had no proper matter for instruction.

There is a great diversity of opinions concerning the meaning of this text. Some consider it a prophecy relative to the future

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the ^m abominable idols out of all the land of Judah and Benjamin, and out of the cities. ⁿ which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and ^o the strangers with them out of Ephraim and Manasseh, and out of Simeon : for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 ^p And they offered unto the LORD ^q the same time, of ^r the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

12 And they ^t entered into a covenant to seek the LORD God of their fathers

ⁱ Judges 5. 6.—^k Matt. 24. 7.—^l Heb. beaten in pieces.—^m Heb. abominations.—ⁿ Ch. 13. 19.—^o Ch. 11. 16.—^p Ch. 14. 15.—^q Heb. in that day.—^r Ch. 14. 13.—^s 2 Kings 23. 3 Ch. 34. 31. Neh. 10. 29.

state of this people ; and the final destruction of the Jews, as to their political existence : others consider it as referring to the state of the people under the reigns of Rehoboam and Abijah, which were happily changed under that of Asa ; and this appears to me to be the most natural sense of the words.

Verse 5. *But great vexations*] Does not our Lord allude to this and the following verse, in Matt. xxiv. 6, 7, 9, 13.

Verse 8. *Renewed the altar*] Dedicated it afresh, or perhaps enlarged it, that more sacrifices might be offered on it than ever before ; for it cannot be supposed that this altar had no victims offered on it till the fifteenth year of the reign of Asa, who had previously been so zealous in restoring the divine worship.

Verse 9. *And the strangers*] Many out of the different tribes, particularly out of Simeon, Ephraim, and Manasseh, having reflected that the divine blessing was promised to the house of David, and finding the government of Jeroboam founded in idolatry, would naturally, through a spirit of piety, leave their own country, and go where they might enjoy the worship of the true God.

Verse 10. *The third month*] At the feast of pentecost, which was held on the third month.

Verse 11. *The spoil which they had brought*] The spoil which they had taken from Zerah and his auxiliaries, chap. xiv. 14, 15.

Verse 12. *They entered into a covenant*] The covenant consisted of two parts.—1. We will seek the God of our fathers with all our heart, and with all our soul.—2. Whosoever, great or

A. M. 3063.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

with all their heart, and with
all their soul ;

13 ^u That whosoever would
not seek the LORD God of
Israel ^v should be put to death, whether
small or great, whether man or woman.

14 And they sware unto the LORD
with a loud voice, and with shouting,
and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath :
for they had sworn with all their heart,
and ^w sought him with their whole de-
sire ; and he was found of them : and
the LORD gave them rest round about.

16 ¶ And also concerning ^x Maachah,
the ^y mother of Asa the king, he re-

moved her from *being* queen,
because she had made an
^z idol in a grove : and Asa cut
down her idol, and stamped
it, and burnt it at the brook Kidron.

17 But ^a the high places were not
taken away out of Israel : nevertheless
the heart of Asa was perfect all his days.

18 ¶ And he brought into the house
of God the things that his father had
dedicated, and that he himself had de-
dicated, silver, and gold, and vessels.

19 And there was no more
war unto the five and thir-
tieth year of the reign of
Asa.

A. M. 3063.
B. C. 941.
Anno ante
I. Olymp. 165.
Ante Urbem
Conditam 188.

A. M. 3063.
—3073.
B. C. 941
—931.
Anno ante
I. Ol. 165—155.

^u Exod. 22. 20.—^v Deut. 13. 5, 9, 15.—^w Ver. 2.—^x 1 Kings
15. 13.

small, man or woman, will not worship the true
God, and serve him alone, shall be put to death.
Thus no toleration was given to idolatry, so
that it must be rooted out : and, that this cove-
nant might be properly *binding*, they confirmed
it with an *oath* ; and God accepted them and
their services.

Verse 16. Concerning *Maachah*] See this
matter fully explained in the note on 1 Kings
xv. 13.

The Jews imagine that Maachah repented,
and her name became changed into *Michaiah*,
daughter of Uriel of Gibeah ; and that this
was done that there might be no mention of her
former name, lest it might be a reproach to her.
But we have already seen another gloss on this
name ; see on chap. xi. 20.

Verse 17. *The high places were not taken
away*] He had totally suppressed or destroyed
the *idolatry* ; but some of the *places, buildings,*
or *altars*, he permitted to remain.

Verse 18. *The things that his father had
dedicated*] As it was a custom to dedicate a
part of the spoils taken from an enemy to the

^y That is, *grandmother*, 1 Kings 15. 2, 10.—^z Heb. *horror*.
^a Ch. 3. 5. 1 Kings 15. 14, &c.

service and honour of God, it is natural to
suppose that Abijah (having so signally over-
thrown Jeroboam, chap. xiii. 15—19.) had de-
dedicated a part of the spoils to the Lord ; but
they had not been brought into the temple till
this time.

Silver, and gold, and vessels.] The word
כֵּלִים *kelim*, which we translate *vessels*, signifies
instruments, utensils, ornaments, &c.

Verse 19. *The five and thirtieth year of the
reign of Asa.*] Archbishop Ussher thinks that
this should be counted from the *separation* of
the kingdom, and that this fell on the *fifteenth*
year of Asa's reign. To settle in every respect
these chronologies is a most difficult under-
taking ; and the difficulty does not belong to
the *Sacred Books* alone, *all* other chronological
tables of *all* the nations in the world, are in the
same predicament. With those of our own
history I have often been puzzled, even while
I had access to all the archives of the nation.
Probably we should read here *the five and
twentieth year*. See the margin, and the note
on 1 Kings xv. 16.

CHAPTER XVI.

Baasha, king of Israel, begins to build Ramah, to prevent his subjects from having any intercourse with the Jews, 1. Asa
hires Ben-hadad, king of Syria, against him ; and obliges him to leave off building Ramah, 2—5. Asa and his men carry
the stones and timbers of Ramah away, and build therewith Geba and Mizpah, 6. Asa is reproved by Hanani, the seer,
for his union with the king of Syria : he is offended with the seer, and puts him in prison, 7—10. Of his acts, 11. He is
diseased in his feet, and seeks to physicians and not to God, and dies, 12, 13. His sumptuous funeral, 14.

A. M. 3074.
B. C. 930.
Anno ante
I. Olymp. 154.
Ante Urbem
Conditam 177.

IN the ^a six and thirtieth
year of the reign of Asa,
^b Baasha king of Israel came
up against Judah, and built
Ramah, ^c to the intent that he might let
none go out or come in to Asa king of
Judah.

2 Then Asa brought out silver and

gold out of the treasures of
the house of the LORD, and
of the king's house, and sent
to Benhadad king of Syria,
that dwelt at ^d Damascus, saying,

3 *There is a league between me and
thee, as there was between my father
and thy father : behold, I have sent thee*

A. M. 3074.
B. C. 930.
Anno ante
I. Olymp. 154.
Ante Urbem
Conditam 177.

^a From the rending of the ten tribes from Judah, over which
Asa was now king.

^b 1 Kings 15. 17, &c.—^c Chap. 15. 9.—^d Hebrew, *Dar-
mesek*.

NOTES ON CHAPTER XVI.

Verse 1. *The six and thirtieth year*] After
the division of the kingdoms of Israel and
Judah ; according to *Ussher*. This opinion is
followed in our *margin* ; see the note on 1 Kings

xv. 16., where this subject is farther con-
sidered.

Concerning Baasha's building of Ramah, see
the note on 1 Kings xv. 17.

Verse 3. *There is a league*] Let there be

A. M. 3074.
B. C. 930.
Anno ante
I. Olymp. 154.
Ante Urbem
Conditam 177.

silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Æthiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf

^e Heb. which were his.—^f 1 Kings 16. 1. Ch. 19. 2.—^g Isai. 31. 1. Jer. 17. 5.—^h Ch. 14. 9.—ⁱ Ch. 12. 3.—^k Heb. in abundance.—^l Job 34. 21. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. Zech. 4. 10.—^m Or, strongly to hold with them, &c.

a treaty, offensive and defensive, between me and thee: see on 1 Kings xv. 19.

Verse 6. Took all Judah.] See on 1 Kings xv. 22.

Verse 7. Escaped out of thine hand.] It is difficult to know what is here intended. Perhaps the divine providence had intended to give Asa a grand victory over the Syrians, who had always been the inveterate enemies of the Jews: but, by this unnecessary and very improper alliance between Asa and Ben-hadad, this purpose of the divine providence was prevented; and thus the Syrians escaped out of his hands.

Verse 9. Therefore—thou shalt have wars.] And so he had with Israel during the rest of his reign, 1 Kings xv. 32.

Verse 10. Asa was wroth with the seer.] Instead of humbling himself, and deprecating the displeasure of the Lord, he persecuted his messenger. And, having thus laid his impious hands upon the prophet, he appears to have got his heart hardened through the deceitfulness of sin; and then he began to oppress the people, either by unjust imprisonments, or excessive taxations.

of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him.

A. M. 3074.
B. C. 930.
Anno ante
I. Olymp. 154.
Ante Urbem
Conditam 177.

A. M. 3049
—3090.
B. C. 955
—914.
Anno ante
I. Ol. 179—138.

A. M. 3088.
B. C. 916.
Anno ante
I. Olymp. 140.
Ante Urbem
Conditam 163.

A. M. 3090.
B. C. 914.
Anno ante
I. Olymp. 138.
Ante Urbem
Conditam 161.

^a 1 Sam. 13. 13.—^b 1 Kings 15. 32.—^c Ch. 18. 26. Jer. 20. 2. Matt. 14. 3.—^d Heb. crushed.—^e 1 Kings 15. 23.—^f Jer. 17. 5.—^g 1 Kings 15. 24.—^h Heb. digged.—ⁱ Gen. 50. 2. Mark 16. 1. John 19. 39, 40.—^j Ch. 21. 19. Jer. 34. 5.

Verse 12. Diseased in his feet.] He had a strong and long fit of the gout: this is most likely.

He sought not to the LORD.] “He did not seek discipline from the face of the Lord, but from the physicians.” Targum.

Are we not taught by this, in our afflictions, to make prayer and supplication to the Lord with the expectation that he will heal us when he finds us duly humbled, i. e. when the end is answered for which he sends the affliction?

Verse 14. And laid him in the bed.] It is very likely that the body of Asa was burnt; that the bed spoken of here was a funeral pyre, on which much spices and odouriferous woods had been placed; and then they set fire to the whole, and consumed the body with the aromatics. Some think the body was not burned, but the aromatics only, in honour of the king.

How the ancients treated the bodies of the illustrious dead we learn from Virgil, in the funeral rites paid to Misenus.

Nec minus interea Misenum in littore Teucrī
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem ladis ei robore secto
Ingentem struere pyram: cui frondibus atris

*Intextu latera, et ferale ante cupressas
Constituunt, decorantque super fulgentibus armis, &c.
En. vi. 214.*

Meanwhile the Trojan troops, with weeping eyes,
To dead *Misenus* pay their obsequies.
First from the ground a *lofty pile* they rear
Of *pitch trees, oaks, and pines, and unctuous fir.*
The fabric's front with *cypress twigs* they strew,
And stick the sides with boughs of *bauful yew.*
The topmost part his *glittering arms* adorn;
Warm waters, then, in brazen caldrons borne,
Are *poured to wash his body joint by joint*;
And *fragrant oils* the stiffen'd limbs anoint.
With *groans and cries* *Misenus* they deplore;
Then on a *bier*, with *purple cover'd o'er*,
The *breathless body* thus *bestall'd* they lay,
And *fire the pile*, (their faces turn'd away).
Such *revereat rites* their fathers used to pay.
Pure oil and incense on the *fire* they throw,
And *fat of victims* which their friends bestow.
These *gifts* the *greedy flames* to dust devour,
Then on the *living coals* *red wine* they pour:
And last the *relics* by themselves dispose,
Which in a *brazen urn* the priests enclose.

Old *Corineus* compass'd thrice the crew,
And dipp'd an *olive branch* in holy dew,
Which *thrice* he *sprinkled round*, and thrice aloud
Invo'd the dead, and then dismiss'd the crowd.
Dryden.

All these rites are of *Asiatic* extraction.
Virgil borrows almost every circumstance
from *Homer*; see II. xxiii. v. 164, &c. And
we well know that *Homer* ever describes *Asiatic*
manners. Sometimes, especially in war,
several captives were sacrificed to the manes
of the departed hero. So in the place above,
the *mean-souled, ferocious demon, Achilles*,
is represented sacrificing *twelve Trojan captives*
to the ghost of his friend *Patroclus*. *Urns* con-
taining the *ashes and half-calcined bones* of the
dead occur frequently in *barrows*, or *tumuli*,
in this country; most of them, no doubt, the
work of the *Romans*. But all ancient nations,
in funeral matters, had nearly the same rites.

CHAPTER XVII.

Jehoshaphat succeeds his father Asa, and reigns piously, and is particularly blessed, 1—6. He establishes an itinerant ministry, for the instruction of the people, through all the cities of Judah; which produces the most beneficial effects, 7—10. The Philistines and Arabians bring him gifts, 11. His greatness, 12, 13. The commanders of his troops, 14—19.

A. M. 3090.
B. C. 914.
Anno ante
I. Olymp. 138.
Ante Urbem
Conditam 161.

AND ^a Jehoshaphat his
son reigned in his stead,
and strengthened himself
against Israel.

2 And he placed forces in all the
fenced cities of Judah, and set garrisons
in the land of Judah, and in the cities
of Ephraim, ^b which Asa his father had
taken.

3 And the LORD was with Jehosha-
phat, because he walked in the first
ways ^c of his father David, and sought
not unto Baalim:

4 But sought to the LORD God of
his father, and walked in his command-
ments, and not after ^d the doings of
Israel.

A. M. 3091.
B. C. 913.
Anno ante
I. Olymp. 137.
Ante Urbem
Conditam 160.

5 Therefore the LORD
stablished the kingdom in
his hand; and all Judah
^e brought ^f to Jehoshaphat

presents; ^g and he had riches
and honour in abundance.

6 And his heart ^h was lifted
up in the ways of the LORD:
moreover, ⁱ he took away the high
places and groves out of Judah.

7 ¶ Also in the third year
of his reign he sent to his
princes, *even* to Ben-hail,
and to Obadiah, and to
Zechariah, and to Nethaneel, and to
Michaiah, ^k to teach in the cities of
Judah.

8 And with them *he sent* Levites,
even Shemaiah, and Nethaniah, and
Zebadiah, and Asahel, and Shemira-
moth, and Jehonathan, and Adonijah,
and Tobijah, and Tob-adonijah, Le-
vites, and with them Elishama and
Jehoram, priests.

9 ^l And they taught in Judah, and

A. M. 3091.
B. C. 913.
Anno ante
I. Olymp. 137.
Ante Urbem
Conditam 160.

A. M. 3092.
B. C. 912.
Anno ante
I. Olymp. 136.
Ante Urbem
Conditam 159.

^a 1 Kings 15. 24.—^b Ch. 15. 8.—^c Or, of his father, and of David.—^d 1 Kings 12. 28.—^e 1 Sam. 10. 27. 1 Kings 10. 25.
^f Heb gave.

^g 1 Kings 10. 27. Ch. 18. 1.—^h That is, was encouraged.
ⁱ 1 Kings 22. 43. Ch. 15. 17. & 19. 3. & 20. 33.—^k Ch. 15. 3.
^l Ch. 35. 3. Neh. 8. 7.

NOTES ON CHAPTER XVII.

Verse 1. *Jehoshaphat—and strengthened himself against Israel.* The kingdoms of Israel and Judah were rivals from the beginning; sometimes one, sometimes the other, prevailed. Asa and Baasha were nearly matched; but after Baasha's death Israel was greatly weakened by civil contentions, and Jehoshaphat got the ascendancy: see 1 Kings xvi. 16—23.

Verse 2. *The cities of Ephraim* This conquest from the kingdom of Israel is referred to, chap. xv. 8; but when it was made, we do not know.

Verse 3. *The Lord was with Jehoshaphat* "The Word of the Lord was Jehoshaphat's helper." *Targum.*

Verses 7—9. *To teach in the cities of Judah* "To teach the fear of the Lord in the cities of Judah." *Targum.*

In these verses we find a remarkable account of an *itinerant ministry*, established by Jehoshaphat; and in this work he employed three classes of men. 1. The *princes*. 2. The *Levites*. 3. The *priests*. We may presume that the *princes* instructed the people in the nature of the *civil law* and *constitution* of the kingdom. The *Levites* instructed them in every thing that appertained to the *temple service*, and *ritual law*; and the *priests* instructed them in the *nature and design* of the religion they professed. Thus the nation became thoroughly instructed in their duty to God, to the king, and to each

Jehoshaphat receives tribute CHAP. XVII. from the Arabians, &c.

A. M. 3092. had the book of the law of
B. C. 912. the LORD with them, and
Anno ante went about throughout all
Olymp. 126. the cities of Judah, and
Anto Urberm taught the people.
Jonditum 159.

10 ¶ And ^m the fear of the LORD ⁿ fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines ^o brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and even hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly: and he built in Judah ^p castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them,

m Gen. 35. 5.—ⁿ Heb. was.—^o 2 Sam. 8. 2.—^p Or, palaces.

ther. They became, therefore, as one man; and against a people thus united, on such principles, no enemy could be successful.

Verse 9. Had the book of the law of the LORD with them] This was their text-book; it was the Book of God; they taught it as such, and as such the people received it. Its laws were God's laws, and the people felt their obligation, and their consciences were bound. Thus they were obedient to the laws of the land, on the principle of religion. In this they were encouraged and confirmed by the example of all, both in church and state. The princes were not only pious, but were teachers of piety. The Levites showed them the worth and excellence of their ritual institutions; and the priests showed them the moral use they were to make of the whole; and thus the people became obedient to God as well as to the king; and kept all the civil ordinances not merely for the sake of a good king, but for the sake of a good and gracious God. By these means the nations enjoyed peace and prosperity; and all insurrections, seditions, and popular commotions, were prevented. The surrounding nations perceiving this, saw that there was no hope of subduing such a people; so they made no war with Jehoshaphat, ver. 10. And they took care not to provoke such a people to fall on them; therefore, it is said, The fear of the Lord fell on all the kingdoms and lands that were round about Judah. Such an itinerant ministry established in these kingdoms for upwards of fourscore years, teaching the pure unadulterated doctrines of the Gospel, with the propriety and necessity of obedience to the laws, has been the principal means, in the hand of God, of preserving these lands from those convulsions and revolutions that have ruined and nearly dissolved the European continent. The itine-

according to the house of A. M. 8092
their father: Of Judah, the —3115.
captains of thousands; Ad- B. C. 912
nah the chief, and with him —889.
mighty men of valour three hundred Anno ante
thousand. I. Ol. 136-113.

15 And ^r next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah, the son of Zichri, ^s who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin: Eliada, a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides ^t those whom the king put in the fenced cities throughout all Judah.

^r Heb. at his hand.—^s Judges 5. 2, 9.—^t Ver. 2.

rant ministry, to which this refers, is that which was established in these lands by the late truly reverend, highly learned and cultivated, deeply pious, and loyal, JOHN WESLEY, A. M. formerly a fellow of Lincoln College, Oxford, whose followers are known by the name of METHODISTS; a people who are an honour to their country, and a blessing to the government of their most excellent and revered King George III.; who, through a long reign, has been the patron of religion and learning, and the father of his people.

Verse 11. The Philistines brought—presents] They and the Arabians purchased peace with the king of Judah, by paying an annual tribute. The Philistines brought silver, and no doubt different kinds of merchandise. The Arabs, whose riches consisted in cattle, brought him flocks in great abundance, principally rams and he-goats.

Verse 13. He had much business in the cities] He kept the people constantly employed; they had wages for their work, and by their labours the empire was both enriched and strengthened.

Verse 14. Adnah the chief] He was generalissimo of all this host. These are the numbers of the five battalions:—Under Adnah three hundred thousand; Jehohanan, two hundred and eighty thousand; Amasiah, two hundred thousand; Eliada, two hundred thousand; Jehozabad, one hundred and eighty thousand; in all, one million one hundred and sixty thousand.

Verse 19. These waited on the king] They were disposable forces, always at the king's command: and were independent of those by which the cities of Judah were garrisoned.

There is not a sovereign in Europe, or in the world, but might read this chapter with advantage. It shows, most forcibly, that true religion is the basis of the state; and that

wherever it prospers, there the state prospers. 2. It shows also, that it is the wisdom of kings to encourage religion with all their power and influence; for, if the hearts of the subjects be not bound and influenced by true religion, vain is the application of laws, fines, imprisonments, or corporal punishment of any kind. 3. A religious nation is ever a great nation; it is loved

by its friends, it is dreaded by its enemies. 4. It is ever a peaceable and united nation: the blessings of religion, and a wholesome and paternal government, are so fully felt and prized, that all find it their interest to preserve and defend them. Harmony, peace, piety, and strength, are the stability of such times. May Britain know and value them!

CHAPTER XVIII.

Jehoshaphat joins affinity with Ahab, king of Israel, 1, 2. Who invites him to assist him in the war against the Syrians, to which Jehoshaphat agrees, 3. They consult the prophets concerning the success of the war; and all but Micaiah, promise Ahab victory, 4—17. Micaiah relates his vision concerning the lying spirit in the mouth of Ahab's prophets, 18—22. Zedekiah, a false prophet, opposes Micaiah; and Micaiah is put in prison, 23—27. Both the kings go against the Syrians; the confederate armies are defeated, and the king of Israel slain, 28—31.

A. M. 3107.
B. C. 897.
Anno ante
I. Olymp. 121.
Ante Urbem
Conditam 144.

NOW Jehoshaphat ^a had riches and honour in abundance, and ^b joined affinity with Ahab.

2 ^c And ^d after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he* had with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am as thou art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, ^e Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD ^f besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is yet one man*, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

^a Ch. 17. 5.—^b 2 Kings 8. 18.—^c 1 Kings 22. 2, &c.—^d Heb. at the end of years.—^e 1 Sam. 23. 2, 4, 9. 2 Sam. 2. 1.—^f Heb. yet, or more.—^g Or, eunuchs.

NOTES ON CHAPTER XVIII.

Verse 1. *Jehoshaphat had riches and honour*] The preceding chapter gives ample proof of this. *Joined affinity with Ahab*] Took his daughter Athaliah to be wife to his son Joram.

Verse 3. *To Ramoth-gilead*] This place belonged to the Israelites, and was now held by the king of Syria.

8 And the king of Israel ^{A. M. 3107.} called for one of *his* ^{B. C. 897.} officers, and said, ^{Anno ante} Fetch quickly ^{I. Olymp. 121.} Micaiah the son of Imla. ^{Ante Urbem} ^{Conditam 144.}

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ¹ void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Che-naanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until ^k they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold the words of the prophets *de-* *clare* good to the king ¹ with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As the LORD* liveth, ^m even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

^h Heb. hasten.—ⁱ Or, floor.—^k Heb. thou consume them. ¹ Heb. with one mouth.—^m Numb. 22. 18, 20, 35. & 23. 12, 26. & 24. 13. 1 Kings 22. 14.

The whole of this chapter is circumstantially explained in the note on 1 Kings chap. xxii.

Verse 9. *The king of Israel and Jehoshaphat*] Ahab consulted false prophets: but Jehoshaphat sought instruction from the presence of the Lord, and prayed at the entering in of Samaria; and before these all the false prophets prophesied lies." Targum.

A. M. 3107.
B. C. 897.
Anno ante
I. Olymp. 121.
Ante Urbem
Conditam 144.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ^abut evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a ^ospirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, ^pthe LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Che-naanah came near, and ^rsmote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt

ⁿ Or, but for evil.—^o Job 1. 6.—^p Job 12. 16. Isai. 19. 14. Ezek. 14. 9.—^r Jer. 20. 2. Mark 14. 65. Acts 23. 2.—^s Or, from chamber to chamber.

Verse 20. *Then there came out a spirit*] The *Targum* gives a strange gloss here: "Then the spirit of Naboth of Jezreel came out from the abode of the righteous, and stood before the Lord, and said, I will deceive him. And the Lord said, By what means? To which he answered, I will be a spirit of false prophecy in the mouth of his prophets. And the Lord said, Thou mayest then. But, although the power of deceiving them is given unto thee, nevertheless it will not be lawful for thee to sit among

go ^sinto ^tan inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, ^uPut this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again ^vfrom pursuing him.

33 ¶ And a *certain* man drew a bow ^wat a venture, and smote the king of Israel ^xbetween the joints of the harness: therefore he said to his chariot-

^t Heb. a chamber in a chamber.—^u Ch. 16. 10.—^v Heb. from after him.—^w Heb. in his simplicity.—^x Heb. between the joints and between the breastplate.

the righteous; for whosoever shall speak falsely cannot have a mansion among the righteous. Therefore, go forth from me, and do as thou hast said." *Targum*.

Verse 29. *I will disguise myself*] See the note on 1 Kings xxii. 30.

Verse 31. *But Jehoshaphat cried out*] "Jehoshaphat cried, and the Word of the Lord brought him assistance." *Targum*.

Verse 33. *A certain man drew a bow*] The *Targum* tells us *who* it was. "Now Naaman,

A. M. 3107. man, Turn thine hand, that
B. C. 897. thou mayest carry me out
Anno ante of the host; for I am
I. Olymp. 121. wounded.
Ante Urbem
Conditam 144.

34 And the battle increased that day:

γ Heb. made sick.

the captain of the host of the great king of Syria, drew a bow against him, (that the prophecy of Elijah the Tishbite, and Micaiah the son of Imla, might be fulfilled,) and smote the king of Israel between the heart and the caul of the liver, through the place where the coat of mail is joined." See the note on 2 Kings v. 1. for this tradition.

Verse 34. Stayed himself up—against the Syrians] There was a great deal of true personal courage and patriotism in this last act of the king of Israel: he well knew that if his troops found that he was mortally wounded, they would immediately give way, and the battle would not only be lost, but the slaughter would be great in the pursuit; therefore he stayed himself up till the evening, when the termination of the day must necessarily bring the battle to a close: and when this was done, the Israelites

howbeit the king of Israel
z stayed himself up in his
chariot against the Syrians
until the even: and about
the time of the sun going down he died.

A. M. 3107.
B. C. 897.
Anno ante
I. Olymp. 121.
Ante Urbem
Conditam 144.

z 2 Kings 22. 35.

found that their king was slain, and so they left the field of battle to their foes. Thus Israel had a great loss, and the Syrians had got a great delivery. Had it not been for this accident, the Syrians had probably been defeated. See the note on 1 Kings xxii. 36.

In the notes referred to above, the quibbling predictions of false prophets, and lying oracles, are mentioned; and several instances given: and the whole account of the lying spirit going forth from the Lord to deceive Ahab particularly considered. See especially the notes as above on verses 19, 23, 34.

The reader should never forget a truth so very frequently occurring in the Bible, that God is repeatedly represented as doing, what in the course of his providence he only permits, to be done.

CHAPTER XIX.

Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and reproved, 1—3. He makes a farther reformation in the land; establishing courts of justice, and giving solemn and pertinent directions to the judges, Levites, &c. to do judgment and justice among the people, in the fear of God, 4—11.

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani^a the seer went out to meet him, and said to King Jehoshaphat, Shouldest thou help the ungodly, and^b love them that hate the LORD? therefore is^c wrath upon thee from before the LORD.

3 Nevertheless there are^d good things found in thee, in that thou hast taken away the groves out of the land, and hast^e prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and^f he went out again through

the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city.

6 And said to the judges, Take heed what ye do: for^g ye judge not for man, but for the LORD,^h who is with youⁱ in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for^k there is no iniquity with the LORD our God, nor^l respect of persons, nor taking of gifts.

^a 1 Sam. 9. 9. — ^b Psa. 139. 21. — ^c Ch. 32. 25. — ^d Ch. 17. 4. 6. See Ch. 12. 12. — ^e Ch. 30. 19. Ezra 7. 10. — ^f Heb. he returned and went out. — ^g Deut. 1. 17. — ^h Psa. 82. 1. Eccles. 5. 8.

NOTES ON CHAPTER XIX.

Verse 1. Returned to his house in peace] That is, in safety; notwithstanding he had been exposed to a danger so imminent, and from which only the especial mercy of God could have saved him.

Verse 2. Jehu the son of Hanani] We have met with this prophet before: see the note on 1 Kings xv. 7.

Therefore is wrath upon thee] That is, thou deservest to be punished. And who can doubt this, who knows that he did help the ungodly, and did love them that hated Jehovah. And is not the wrath of God upon all those alliances which his people form with the ungodly; whe-

ther they be social, matrimonial, commercial, or political?

Verse 4. From Beer-sheba to mount Ephraim] Before the separation of the ten tribes, in speaking of the extent of the land it was said, From Dan to Beer-sheba: but, since that event, the kingdom of Judah was bounded on the south by Beer-sheba, and on the north by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

Verse 6. Take heed what ye do] A very solemn and very necessary caution: judges should

ⁱ Heb. in the matter of judgment. — ^k Deut. 32. 4. Rom. 9. 14. — ^l Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

The Moabites, Ammonites, CHAP. XX. and Edomites, invade Judah.

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

8 **T** Moreover, in Jerusalem did Jehoshaphat ^m set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do ⁿ in the fear of the LORD, faithfully, and with a perfect heart.

10^o And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, sta-

^m Deut. 16. 18. Ch. 17. 8.—ⁿ 2 Sam. 23. 3.—^o Deut. 17. 8, &c.
^p Numb. 16. 46.

feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

Verse 8. *And for controversies when they returned to Jerusalem.*] Who were they that returned to Jerusalem? Some suppose that it means *Jehoshaphat and his courtiers*, who returned to Jerusalem after the expedition mentioned ver. 4: but if this were so, or if the text spoke of any person *returning to Jerusalem*, would not ירושלים *Ieyerushalem*, to Jerusalem, and not the simple word ירושלים *Jerushalem*, without the preposition, be used?

Learned men have supposed, with great plausibility, that the word יושבי *vaiyashebu*, "and they returned," should be written יושבי *yoshebey*, "the inhabitants;" and that the words should be read, *And for the controversies of the inhabitants of Jerusalem*. That this was the original reading is very probable from its vestiges in the *Vulgate*, *habitatoribus ejus*, "its INHABITANTS:" and in the *Septuagint*, it is found *totidem verbis*, *Και κρινει τους κατοικοιυντας* *ey Iegouσαλημ*, *And to judge the inhabitants of Jerusalem*.

There is a clause in chap. xxxiv. 9. where we have a similar mistake in our version, *And*

tutes and judgments, ye shall even warn them that they trespass not against the LORD, and so ^p wrath come upon ^r you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you ^s in all matters of the LORD; and Zebediah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you. ^t Deal courageously, and the LORD shall be ^u with the good.

^r Ezek. 3. 18.—^s 1 Chron. 26. 30.—^t Heb. *Take courage and do*.—^u Ch. 15. 2.

they returned to Jerusalem, יושבי ירושלים where the false *keri*, or marginal note, directs it, in opposition to common sense, and ALL the versions, to be read יושבו *and they returned*, which our translation has unhappily followed.

Verse 10. *Between blood and blood*] Cases of manslaughter, or accidental murder; or cases of *consanguinity*, the settlement of inheritance, family claims, &c.

Between law and commandment] Whatsoever concerns the moral precepts, rites, and ceremonies, of the law; or whatsoever belongs to civil affairs.

Verse 11. *Behold, Amariah*] Here was a twofold jurisdiction, *ecclesiastical and civil*. In the *ecclesiastical court*, Amariah the high priest was *supreme judge*; in the *civil court*, Zebediah was *supreme*. To assist both, the *Levites* were a sort of *counsellors*.

Without good and wholesome *laws*, no nation can be prosperous: and vain are the best laws, if they be not *judiciously and conscientiously* administered. The things of God, and the things of the KING should never be confounded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.

CHAPTER XX.

The Moabites, Ammonites, and Edomites, invade Judah, 1, 2. Jehoshaphat proclaims a fast, and gathers the people together to seek the Lord, 3, 4. His prayer to God, 5—12. Great and small, male and female, seek the Lord, 13. Jahaziel predicts the downfall of their enemies 14—17. The king, the Levites, and the people, take courage; praise and magnify God; and go forth to meet their enemies, 18—21. The enemies are confounded, and destroy each other, 22—24. The men of Judah take the spoil, praise the Lord, and return with joy to Jerusalem, 25—28. The fear of the Lord falls upon all their enemies round about; and the land has rest, 29, 30. Transactions and character of Jehoshaphat, 31—34. He joins with Ahaziah king of Israel, in building a fleet of ships to go to Tarshish; but they are wrecked at Ezion-geber, 35—37.

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them

other besides the Ammonites, came against Jehoshaphat ^a to battle.

2 Then there came some

8. 44.

^a 1 Kings

NOTES ON CHAPTER XX.

Verse 1. *Children of Ammon, and with them other besides the Ammonites*] Here there must be a mistake; for surely the *Ammonites* are the same as the *children of Ammon*. Our translators have falsified the text by inserting the words "other besides," which have nothing properly to represent them in the Hebrew. *Lit-*

rally translated, the words are, "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites:" and thus the *Vulgate*. The *Syriac*, which the *Arabic* follows, has felt the difficulty, and translated, *Came together with warlike men to fight*, &c. The *Septuagint* have given it another turn, *Και ησαν αυτον ητοιμωμενοι*, *And*

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be ^a in Hazazon-tamar, which is ^b En-gedi.

3 And Jehoshaphat feared, and set ^c himself to ^d seek the LORD, and ^e proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask ^{help} of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, art not thou ^f God in heaven? and ^g rulest not thou over all the kingdoms of the heathen? and ^h in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou ⁱ our God, ^k who ^l didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham ^m thy friend for ever?

8 And they dwelt therein, and have

^a Gen. 14. 7.—^b Josh. 15. 62.—^c Heb. *his face*.—^d Ch. 19. 3.
^e Ezra 8. 21. Jer. 36. 9. Jonah 3. 5.—^f Deut. 4. 39. Josh. 2. 11. 1 Kings 8. 23. Matt. 6. 9.—^g Psa. 47. 2, 8. Dan. 4. 17, 25, 32.—^h 1 Chron. 29. 12. Psa. 62. 11. Matt. 6. 13.

with them people of the *Minaites*; which were a people of Arabia Felix, near the Red sea. The *Targum* has מִימְהוֹן מִן אֶדְוִמָּה *Ve-immehon min Adomaei*, "And with them some of the Edomites." This is very likely to be the true reading, as we find from ver. 10, 22, 23. that they procured men from mount Seir; and these were the *Idumeans*, or *Edomites*. We should, in my opinion, read the text thus: *The children of Moab, and the children of Ammon, and with them some of the Edomites.*

Verse 2. *On this side Syria*] Instead of מִיָּאֵם *miaram*, from Syria, I would read with one of Kennicott's MSS. (89.) מִיָּדוֹם *miedom*, from Edom; which alteration brings it to truth; and does not require the change of *half a letter*, as it consists in the almost imperceptible difference between *resh* and *daleth*. We do not read of any *Syrians* in this invasion; but we know there were *Edomites*, or *inhabitants of mount Seir*.

Hazazon-tamar] "In the wood of palm trees, that is, in En-gedi." *Targum*. This is the meaning of the word, and it is probable that they lay hid here.

Verse 3. *Jehoshaphat feared*] He found that he could not possibly stand against such a numerous army, and therefore could not expect to be delivered except by the strong arm of God. To get this assistance, it was necessary to seek it; and to get such extraordinary help,

built thee a sanctuary there—in for thy name, saying,

9 ⁿ If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy ^o name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou ^p wouldest not let Israel invade, when they came out of the land of Egypt, but ^r they turned from them, and destroyed them not.

11 Behold, I say, how they reward us, ^s to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not ^t judge them? for we have no might against this great company that cometh against us; neither know we what to do; but ^u our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Le-

ⁱ Gen. 17. 7. Exod. 6. 7.—^k Heb. *thou*.—^l Psa. 44. 2.—^m Isa. 41. 8. James 2. 23.—ⁿ 1 Kings 8. 33, 37. Ch. 6. 28, 29, 30.
^o Ch. 6. 20.—^p Deut. 2. 4, 9, 19.—^q Numb. 20. 21.—^r Psa. 83. 12.
^t 1 Sam. 3. 13.—^u Psa. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.

they should seek it in an extraordinary way; hence he proclaimed a *universal fast*, and all the people came up to Jerusalem to seek the Lord.

Verse 5. *Jehoshaphat stood*] What an instructive sight was this! The king who proclaimed the fast, was foremost to observe it; and on this occasion the priest of the people, offering in the congregation, without form or any premeditation, one of the most sensible, pious, correct, [and, as to its composition, one of the most elegant,] prayers, ever offered under the Old Testament dispensation.

Verse 7. *Art not thou our God*] "Hast not thou, by thy Word, driven out?" *Targum*.

Verse 8. *Therein for thy name*] "For the name of thy Word." *Targum*.

Verse 9. *For thy name is in this house*] "Thy Majesty is in this house." Several of Kennicott's and De Rossi's MSS. with the *Vulgate*, *Syriac*, and *Arabic*, add נִקְרָא *nikra*, [is invoked;] *Thy name is invoked in this house*: here thou dwellest, and here thou art worshipped.

Verse 11. *They reward us*] Six of Kennicott's and De Rossi's MSS. add רָעָה *evil*: "Behold, they reward us evil." This is also the roading of the *Targum*.

Verse 12. *Wilt thou not judge them*] That is, Thou wilt inflict deserved punishment upon them.

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Conditam 143.

vite of the sons of Asaph,
v came the Spirit of the LORD
in the midst of the congrega-
tion;

15 And he said, Harken ye, all Ju-
dah, and ye inhabitants of Jerusalem,
and thou King Jehoshaphat, Thus
saith the LORD unto you, v Be not
afraid nor dismayed by reason of this
great multitude; for the battle is not
yours, but God's.

16 To-morrow go ye down against
them: behold, they come up by the
x cliff of Ziz; and ye shall find them at
the end of the y brook, before the wil-
derness of Jeruel.

17 z Ye shall not need to fight in this
battle: set yourselves, stand ye still,
and see the salvation of the LORD with
you, O Judah and Jerusalem: fear
not, nor be dismayed; to-morrow go
out against them: a for the LORD will
be with you.

18 And Jehoshaphat b bowed his head
with his face to the ground: and all
Judah and the inhabitants of Jerusa-
lem fell before the LORD, worshipping
the LORD.

19 And the Levites, of the children
of the Kohathites, and of the children
of the Korhites, stood up to praise the
LORD God of Israel with a loud voice
on high.

20 T And they rose early in the morn-
ing, and went forth into the wilder-
ness of Tekoa: and as they went

v Numb. 11. 25, 26. & 24. 2. Ch. 15. 1. & 24. 20.—w Exod.
14. 13, 14. Deut. 1. 29, 30. & 31. 6, 8. Ch. 32. 7.—x Heb. asc-
cent.—y Or, valley.—z Exod. 14. 13, 14.—a Numb. 14. 9. Ch.
15. 2. & 32. 8.—b Exod. 4. 31.—c Isa. 7. 9.—d 1 Chron. 16. 29.
e Heb. praisers.

Verse 15. *For the battle is not yours, but God's.* God will not employ you in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them.

Verse 17. *For the LORD will be with you.* "The Word of the Lord shall be your helper." Targum.

Verse 20. *Believe in the LORD your God* "Believe in the Word of the Lord your God, and believe in his law, and believe in his prophets; and ye shall prosper." Here the Word and the Revelation are most pointedly distinguished; the Word being used personally.

Verse 22. *The LORD set ambushments.* "The Word of the Lord placed snares among the children of Ammon and Moab; and the inhabitants of the mountain of Gila, who came to fight with Judah; and they were broken to pieces;" so the Targum.

Houbigant translates the place thus: "The

forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; c Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, d and e that should praise the beauty of holiness, as they went out before the army, and to say, f Praise the LORD; g for his mercy endureth for ever.

22 T h And when they began i to sing and to praise, k the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and l they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped m to destroy another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and n none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they

f 1 Chron. 16. 34. Psa. 136. 1.—g 1 Chron. 16. 41. Ch. 5. 13. & 7. 3, 6.—h Heb. And in the time that they, &c.—i Heb. in singing and praise.—k Judges 7. 22. 1 Sam. 14. 20.—l Or, they smote one another.—m Heb. for the destruction.—n Heb. there was not an escaping.

Lord set against the children of Ammon and Moab ambushments of those who came from mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterward rose up against the inhabitants of mount Seir, and utterly destroyed them; who, being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. Calmet's version is not very different.

Verse 25. *Both riches with the dead bodies* For מגרים pegarim, dead bodies, בגדים begadim, garments, is the reading of eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the versions have dead bodies except the Chaldee. The words might be easily mistaken for each other, as the p pe, if a little faint in the under dot, might easily pass for a b beth; and we know that the v resh, and d daleth, are frequently interchanged, and mistaken for each other, both

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Condita 143.

could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of ° Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the P forefront of them, to go again to Jerusalem with joy; for the LORD had ^rmade them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And ^sthe fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his ^tGod gave him rest round about.

A. M. 3090
—3115.
B. C. 914
—889.
Anno ante
I. Ol. 138-113.

31 ¶ ^u And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in

° That is, blessing.—P Heb. head.—r Neh. 12. 43.—s Ch. 17. 10.—t Ch. 15. 15. Job 34. 29.—u 1 Kings 22. 41, &c.
v See Ch. 17. 6.—w Ch. 12. 14. & 19. 3.—x Heb. words.

in Hebrew and Syriac. I believe garments to be the true reading: and, as to the clause, *which they stripped off for themselves*, it should be understood thus, *Which they seized for themselves*.

Verse 26. *Assembled themselves in the valley of Berachah*] “The Valley of Benediction:” and so in the latter clause. Targum.

Verse 27. *Jehoshaphat in the forefront of them*] He was their leader in all these spiritual, holy, fatiguing, and self-denying exercises. What a noble and persuasive pattern!

Verse 29. *The LORD fought*] *THE WORD of the Lord made war against the enemies of Israel.* Targum.

Verse 33. *The high places were not taken away*] The idolatry, as we have seen, was universally suppressed; but some of the places where that worship had been performed were not destroyed. Some of them still remained:

Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was right* in the sight of the LORD.

33 Howbeit ^v the high places were not taken away: for as yet the people had not ^wprepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the ^x book of Jehu the son of Hanani, ^y who ^z is mentioned in the book of the kings of Israel.

35 ¶ And after this ^a did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

A. M. 3108.
B. C. 896.
Anno ante
I. Olymp. 120.
Ante Urbem
Condita 143.

36 ^b And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. ° And the ships were broken, that they were not able to go ^d to Tarshish.

y 1 Kings 16. 1, 7.—z Heb. was made to ascend.—a 1 Kings 22. 48, 49.—b At first Jehoshaphat was unwilling, 1 Kings 22. 49.—c 1 Kings 22. 48.—d Ch. 9. 21.

and these, to such a fickle people, became the means of idolatry in reigns less propitious to truth and religion.

Verse 34. *In the book of Jehu*] This is totally lost, though it is evident that it was in being when the books of Chronicles were written.

Verse 36. *To go to Tarshish*] “In the great sea.” Targum. By which expression they always meant the Mediterranean sea.

Verse 37. *The LORD hath broken, &c.*] *The Word of the Lord hath broken.* Targum. Concerning Tarshish, Ezion-geber, and Ophir, and the voyage thither, see the notes on 1 Kings x. 22; and at the end of that chapter, and on chap. ix. 26—28. The Tarshish here is called by the Chaldee Torsos in the great sea, some place in the Mediterranean. On this subject the reader has, no doubt, already seen a great variety of opinions.

CHAPTER XXI.

Jehoram succeeds his father Jehoshaphat; and commences his reign with the murder of his brethren, and of several of the princes of Israel, 1—5. He walks in the way of Ahab, whose bad daughter, Athaliah, he had married, 6. God remembers his covenant with David, and does not destroy the nation, 7. The Edomites revolt, 8—10. Jehoram restores the high places in the mountains of Judah, and greatly corrupts the morals of the people, 11. A letter comes to him from Elijah, 12—15. The Philistines and Arabians come up against him; pillage his house, take away his wives, and all his sons, except Jehoahaz, 16, 17. He is smitten with an incurable disease in his bowels: of which, in two years, he dies miserably, after a profligate reign of eight years. 18—20.

A. M. 3115.
B. C. 889.
Anno ante
I. Olymp. 113.
Ante Urbem
Conditam 136.

NOW^a Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son^b reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to^c Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

A. M. 3112
—3119.
B. C. 892
—885.
Anno ante
I. Ol. 116-109.

5 ¶^d Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of^e Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not de-

^a 1 Kings 22. 50.—^b Alone.—^c Jehoram made partner of the kingdom with his father, 2 Kings 8. 16.—^d In consort, 2 Kings 8. 17, &c.—^e Chap. 22. 2.—^f Hebrew, lamp, or candle.

NOTES ON CHAPTER XXI.

Verse 2. *And he had brethren—the sons of Jehoshaphat, king of Israel.* Jehoshaphat certainly was not king of Israel, but king of Judah. יִשְׂרָאֵל *Yishrael*, must be a corruption in the text, for יְהוּדָה *Yehudah*; which is the reading of the Syriac, Arabic, Septuagint, and Vulgate: the Chaldee, only, agrees with the Hebrew text. And the reading of the versions is supported by thirty-eight of Kennicott's and De Rossi's MSS. The word Judah should, therefore, be restored to the text.

Verse 3. *The kingdom gave he to Jehoram* He made him copartner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c. and on the same, chap. i. 17. where an attempt is made to settle this disturbed chronology.

Verse 4. *Slew all his brethren* What a truly diabolic thing is the lust of power! it destroys all the charities of life; and renders those who are under its influence the truest resemblants of the arch fiend. That he might sit the more secure upon his throne, this execrable man imbrues his hands in the blood of his own brothers! There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of

A. M. 3112
—3119.
B. C. 892
—885.
Anno ante
I. Ol. 116-109.

stroy the house of David, because of the covenant that he had made with David, and as he promised to give a^f light to him and to his^g sons for ever.

A. M. 3115.
B. C. 889.
Anno ante
I. Olymp. 113.
Ante Urbem
Conditam 136.

8 ¶^h In his days the Edomites revolted from under theⁱ dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to^k commit fornication, and compelled Judah thereto.

A. M. 3116.
B. C. 888.
Anno ante
I. Olymp. 112.
Ante Urbem
Conditam 135.

12 ¶ And there came a^l writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat

^g 2 Sam. 7. 12, 13. 1 Kings 11. 36. 2 Kings 8. 19. Psa. 132. 11, &c.—^h 2 Kings 9. 20, &c.—ⁱ Heb. hand.—^k Lev. 17. 7, & 20. 5. Ver. 13.—^l Which was writ before his assumption, 2 Kings 2. 1.

every country abounds in proofs; even that of our own is not the least barren.

Verse 6. *He had the daughter of Ahab to wife* This was Athaliah, daughter of Ahab and Jezebel, who was famous for her impieties and cruelty, as was her most profligate mother. It is likely that she was the principal cause of Jehoram's cruelty and profaneness.

Verse 7. *To give a light to him* To give him a descendant.

Verse 8. *In his days the Edomites revolted* See on 2 Kings viii. 21.

Verse 11. *To commit fornication* That is, to serve idols. The Israelites were considered as joined to Jehovah, as a woman is joined to her husband; when she associates with other men, this is adultery; when they served other gods, this was called by the same name; it was adultery against Jehovah. This is frequently the only meaning of the terms adultery and fornication, in the Scriptures.

Verse 12. *There came a writing to him from Elijah the prophet* From 2 Kings ii. 11. it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that, by the spirit of prophecy, he foresaw this defection of Jehoram, and left the letter with Elisha, to be sent to him when this

A. M. 3116.
B. C. 888.
Anno ante
I. Olymp. 112.
Ante Urbem
Conditam 125.

thy father, nor in the ways of Asa king of Judah,
13 But hast walked in the way of the kings of Israel, and hast ^m made Judah and the inhabitants of Jerusalem to ⁿ go a whoring, like to the ^o whoredoms of the house of Ahab, and also hast ^p slain thy brethren of thy father's house, *which were better than thyself* :

14 Behold, with ^r a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods :

15 And thou *shalt have great sickness by ^s disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.*

A. M. 3117.
B. C. 887.
Anno ante
I. Olymp. 111.
Ante Urbem
Conditam 134.

16 ¶ Moreover, the LORD ^t stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were near the Æthiopians.*

17 And they came up into Judah, and brake into it, and ^u carried away

^m Ver. 11.—^a Exod. 34. 15. Deut. 31. 16.—^o 1 Kings 16. 31-33. 2 Kings 9. 22.—^p Ver. 4.—^r Heb. *a great stroke.*
^s Ver. 18, 19.—^t 2 Kings 11. 14, 23.—^u Heb. *carried captive.*
See Ch. 22. 1.

defection should take place; others say that *Elijah* is put here for *Elisha*; and others, that *this Elijah* was not the same that was translated, but another prophet of the same name. There are others who think that, as *Elijah* was still in the *body*, for he did not *die*, but was *translated*, he sent this letter from that secret place in which he was hidden by the Almighty. All the versions have *Elijah*, and all the MSS. the same reading. Dr. Kennicott contends that *Elisha* was the writer; for *Elijah* had been taken up to heaven *thirteen* years before the time of this writing. Our margin says, the letter was written before his assumption, and refers to 2 Kings ii. 1.

These are all conjectures; and I could add another to their number, but still we should be where we were. I should adopt the conjecture relative to *Elisha*, were not every Hebrew MS. and all the oriental versions, against it: to which may be added, that the author of this book does not once mention *Elisha* in any part of his work. It is certainly a possible case that this writing might have been a prediction of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

Verse 14. *Will the LORD smite*] "The Word of the Lord will send a great mortality." Targum.

Verse 15. *Until thy bowels fall out*] This

all the substance that was found in the king's house, and ^v his sons also, and his wives; so that there was never a son left him, save ^w Jehoahaz, the youngest of his sons.

18 ¶ ^x And after all this the LORD smote him ^y in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him like ^z the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed ^a without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

A. M. 3117.
B. C. 887.
Anno ante
I. Olymp. 111.
Ante Urbem
Conditam 134.

A. M. 3117.
—3119.
B. C. 887.
—885.
Anno ante
I. Ol. 111-109.

A. M. 3112
—3119.
B. C. 892
—885
Anno ante
I. Ol. 116-109.

A. M. 3119.
B. C. 885.
Anno ante
I. Olymp. 109.
Ante Urbem
Conditam 132.

^v Ch. 94. 7.—^w Or. *Ahaziah*, Ch. 22. 1. Or, *Azariah*, Ch. 22. 6.—^x His son, *Ahaziah Provez*, 2 Kings 9. 29. soon after.—^y Ver. 15.—^z Ch. 16. 14.—^a Heb. *without desire*, Jer. 22. 18.

must have been occasioned by a violent inflammation: by the same death perished Antiochus Epiphanes and Herod Agrippa.

Verse 16. *The Philistines and—the Arabians*] We have no other account of this war. Though it was a predatory war, yet it appears to have been completely ruinous and destructive. What a general curse fell upon this bad king; in his *body, soul, substance, vanity, and government*!

Verse 17. *Save Jehoahaz, the youngest*] This person had at least three names: *Jehoahaz*, *Ahaziah*, chap. xxii. 1. and *Azariah*, ver. 6.

Verse 18. *The LORD smote him*] "And after all these things the Word of the Lord smote his bowels," &c. Targum.

Verse 19. *After the end of two years his bowels fell out*] The Targum seems to intimate that he had a constipation and inflammation in his bowels; and that at last his bowels gushed out.

No burning] "His people made no burning of aromatic woods for him as they had done for his forefathers." Targum. See on chap. xvi. 14.

Verse 20. *Departed without being desired*] He was hated while he lived, and neglected when he died: visibly cursed of God, and necessarily execrated by the people whom he had lived only to corrupt and oppress. No *annalist* is mentioned as having taken the pains to write any account of his vile life. This summary mention of him consigns him to the execration of posterity, and holds in the view of every prudent governor, the rock on which he split, and wrecked the state.

CHAPTER XXII.

Ahaziah begins to reign; and reigns wickedly under the counsels of his bad mother, 1—4. He is slain by Jehu, who destroys all the house of Ahab, 5—9. Athaliah destroys all the seed royal of Judah, except Joash, who is hidden by his nurse in the temple six years, 10—12.

A. M. 3119.
B. C. 885.
Anno ante
Olymp. 109.
Ante Urbem
Condita 132.

AND the inhabitants of Jerusalem made ^a Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the ^b eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 ^c Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* ^d Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 ^e ¶ He walked also after their counsel, and ^f went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 ^g And he returned to be healed in Jezreel, because of the wounds ^h which were given him at Ramah, when he

A. M. 3120.
B. C. 884.
Anno ante
Olymp. 108.
Ante Urbem
Condita 131.

^a 2 Kings 8. 24, &c. See Ch. 21. 17. Ver. 6.—^b Ch. 21. 17. ^c See 2 Kings 8. 26.—^d Ch. 21. 6.—^e 2 Kings 8. 28. &c. ^f 2 Kings 9. 15.—^g Heb. *wherewith they wounded him*. ^h Otherwise called *Ahaziah*, Ver. 1. and *Jehoahaz*, Ch. 21. 17.

NOTES ON CHAPTER XXII.

Verse 1. *Made Ahaziah his youngest son king*] All the others had been slain by the Arabians, &c.: see the preceding chapter, verse 17.

Verse 2. *Forty and two years old was Ahaziah*] See the note on 2 Kings viii. 26. Ahaziah might have been twenty-two years old, according to 2 Kings viii. 26. but he could not have been *forty-two*, as stated here, without being *two years older than his own father*! See the note there. The Syriac and Arabic have *twenty-two*; and the Septuagint, in some copies, *twenty*. And it is very probable that the Hebrew text read so originally; for, when numbers were expressed by single letters, it was easy to mistake *p mem*, FORTY, for *c caph*, TWENTY. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable; as the difference between *c caph*, and *m mim*, is very small; and can, in many cases, be discerned only by an accustomed eye.

fought with Hazael king of Syria. And ⁱ Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the ^j destruction of Ahaziah ^k was of God, by coming to Joram, for, when he was come, he ^l went out with Jehoram against Jehu the son of Nimshi, ^m whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was ⁿ executing judgment upon the house of Ahab, and ^o found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 ^p And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu; and when they had slain him, they buried him: Because, said they, he ^q is the son of Jehoshaphat, who ^r sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ^s ¶ But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

ⁱ Heb. *reading down*.—^k Judg. 14. 4. 1 Kings 12. 15. Ch. 10. 15.—^l 2 Kings 9. 21.—^m 2 Kings 9. 6, 7.—ⁿ 2 Kings 10. 10, 11.—^o 2 Kings 10. 13, 14.—^p 2 Kings 9. 27, at *Megiddo*, in the kingdom of Samaria.—^q Ch. 17. 4.—^r 2 Kings 11. 1, &c.

The reading in 2 Kings is *right*; and any attempt to reconcile this in *Chronicles* with that is equally futile and absurd. Both readings cannot be *true*;—is that therefore likely to be genuine that makes the son two years older than the father who begat him! *Apaga hæ nugæ!*

Verse 3. *His mother was his counsellor*] Athaliah, the wicked daughter of a wicked parent; and the wicked spouse of an unprincipled king.

Verse 5. *Went with Jehoram*] See on 2 Kings viii. 28.

Verse 9. *He sought Ahaziah*] See a different account 2 Kings ix. 27. and the note there, where the accounts are reconciled.

Verse 10. *All the seed royal of the house of Judah*.] Nothing but the miraculous intervention of the divine providence could have saved the line of David at this time; and preserved the prophecy relative to the Messiah. The whole truth of that prophecy, and the salvation of the world, appeared to be now suspended on the brittle thread of the life of an *infant* of a year old, see chap. xxiv. 1. to destroy whom was the interest of the reigning power! But

A. M. 3120.
B. C. 884.
Anno ante
I. Olymp. 108.
Ante Urbem
Conditam 131.

11 But ^tJehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the

priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

A. M. 3120.
B. C. 884.
Anno ante
I. Olymp. 108.
Ante Urbem
Conditam 131.

A. M. 3120
—3126.
B. C. 884
—878.
Anno ante
I. Ol. 108—102.

^t 2 Kings II. 2.

God can save by few as well as by many. He had purposed—and vain were the counter-exertions of earth and hell.

Verse 12. *hid in the house of God*] “In the house of the sanctuary of God.” *Targum.*

Jehoshaba.

Or, as he says on ver. 11. בקודש קדוש *Bekodesh Kudeshia*, “in the holy of holies.” To this place Athaliah had no access: therefore Joash lay concealed, he and his affectionate aunt-nurse. See on 2 Kings xi. 1.

CHAPTER XXIII.

Jehoiada the priest, after having taken counsel with the captains, Levites, &c. proclaims Joash, and anoints him king, 1—17. Athaliah, endeavouring to prevent it, is slain, 12—15. He makes the people enter into a covenant that they would serve the Lord, 16. The people break down the temple of Baal, and slay Mattan his priest, 17. Jehoiada makes several alterations, and remodels the kingdom, 18—21.

A. M. 3126.
B. C. 878.
Anno ante
I. Olymp. 102.
Ante Urbem
Conditam 125.

AND ^a in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath ^bsaid of the sons of David.

4 This *is* the thing that ye shall do; A third part of you ^centering on the sabbath, of the priests and of the Levites, *shall be* porters of the ^ddoors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation; and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and ^ethey that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the

king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not ^fthe courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* King David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right ^gside of the ^htemple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and ⁱgave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, ^kGod save the king.

12 ¶ Now when Athaliah heard the

^a 2 Kings II. 4, &c.—^b 2 Sam. 7. 12. 1 Kings 2. 4. & 9. 5. Ch. 6. 16. & 7. 18. & 21. 7.—^c 1 Chron. 9. 25.—^d Heb. thresholds.

^e 1 Chron. 23. 28, 29.—^f See 1 Chron. 24. & 25.—^g Heb. shoulder.
^h Heb. house.—ⁱ Deut. 17. 18.—^k Heb. Let the king live.

NOTES ON CHAPTER XXIII.

Verse 1. *And in the seventh year*] See on 2 Kings xi. 4, &c.

Ver. 9. *Spears, and bucklers*] See 2 Kings xi. 10.
Verse 11. *God save the king*] *May the king live!* See on 2 Kings xi. 12.

A. M. 3126.
B. C. 878.
Anno ante
I. Olymp. 102.
Ante Urbem
Conditam 125.

noise of the people running and praising the king, she came to the people into the house of the LORD :

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king : and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and ¹ such as taught to sing praise. Then Athaliah rent her clothes, and said, ² Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges ; and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her ; and when she was come to the entering ³ of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the

house of Baal, and brake it down, and brake his altars and his images in pieces, and ⁴ slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had ⁵ distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the ⁶ law of Moses, with rejoicing and with singing, as it was ordained ⁷ by David.

19 And he set the ⁸ porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 ⁹ And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD : and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced : and the city was quiet, after that they had slain Athaliah with the sword.

A. M. 3126.
B. C. 878.
Anno ante
I. Olymp. 102.
Ante Urbem
Conditam 125.

¹ 1 Chron. 25 8.—² Heb. conspiracy.—³ Neh. 3. 28.—⁴ Dent. 13. 9.—⁵ 1 Chron. 23. 6, 30, 31. & 24. 1.—⁶ Numb. 28. 2.

⁷ Heb. by the hands of David, 1 Chron. 25. 2, 6.—⁸ 1 Chron. 26. 1, &c.—⁹ 2 Kings 11. 19.

Verse 14. *And whoso followeth her, let him be slain with the sword.*] He who takes her part, or endeavours to prevent the present revolution, let him be immediately slain.

Verse 15. *Of the horse-gate.*] See on 2 Kings xi. 16.

Verse 16. *Made a covenant between him.*] The high priest was, on this occasion, the representative of God ; whom both the people and the king must have had in view, through the medium of his priest.

Verse 17. *Mattan the priest.*] The Targum will not prostitute the term *priest*, but calls him קומרא *kumara*, priestling.

Verse 21. *The city was quiet.*] There was no attempt at a counter-revolution. Concerning the coronation of Joash, there is a curious circumstance mentioned by the Targumist, on ver. 11. It is as follows :

“ And they brought forth the son of the king, and put on him the royal crown, which David

took from the head of the king of the children of Ammon. In it was inserted the precious attracting stone, in which was engraven and expressed the great and honourable NAME, [יהוה] which David had placed there by the Holy Spirit ; and it was of the weight of a talent of gold ; it was therefore a testimony to the house of David that no king, who was not of the seed of David, should be able to put it on his head, nor be able to bear its weight. When, therefore, the people saw it placed on the head of Joash, and that he was able to bear this crown, they believed him to be of the seed of David, and immediately constituted him king. Therefore Jehoiada and his sons anointed him, and said, May the king be prosperous in his kingdom !”

The Jews say that this was the crown of the king of the Ammonites ; and that it was always worn afterward by the kings of the house of Judah. See *Jarchi* on this place.

CHAPTER XXIV.

Joash begins to reign when seven years old, and reigns well all the days of Jehoiada the priest, 1—3. He purposes to repair the temple of God ; and makes a proclamation that the people should bring in the money prescribed by Moses, 4—9. They all contribute liberally ; and the different artificers soon perfect the work, 10—13. The rest of the money is employed to form utensils for the temple, 14. Jehoiada dies, 15, 16. And the people, after his death, become idolaters, 17, 18. Prophets are sent unto them, 19. And among the rest Zechariah, the son of Jehoiada, who testifies against them ; and they stone him to death, 20—22. The Syrians come against Jerusalem, and spoil it, 23, 24. Joash is murdered by his own servants, 25, 26. His acts, 27.

A. M. 3126
—3165.
B. C. 878
—839.
Anno ante
I. Ol. 102-63.

JOASH^a was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

A. M. 3126
—3162.
B. C. 878
—842.
Anno ante
I. Ol. 102-66.

2 And Joash^b did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

A. M. 3148.
B. C. 856.
Anno ante
I. Olymp. 80.
Ante Urbem
Conditam 103.

4 ¶ And it came to pass after this, that Joash was minded^c to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and^d gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6^e And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of^f Moses, the servant of the LORD, and of the congregation of Israel, for the^g tabernacle of witness?

7 For^h the sons of Athaliah, that wicked woman, had broken up the house of God; and also all theⁱ dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment^k they made a chest, and set it without at the gate of the house of the LORD.

9 And they made^l a proclamation through Judah and Jerusalem, to bring in to the LORD^m the collection that Moses, the servant of God, laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, andⁿ when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and^o the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, ^pwhereof were made vessels for the house of the LORD, even vessels to minister, and^q to offer withal, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

^a 2 Kings II. 21. & 12. 1, &c.—^b See Ch. 26. 5.—^c Heb. to renece.—^d 2 Kings 12. 4.—^e 2 Kings 12. 7.—^f Exod. 30. 12, 13, 14, 16.—^g Numb. 1. 50. Acts 7. 44.—^h Ch. 21. 17.

ⁱ 2 Kings 12. 4.—^k 2 Kings 12. 9.—^l Heb. a voice.—^m Ver. 16.—ⁿ 2 Kings 12. 10.—^o Heb. the healing went up upon the work.—^p See 2 Kings 12. 13.—^q Or, pestsils.

NOTES ON CHAPTER XXIV.

Verse 1. *Joash was seven years old*] As he was hidden six years in the temple, and was but seven when he came to the throne, he could have been but one year old when he was secreted by his aunt: see on chap. xxii. 10.

Verse 4. *To repair the house of the LORD.*] During the reigns of Joram and Athaliah, the temple of God had been pillaged to enrich that of Baal, and the whole structure permitted to fall into decay: see ver. 7.

Verse 5. *Gather of all Israel money*] As the temple was the property of the whole nation, and the services performed in it were for the salvation of the people at large, it was right that each should come forward on an occasion of this

kind, and lend a helping hand. This is the first instance of such a general collection for building or repairing a house of God.

From year to year] It must have been in a state of great dilapidation, when it required such annual exertions to bring it into a thorough state of repair.

Verse 6. *The collection—of Moses*] This was the poll-tax fixed by Moses, of half a shekel, which was levied off every man from twenty years old and upwards; and which was considered as a ransom for their souls, that there might be no plague among them. See Exod. xxx. 12-14.

Verse 8. *They made a chest*] See the notes on the parallel places, 2 Kings xxii. 4, &c.

A. M. 3162.
B. C. 842.
Anno ante
I. Olymp. 66.
Ante Urbem
Conditam 89.

15 ¶ But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

A. M. 3162
—3165.
B. C. 842
—839.
Anno ante
I. Ol. 66-63.

18 And they left the house of the LORD God of their fathers, and served ^agroves and idols; and ^twrath came upon Judah and Jerusalem for this their trespass.

19 Yet he ^usent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

A. M. 3164.
B. C. 840.
Anno ante
I. Olymp. 64.
Ante Urbem
Conditam 87.

20 And ^vthe Spirit of God ^wcame upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, ^xWhy transgress ye the commandments of the LORD, that ye cannot prosper? ^yBecause ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him,

^a 1 Kings 14. 23.—^t Judg. 5. 8. Ch. 19. 2. & 28. 13. & 29. 8. & 32. 25.—^u Ch. 36. 15. Jer. 7. 25, 26. & 25. 4.—^v Ch. 15. 1. & 20. 14.—^w Heb. clothed, as Judg. 6. 34.—^x Numb. 14. 41. ^y Ch. 15. 2.—^z Matt. 23. 35. Acts 7. 58, 59.

Verse 16. *They buried him—among the kings*] He had, in fact, been king in Judah; for Joash, who appears to have been a weak man, was always under his tutelage. Jehoiada governed the state in the name of the king; and his being buried among the kings is a proof of the high estimation he was in among the people.

Verse 17. *The princes of Judah—made obeisance to the king.*] I believe the Targum has given the true sense of this verse: “After the death of Jehoiada, the great men of Judah came and adored King Joash, and seduced him; and then the king received from them their idols.”

Verse 20. *And the Spirit of God came upon Zechariah*] “When he saw the transgression of the king and of the people, burning incense to an idol in the house of the sanctuary of the Lord, on the day of expiation; and preventing the priests of the Lord from offering the burnt-offerings, sacrifices, daily oblations, and services, as written in the book of the law of Moses; he stood above the people, and said.” Targum.

Verse 21. *Stoned him—at the commandment of the king*] What a most wretched and con-

and ^zstoned him with stones at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass ^aat the end of the year, *that* ^bthe host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of ^cDamascus.

24 For the army of the Syrians ^dcame with a small company of men, and the LORD ^edelivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they ^fexecuted judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) ^ghis own servants conspired against him for the blood of the ^hsons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired

^a Heb. in the revolution of the year.—^b 2 Kings 12. 17. ^c Heb. Darmesek.—^d Lev. 26. 8. Deut. 32. 30. Isa. 30. 17. ^e Lev. 26. 25. Deut. 28. 25.—^f Ch. 22. 8. Isa. 10. 5.—^g 2 Kings 12. 20.—^h Ver. 21.

temptible man was this, who could imbrue his hands in the blood of a prophet of God, and the son of the man who had saved him from being murdered, and raised him to the throne! Alas, alas! Can even kings forget benefits? But when a man falls from God, the devil enters into him; and then he is capable of every species of cruelty.

Verse 22. *The LORD look upon it, and require it.*] And so he did; for, at the end of that year, the Syrians came against Judah, destroyed all the princes of the people, sent their spoils to Damascus; and Joash, the murderer of the prophet, the son of his benefactor, was himself murdered by his own servants. Here was a most signal display of the divine retribution.

On the subject of the death of this prophet the reader is requested to refer to the note on Matt. xxiii. 34, 35.

Verse 26. *These are they that conspired against him*] The two persons here mentioned were certainly not Jews; the mother of one was an Ammonitess, and the mother of the other was a Moabitess. Who their fathers were we know not; they were probably foreigners and

A. M. 3165. against him: ¹ Zabad the son
B. C. 839. of Shimeath an Ammonitess.
Anno ante of Jehoazabad the son of
I. Olymp. 63. ² Shimrith a Moabitess.
Ante Urbem
Conditam 86.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon

¹ Or, Josazhar, 2 Kings 12. 21.—² Or, Shomer.—1 2 Kings 12.

aliens. Some suppose that these persons were of the king's chamber, and therefore could have the easiest access to him. It has been, and is still, the folly of kings to have foreigners for their valets, and most confidential servants; and they have often been the causes of murders, and treacheries of different kinds. *Foreigners* should be banished from the person of the sovereign by strong and efficient laws: even in this country they have often been the cause of much political wo.

Verse 27. *The greatness of the burdens laid upon him*] Meaning, probably, the heavy tribute laid upon him by the Syrians: though

him, and the ^m repairing of the house of God, behold, they are written in the ⁿ story of the book of the kings.
^o And Amaziah his son reigned in his stead.

A. M. 3165.
B. C. 839.
Anno ante
I. Olymp. 63.
Ante Urbem
Conditam 86.

18.—^m Heb. founding.—ⁿ Or, commentary.—^o 2 Kings 12. 21.

some think the vast sums amassed for the repairs of the temple are here intended.

Written in the story מדרש midrash, the commentary, of the Book of Kings. We have met with this before; but these works are all lost, except the extracts found in Kings, Chronicles, and Ezra. These abridgments were the cause of the neglect, and finally of the destruction, of the originals. This has been often the case in works of great consequence. *Trogus Pompeius* wrote a general history of the world, which he brought down to the reign of Augustus, in forty-four volumes. Justin abridged them into one volume, and the original is lost.

CHAPTER XXV.

Amaziah succeeds his father Joash, and begins his reign well, 1, 2. He slays his father's murderers, but spares their children, 3, 4. He reviews and remodels the army, 5. And hires a hundred thousand soldiers out of Israel; whom, on the exhortation of a prophet, he sends home again, without bringing them into active service, at which they are greatly offended, 6—10. He attacks the Syrians, kills ten thousand, and takes ten thousand prisoners, whom he precipitates from the top of a rock, so that they are dashed to pieces, 11, 12. The Israelitish soldiers sent back, ravage several of the cities of Judah, 13. Amaziah becomes an idolater, 14. Is reproved by a prophet; whom he threatens and obliges to desist, 15, 16. He challenges Joash king of Israel, 17. Who reproves him by a parable, 17—19. Not desisting, the armies meet, the Jews are overthrown, Amaziah taken prisoner by Joash, who ravages the temple, and takes away all the treasures of the king, 20—24. The reign of Amaziah; a conspiracy is formed against him; he flies to Lachish, whither he is pursued and slain; is brought to Jerusalem, and buried with his fathers, 25—28.

A. M. 3165. AMAZIAH ^a was twenty
—3194. and five years old
B. C. 839. when he began to reign, and
—810. he reigned twenty and nine
Anno ante years in Jerusalem. And his mother's
I. Ol. 63-34. name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, ^b but not with a perfect heart.

A. M. 3166. 3 ¶ ^c Now it came to pass,
B. C. 838. when the kingdom was ^d es-
Anno ante tablished to him, that he
I. Olymp. 62. slew his servants that had
Ante Urbem
Conditam 85.

killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, ^e The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Ju-

^a 2 Kings 14. 1, &c.—^b See 2 Kings 14. 4. Ver. 14.—^c 2 Kings 14. 5, &c.—^d Heb. confirmed upon him.

NOTES ON CHAPTER XXV.

Verse 2. *He did that which was right*] He began his reign well, but soon became an idolater, ver. 14, 15.

Verse 5. *Gathered Judah together*] He purposed to avenge himself of the Syrians, but

dah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them ^f from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath ^g power to help, and to cast down.

A. M. 3166.
B. C. 838.
Anno ante
I. Olymp. 62.
Ante Urbem
Conditam 85.

^e Dent. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

^f Numb. 1. 3.—^g Ch. 20. 6.

wished to know his military strength before he came to a rupture.

Verse 7. *The LORD is not with Israel*] “The Word of the Lord is not the helper of the Israelites, nor of the kingdom of the tribe of Ephraim.” *Targum.*

A. M. 3166.
B. C. 838.
Anno ante
I. Olymp. 62.
Ante Urbem
Conditam 85.

9 And Amaziah said to the man of God, but what shall we do for the hundred talents which I have given to the ^h army of Israel? And the man of God answered, ⁱ The LORD is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go ^k home again: wherefore their anger was greatly kindled against Judah, and they returned home ^l in great anger.

A. M. 3177.
B. C. 827.
Anno ante
I. Olymp. 51.
Ante Urbem
Conditam 74.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the ^m Valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But ⁿ the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that ^o he brought the gods of the children of Seir, and set them up to be ^p his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after ^r the gods of the people, which ^s could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him,

^h Heb. *band*.—ⁱ Prov. 10. 22.—^k Heb. *to their place*.
^l Heb. *in heat of anger*.—^m 2 Kings 14. 7.—ⁿ Heb. *the sons of the band*.—^o See Ch. 28. 23.—^p Exod. 20. 3, 5.—^q Psal. 96. 5.—^r Ver. 11.

Verse 9. *The LORD is able to give thee much more than this.* Better lose the money than keep the men, for they will be a curse unto thee.

Verse 10. *They returned home in great anger.* They thought they were insulted, and began to meditate revenge. See the notes on 2 Kings xiv. 1—20. where almost every circumstance in this chapter is examined and explained.

Verse 14. *The gods of the children of Seir*

Art thou made of the king's council? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath ^t determined ^u to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then ^v Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ^w thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by ^x a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for ^y it came of God, that he might deliver them into the hand of *their enemies*, because they ^z sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was ^a put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of ^b Jehoahaz, at Beth-shemesh, and brought him to Jerusa-

A. M. 3177.
B. C. 827.
Anno ante
I. Olymp. 51.
Ante Urbem
Conditam 74.

A. M. 3178.
B. C. 826.
Anno ante
I. Olymp. 50.
Ante Urbem
Conditam 73.

^t Heb. *counselled*.—^u 1 Sam. 2. 25.—^v 2 Kings 14. 8, 9, w Or, *furze bush*, or *thorn*.—^x Heb. *a beast of the field*.
^y 1 Kings 12. 15. Ch. 22. 7.—^z Ver. 14.—^a Heb. *smitten*.
^b See Ch. 21. 17. & 22. 1, 6.

“The idols of the children of Gebal” *Targum*.

Verse 16. *Art thou made of the king's council?* How dardest thou give advice to, or reprove a king?

Verse 18. *The thistle that was in Lebanon*]. See the explanation of this, 2 Kings xiv. 9. After reciting this fable, the *Targum* adds—“Thus hast thou done in the time thou didst send unto me, and didst lead up from the house of Israel a hundred thousand strong warriors

A. M. 3178.
B. C. 826.
Anno ante
I. Olymp. 50.
Ante Urbem
Conditam 73.

lem, and brake down the wall of Jerusalem, from the gate of Ephraim to ^e the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

A. M. 3179
—3194.
B. C. 825
—810.
Anno ante
I. Ol. 49-34.

25 ¶ ^d And Amaziah the son of Joash king of Judah lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years.

^e Heb. *the gate of it that looketh.*—^d 2 Kings 14. 17.—^e Heb. *from after.*

for a hundred talents of silver; and, after they were sent, thou didst not permit them to go with thee to war, but didst send them back, greatly enraged, so that they spread themselves over the country; and having cut off *three thousand*, they brought back much spoil."

Verse 24. *In the house of God with Obed-edom*] From 1 Chron. xxvi. 15: we learn, that to Obed-edom and his descendants was allotted the keeping of the house of *Asuppim*, or *collections* for the divine treasury.

And—the hostages] See on 2 Kings xiv. 14.

Verse 26. *The rest of the acts of Amaziah, first, and last*] Says the Targum, "The first, when he walked in the fear of the Lord; the

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away ^e from following the LORD, they ^f made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ^g Judah.

A. M. 3165
—3194.
B. C. 839
—810.
Anno ante
I. Ol. 63-34.

A. M. 3194.
B. C. 810.
Anno ante
I. Olymp. 34.
Ante Urbem
Conditam 57.

^f Conspired a conspiracy—^g That is, *the city of David*, as it is 2 Kings 14. 20.

last, when he departed from the right way before the Lord: are they not written," &c.

Verse 27. *Made a conspiracy*] He no doubt became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last *fifteen* years of his reign were greatly embittered; so that finding the royal city to be no place of *safety*, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord, was forsaken by every friend, perished in his gainsaying, and came to an untimely end.

CHAPTER XXVI.

Uzziah, the son of Amaziah, succeeds; and begins his reign piously and prosperously, which continued during the life of Zechariah the prophet, 1-5. He fights successfully against the Philistines, takes and dismantles some of their chief cities, 6. Prevails over the Arabians and Meunims, 7. And brings the Ammonites under tribute, 8. He fortifies Jerusalem, and builds towers in different parts of the country, and delights in husbandry, 9, 10. An account of his military strength, warlike instruments, and machines, 11-15. He is elated with his prosperity, invades the priest's office, and is smitten with the leprosy, 16-20. He is obliged to abdicate the regal office, and dwell apart from the people, his son Jotham acting as regent, 21. His death and burial, 22, 23.

A. M. 3194.
B. C. 810.
Anno ante
I. Olymp. 34.
Ante Urbem
Conditam 57.

THEN all the people of Judah took ^a Uzziah, ^b who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

A. M. 3194
—3246.
B. C. 810
—758.
Ante Urbem
Conditam 57-5.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

^a 2 Kings 14. 21, 22. & 15. 1, &c.—^b Or, *Azariah*.—^c See Ch. 24. 2.—^d Gen. 41. 15. Dan. 1. 17. & 2. 19. & 10. 1.

NOTES ON CHAPTER XXVI.

Verse 1. *The people of Judah took Uzziah*] They all agreed to place this son on his father's throne.

4 And he did *that which* ^{A. M. 3194} ^{—3239.} ^{B. C. 810-765.} ^{Ante Urbem} ^{Conditam 57} ^{—12.} *was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And ^e he sought God in the days of Zechariah, who ^d had understanding ^e in the visions of God, and as long as he sought the LORD, God made him to prosper.

6 And he went forth and ^f warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ^g about Ashdod, and among the Philistines.

^e Heb. *in the seeing of God.*—^f Isa. 14. 29.—^g Or, *in the country of Ashdod.*

Verse 2. *He built Eloth*] See the notes on 2 Kings xvi. 21. This king is called by several different names: see the note on 2 Kings xv. 1.

Verse 5. *In the days of Zechariah*] Who

A. M. 3194
—3239.
B. C. 810—765.
Ante Urbem
Conditam 57
—12.

7 And God helped him against ¹ the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites ¹ gave gifts to Uzziah: and his name ^k spread abroad even to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem at the ¹ corner-gate, and at the valley-gate, and at the turning of the wall, and ^m fortified them.

10 Also he built towers in the desert, and ⁿ digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in ^o Carmel: for he loved ^p husbandry.

11 ¶ Moreover, Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

^h Ch. 21. 16.—ⁱ 2 Sam. 8. 2. Ch. 17. 11.—^k Heb. *went*.
^l 2 Kings 14. 13. Neh. 3. 13, 19, 32. Zech. 14. 10.—^m Or, *repaired*.—ⁿ Or, *cut out many cisterns*.—^o Or, *fruitful fields*.

this was we know not, but by the character that is given of him here. He was wise in the visions of God, in giving the true interpretation of divine prophecies. He was probably the tutor of Uzziah.

Verse 7. *And God helped him*] “And the Word of the Lord helped him against the Philistines, and against the Arabians who lived in Gerar, and the plains of Meun.” *Targum*. These are supposed to be the Arabs which are called the *Meuneons*, or *Munites*, or *Meonites*.

Verse 8. *The Ammonites gave gifts*] Paid an annual tribute.

Verse 10. *Built towers in the desert*] For the defence of his flocks, and his shepherds and husbandmen.

And in Carmel] Calmet remarks that there were two Carmels in Judea: one in the tribe of Judah, where Nabal lived; and the other on the coast of the Mediterranean sea, near to Kishon: and both fertile in vines.

He loved husbandry.] This is a perfection in a king: on husbandry every state depends. Let their trade or commerce be what they may, there can be no true national prosperity if agriculture do not prosper; for the king himself is served by the field. When, therefore, the king of a country encourages agriculture, an emulation is excited among his subjects; the science is cultivated; and the earth yields its proper increase: then, should trade and commerce fail, the people cannot be reduced to wretchedness, because there is plenty of bread.

Verse 14. *Shields, and spears*] He prepared a vast number of military weapons to have

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* ^r an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and ^s slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal. And his name ^t spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But ^u when he was strong, his heart was ^v lifted up to *his* destruction: for he transgressed against the LORD his God, and ^w went into the temple of the LORD to burn incense

^p Heb. *ground*.—^q Heb. *the power of an army*.—^r Heb. *stones of slings*.—^s Heb. *went forth*.—^t Deut. 32. 15.—^u Deut. 8. 14. Ch. 25. 19.—^v So 2 Kings 16. 12, 13.

ready to put into the hands of his subjects on any exigency.

Verse 15. *Engines—to shoot arrows and great stones*] The *Targum* says, “He made in Jerusalem ingenious instruments, and little hollow towers, to stand upon the towers and upon the bastions, for the shooting of arrows, and projecting of great stones.”

This is the very first intimation on record of any warlike engines for the *attack* or *defence* of besieged places: and this account is long prior to any thing of the kind among either the Greeks or Romans. Previously to such inventions, the besieged could be only *starved out*; and hence sieges were very long and *tedious*. Shalmanezar consumed three years before such an inconsiderable place as Samaria, 2 Kings xvii. 5, 6. Sardanapalus maintained himself in Nineveh for seven years, because the besiegers had no engines proper for the attack and destruction of walls, &c.; and it is well known that Troy sustained a siege of ten years, the Greeks not possessing any machine of the kind here referred to. The Jews alone were the inventors of such engines; and the invention took place in the reign of Uzziah, about eight hundred years before the Christian era. It is no wonder that, in consequence of this, *his name spread far abroad*, and struck terror into his enemies.

Verse 16. *He transgressed against the LORD*] “He sinned against the Word of the Lord his God.” *Targum*.

Went into the temple—to burn incense] Thus assuming to himself the priest's office. See

A. M. 3239.
B. C. 765.
Olymp.
III. 4.
Ante Urbem
Conditam 12.
upon the altar of incense.
17 And ^aAzariah the priest
went in after him, and with
him fourscore priests of the
LORD, that were valiant men.

18 And they withstood Uzziah the king, and said unto him, *It ^v appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the ^zpriests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and, while he was wroth with the priests, ^athe leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and,

behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself ^bhasted also to go out, because the LORD had smitten him.

21 ^cAnd Uzziah the king was a leper unto the day of his death, and dwelt in a ^dseveral ^ehouse, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did ^fIsaiah the prophet, the son of Amoz, write.

23 ^gSo Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, ^hHe is a leper: and Jotham his son reigned in his stead.

* 1 Chron. 6. 10.—y Numb. 16. 40. & 18. 7.—z Exod. 30. 7, 8.
a Numb. 12. 10. 2 Kings 5. 27.—b As Esther 6. 12.

this whole transaction explained in the notes on 2 Kings xv. 5.

Verse 20. *Because the LORD had smitten him.*] “Because the Word of the LORD had brought the plague upon him.” Targum.

Verse 21. *And dwelt in a several house*] He was separated, because of the infectious nature of his disorder, from all society, domestic, civil, and religious.

Jotham—was over the king's house] He became regent of the land; his father being no longer able to perform the functions of the regal office.

c 2 Kings 15. 5.—d Lev. 13. 46. Numb. 5. 2.—e Heb. free.
f Isa. 1. 1.—g 2 Kings 15. 7. Isa. 6. 1.—h Ver. 21.

Verse 22. *The rest of the acts of Uzziah, first and last, did Isaiah the prophet write.*] This work, however, is totally lost; for we have not any history of this king in the writings of Isaiah. He is barely mentioned, Isa. i. 1. and vi. 1.

Verse 23. *They buried him—in the field of the burial*] As he was a leper, he was not permitted to be buried in the common burial-place of the kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of this most afflictive and dangerous malady.

CHAPTER XXVII.

Jotham succeeds his father Uzziah, and reigns well, 1, 2. His buildings, 3, 4. His successful wars, 5, 6. General account of his acts, reign, and death, 7—9.

A. M. 3246
—3262.
B. C. 758
—742.
Olymp. V. 3.
—IX. 3.
JOTHAM ^awas twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

2 And he did that *which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the

LORD. And ^bthe people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of ^cOphel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against

a 2 Kings 15. 32, &c.—b 2 Kings 15. 35.

NOTES ON CHAPTER XXVII.

Verse 2. *He entered not into the temple*] He copied his father's conduct as far as it was constitutional; and avoided his transgression. See the preceding chapter.

Verse 3. *On the wall of Ophel*] The wall, says the Targum, of the interior palace. Ophel

c Or, the tower. Ch. 33. 14. Neh. 3. 26.

was some part of the wall of Jerusalem, that was most pregnable; and, therefore, Jotham fortified it in a particular manner.

Verse 4. *Castles and towers.*] These he built for the protection of the country people against marauders.

Verse 5. *He fought also with—the Ammonites*

A. M. 3246 them. And the children of
 —3262. Ammon gave him the same
 B. C. 758 year a hundred talents of
 —742. silver, and ten thousand
 Olymp. V. 3. measures of wheat, and ten thousand
 —IX. 3. of barley. ^d So much did the children
 of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he ^e prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jo-

^d Heb. This.—^e Or, established.

ites] We find here, that he brought them under a heavy tribute for three years; but whether this was the effect of his prevailing against them is not so evident. Some think that they paid this tribute for three years, and then revolted; that, in consequence, he attacked them; and their utter subjection was the result.

Verse 7. *The rest of the acts of Jotham, and all his wars, and his ways*] It was in his days, according to 2 Kings xv. 37. that Rezin king of Syria, and Pekah king of Israel, began to

tham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ^f And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

A. M. 3246
 —3262.
 B. C. 758
 —742.
 Olymp. V. 3
 —IX. 3.

A. M. 3262.
 B. C. 742.
 Olymp.
 IX. 3.
 Anno Urbis
 Condite 12.

^f 2 Kings 15. 38.

cut Judah short. See the notes on 2 Kings xv. 36 and 37.

Written in the book of the kings, &c.] There is not so much found in the Books of *Kings* which we have now, as in this place of the *Chronicles*. In both places we have *abridged* accounts only: the larger histories have long been lost. The reign of Jotham was properly the last *politically* prosperous reign among the Jews. *Hezekiah* and *Josiah* did much to preserve the divine worship; but Judah continued to be cut short, till at last it was wholly ruined.

CHAPTER XXVIII.

Ahaz succeeds his father Jotham, and reigns wickedly for sixteen years, 1. He restores idolatry in its grossest forms, 2—4. And is delivered into the hands of the kings of Israel and Syria, 5. Pekah slays *one hundred and twenty thousand* Jews in one day, and carries away captives *two hundred thousand* of the people, whom, at the instance of Oded the prophet, they restore to liberty, and send home, clothed and fed, 6—15. Ahaz sends to the king of Assyria for help against the Edomites, Philistines, &c. from whom he receives no effectual succour, 16—22. He sins yet more, spoils and shuts up the temple of God, and propagates idolatry throughout the land, 23—25. A reference to his acts, death, and burial, 26, 27.

A. M. 3262
 —3278.
 B. C. 742
 —726.
 Olymp. IX. 3
 —XIII. 3.

A HAZ ^a was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which* was right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also ^b molten images for ^c Baalim.

^a 2 Kings 16. 2.—^b Exod. 34. 17. Lev. 19. 4.—^c Judges 2. 11.
^d Or, offered sacrifice.

NOTES ON CHAPTER XXVIII.

Verse 1. *Ahaz was twenty years old*] For the difficulties in this chronology, see the notes on 2 Kings xvi. 1.

Verse 3. *Burnt his children in the fire*] There is a most remarkable addition here in the *Chaldee*, which I shall give at length:—“Ahaz burnt his children in the fire; but the Word of the Lord snatched Hezekiah from among them; for it was manifest before the Lord, that the three righteous men, *Hananiah*, *Misael*, and *Azariah*, were to proceed from him; who should deliver up their bodies that they might be cast into a burning fiery furnace, on account of the great and glorious NAME; and from which they should escape. *First*, *Abram*, escaped from the furnace of fire among the Chaldeans, into which he had been

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3 Moreover, he ^d burnt incense in ^e the valley of the son of Hinnom, and burnt ^f his children in the fire, after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

^e 2 Kings 23. 10.—^f Lev. 18. 21. 2 Kings 16. 3. Chap. 33. 6.

cast by Nimrod, because he would not worship their idols. *Secondly*, *Tamar* escaped burning in the house of judgment of Judah, who had said, *Bring her out that she may be burnt*. *Thirdly*, *Hezekiah* the son of Ahaz escaped from the burning, when Ahaz his father cast him into the valley of the son of Hinnom, on the altars of Tophet. *Fourthly*, *Hananiah*, *Misael*, and *Azariah*, escaped from the burning fiery furnace of Nebuchadnezzar king of Babylon. *Fifthly*, *Joshua*, the son of Josedek the high priest, escaped, when the impious Nebuchadnezzar had cast him into a burning fiery furnace, with Achaab the son of Kolia, and Zedekiah the son of Maaseiah, the false prophet. *They* were consumed by fire; but Joshua the son of Josedek escaped, because of his righteousness.”

A. M. 3263.
B. C. 741.
Olymp.
IX. 4.
Anno Urbis
Condita 13.

5 Wherefore ^s the LORD his God delivered him into the hand of the king of Syria; and they ^h smote him, and carried away a great multitude of them captives, and brought *them* to ¹ Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For ^k Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, *which were all* ¹ valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* ^m next to the king.

8 ¶ And the children of Israel carried away captive of their ⁿ brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded; and he went out before the host that came to Samaria, and said unto them, Behold, ^o because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* ^p reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for ^r bondmen and bondwomen unto you: *but are there* not with you,

^q Isaiah 7. 1.—^h 2 Kings 16. 5, 6.—ⁱ Heb. *Darmasek*. ^k 2 Kings 15. 27.—^l Heb. *sons of valour*.—^m Heb. *the second to the king*.—ⁿ Ch. 11. 4.—^o Psa. 69. 26. Isa. 10. 5. & 47. 6. Ezek. 25. 12, 15. & 26. 2. Obad. 10, &c. Zech. 1. 15.

Verse 5. *Delivered him into the hand of the king of Syria*] To understand these passages the reader will be pleased to refer to 2 Kings xvi. 5, &c. and to the notes there.

Verse 6. *A hundred and twenty thousand*] It is very probable that there is a mistake in this number. It is hardly possible that a *hundred and twenty thousand* men could have been slain in one day: yet all the *versions* and *MSS.* agree in this number. The whole people seem to have been given up into the hands of their enemies.

Verse 9. *But a prophet of the LORD—whose name was Oded*] To this beautiful speech nothing can be added by the best comment; it is simple, humane, pious, and overwhelmingly convincing: no wonder it produced the effect mentioned here. That there was much of humanity in the heads of the children of Ephraim,

even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; ^s for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shalum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men ^t which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and ^u gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, ^v the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ ^w At that time did King Abaz send unto the kings of Assyria to help him.

17 For again the Edomites had come

^p Ezra 9. 6. Rev. 13. 5.—^r Lev. 25. 39, 42, 43, 46.—^s James 2. 13.—^t Verse 12.—^u 2 Kings 6. 22. Proverbs 25. 21, 22. Luke 6. 27. Rom. 12. 20.—^v Deut. 34. 3. Judg. 1. 16.—^w 2 Kings 16. 7.

who joined with the prophet on this occasion, the *fifteenth* verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their victorious army had brought away; and they clothed, fed, shod, and anointed these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho! We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.

Verse 16. *The kings of Assyria to help him.*] Instead of מלכֵי *malkey*, KINGS; the *Vulgate*, *Syriac*, *Arabic*, and *Chaldee*, one *MS.* and the parallel place, 2 Kings xvi. 7. have מֶלֶךְ *melek*, KING, in the *singular* number. This king was Tiglath-pileser, as we learn from the book of Kings.

A. M. 3263. and smitten Judah, and carried away ^x captives.
B. C. 741.
Olymp.
IX. 4.
Anno Urbis
Condite 13.

18 ^y The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochob with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of ^z Israel; for he ^a made Judah naked, and transgressed sore against the LORD.

A. M. 3264.
B. C. 740.
Olymp.
X. 1.
Anno Urbis
Condite 14.

20 And ^b Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this is that King Ahaz.

23 For ^c he sacrificed unto the gods of ^d Damascus, which smote him; and he

^x Heb. *a captivity*.—^y Ezek. 16. 27. 57.—^z Chap. 21. 2.
^a Exod. 32. 25.—^b 2 Kings 15. 29. & 16. 7, 8, 9.

Verse 21. *But he helped him not.*] He did him no ultimate service. See the note on 2 Kings xvi. 9.

After verse 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the Syriac and Arabic: and the 22d verse is wholly wanting in both, though some of the expressions may be found in the 21st verse.

Verse 23. *He sacrificed unto the gods of Damascus, which smote him.*] This passage, says Mr. Hallet, greatly surprised me; for the sacred historian himself is here represented as saying, *The gods of Damascus had smitten Ahaz.* But it is impossible to suppose that an inspired author could say this; for the Scripture every where represents the heathen idols as nothing and vanity, and as incapable of doing either good or hurt. All difficulty is avoided if we follow the old Hebrew copies, from which the Greek translation was made, *Και απην ο βασιλευς Αχαζ, εκζητησα τους Θεους Δαμασκου, τους τυττοντας με, And King Ahaz said, I will seek to the gods of Damascus which*

said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that ^e they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ^z to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ ^h Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

^c See Chap. 25. 14.—^d Heb. *Darmeseek*.—^e Jer. 44. 17, 18.
^f See Ch. 20. 3, 7.—^g Or, to offer.—^h 2 Kings 16. 19, 20.

HAVE SMITTEN ME; and then it follows, both in Hebrew and Greek, *He said moreover, Because the gods of the king of Syria help them; therefore will I sacrifice to them, that they may help me.* Both the Syriac and Arabic give it a similar turn; and say that *Ahaz sacrificed to the gods of Damascus, and said, Ye are my gods and lords; you will I worship, and to you will I sacrifice.*

Verse 24. *Shut up the doors.*] He caused the divine worship to be totally suspended; and they continued shut till the beginning of the reign of Hezekiah, one of whose first acts was to reopen them, and thus to restore the divine worship, chap. xxix. 3.

Verse 27. *The kings of Israel.*] It is a common thing for the writer of this book to put Israel for Judah. He still considers them as one people, because proceeding from one stock. The versions and MSS. have the same reading with the Hebrew: the matter is of little importance, and with this interpretation none can mistake.

CHAPTER XXIX.

Hezekiah's good reign, 1, 2. He opens and repairs the doors of the temple, 3. He assembles and exhorts the priests and Levites, and proposes to renew their covenant with the Lord, 4—11. They all sanctify themselves, and cleanse the temple, 12—17. They inform the king of their progress, 18, 19. He collects the rulers of the people; and they offer abundance of sin-offerings and burnt-offerings, and worship the Lord, 20—30. Every part of the divine service is arranged, and Hezekiah and all the people rejoice, 31—36.

A. M. 3278
—3306.
B. C. 726
—693.
Olymp. XIII.
3.—XX. 3.

HEZEKIAH ^a began to reign *when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem.* And his mother's name was Abijah, the daughter ^b of Zechariah.

2 And he did *that which was right* in the sight of the LORD, according to all that David his father had done.

A. M. 3278.
B. C. 726.
Olymp.
XIII. 3.
Anno Urbis
Condita 28.

3. ¶ He, in the first year of his reign, in the first month, ^c opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, ^d sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was evil* in the eyes of the LORD our God, and have forsaken him, and have ^e turned away their faces from the habitation of the LORD, and ^f turned *their backs*.

7 ^g Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

8 Wherefore the ^h wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to ⁱ trouble, to astonishment, and to ^k hissing, as ye see with your eyes.

9 For, lo, ^l our fathers have fallen by the sword, and our sons, and our daugh-

ters, and our wives, *are in captivity for this.*

10 Now *it is in mine heart* to make ^m a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ⁿ be not now negligent: for the LORD hath ^o chosen you to stand before him, to serve him, and that ye should minister unto him, and ^p burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ^r sanctified themselves, and came, according to the commandment of the king, ^s by the words of the LORD, ^t to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they

A. M. 3278.
B. C. 726.
Olymp.
XIII. 3.
Anno Urbis
Condita 28.

^a 2 Kings 18. 1.—^b Ch. 26. 5.—^c See Ch. 28. 24. Ver. 7. d 1 Chron. 15. 12. Ch. 35. 6.—^e Jer. 2. 27. Ezek. 8. 16. f Heb. *given the neck*.—^g Ch. 28. 24.—^h Ch. 24. 18.—ⁱ Heb. *commotions*, Deut. 28. 25.—^k 1 Kings 9. 8. Jer. 18. 16. & 19.

8. & 25. 9. 18. & 29. 18.—^l Ch. 28. 5, 6, 8, 17.—^m Ch. 15. 12. ⁿ Or, *be not now deceived*.—^o Numb. 3. 6. & 8. 14. & 18. 2, 6. ^p Or, *offer sacrifice*.—^q Ver. 5.—^r Or, *in the business of the LORD*, Ch. 30. 12.—^t 1 Chron. 23. 28.

NOTES ON CHAPTER XXIX.

Verse 2. *He did that which was right*] See the note on 2 Kings xviii. 3.

Verse 8. *He hath delivered them to trouble, to astonishment*] He probably refers here chiefly to that dreadful defeat by the Israelites, in which a hundred and twenty thousand were slain, and two hundred thousand taken prisoners: see the preceding chapter, ver. 6, 8.

Verse 10. *To make a covenant*] To renew the covenant under which the whole people were constantly considered, and of which circumcision was the sign; and the spirit of which was, *I will be your God—Ye shall be my people.*

Verse 16. *And the priests went*] The priests and Levites cleansed first the courts both of the priests and of the people. On this labour they spent eight days. Then they cleansed the interior of the temple; but as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the porch, whence they were collected by the Levites, carried away, and cast into the brook Kidron: in this work eight days were occupied, and thus the temple was purified in sixteen days.

Verse 17. *On the first day*] “They began the first day of the first month Nisan.” *Targum.*

A. M. 3272.
B. C. 726.
Olymp.
XIII. 3.
Anno Urbis
Condita 28.

to the porch of the LORD ;
so they sanctified the house
of the LORD in eight days ;
and in the sixteenth day of
the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which King Ahaz in his reign did ^u cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a ^v sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and ^w sprinkled it on the altar: likewise, when they had killed the rams, they

sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought ^x forth the he-goats for the sin-offering before the king and the congregation; and they laid their ^y hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, ^z to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 ^a And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, ^b according to the commandment of David, and of ^c Gad the king's seer, and Nathan the prophet: ^d for so was the commandment ^e of the LORD ^f by his prophets.

26 And the Levites stood with the instruments ^g of David, and the priests with ^h the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And ⁱ when the burnt-offering began, ^k the song of the LORD began also with the trumpets, and with the ^l instruments ordained by David king of Israel.

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^u Ch. 23. 24.—^v Lev. 4. 3, 14.—^w Lev. 8. 14, 15, 19, 24
Hebr. 9. 21.—^x Heb. near.—^y Lev. 4. 15, 24.—^z Lev. 14. 20.
^a 1 Chron. 16. 4. & 25. 6.—^b 1 Chron. 23. 5. & 25. 1. Ch. 8.
14.—^c 2 Sam. 24. 11.—^d Ch. 30. 12.

^e Heb. by the hand of the LORD.—^f Heb. by the hand of.
^g 1 Chron. 23. 5. Amos 6. 5.—^h Numb. 10. 8, 10. 1 Chron.
15. 24. & 16. 6.—ⁱ Heb. in the time.—^k Ch. 23. 18.—^l Heb.
bands of instruments.

Verse 19. *All the vessels which King Ahaz*] The Targum says, "All the vessels which King Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the Lord, we have collected and hidden; and others have we prepared to replace them; and they are now before the Lord."

Verse 21. *They brought seven bullocks, &c.*] This was more than the law required, see Levit. iv. 13, &c. It ordered one calf or ox, for the sins of the people; and one he-goat for the sins of the prince: but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of sins of ignorance; but here there were sins of every kind, and every die, idolatry, apostasy from the divine worship, profanation of the temple, &c. &c. The sin-offerings, we are informed, were offered, first, for the kingdom, for the transgressions of the king and his family; secondly, for the sanctuary, which had been defiled and polluted; and for the priests, who had been profane, negligent, and unholly: and, finally, for JUDAH, for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

Verse 23. *They laid their hands upon them*]

That is, they confessed their sin; and as they had by their transgression forfeited their lives, they now offer these animals to die, as vicarious offerings: their life to be taken for the life of their owners.

Verse 25. *With cymbals, with psalteries*] Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets, or horns, then used, were not for song, nor for praise: but, as we use bells, to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos, chap. vi. 1—6. Here, however, the author of this book states, he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by his prophets: but the Syriac and Arabic give this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the hymns of David, and the hymns of Gad, the king's prophet, and of Nathan, the king's prophet: for David sang the praises of the Lord his God as from the

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28 And all the congregation worshipped, and the singers sang, and the trumpets sounded: and all this

continued until the burnt-offering was finished.

29 And when they had made an end of offering, ^a the king and all that were ^o present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ^p consecrated yourselves unto the LORD, come near and bring sacrifices and ^r thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offer-

ings, which the congregation brought, was threescore and ten bullocks, a hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore ^t their brethren the Levites ^u did help them, till the work was ended, and until the other priests had sanctified themselves; ^v for the Levites were more ^v upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with ^w the fat of the peace-offerings, and ^x the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

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^a Heb. song.—ⁿ Ch. 20. 18.—^o Heb. found.—^p Or, filled your hand, Ch. 13. 9.—^r Lev. 7. 12.—^s Ch. 35. 11.

^t Heb. strengthened them.—^u Ch. 30. 3.—^v Psa. 7. 10.—^w Lev. 3. 16.—^x Numb. 15. 5, 7, 10.

mouth of the prophets." It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood: and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius, of the Christian religion are against this: and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly. See the texts in the margin; see the use of trumpets in the sanctuary, Numb. x. 2. &c. and the notes there.

Verse 34. They could not slay all the burnt-offerings. Peace-offerings, and such like, the Levites might slay and dress; but the whole burnt-offerings, that is, those which were entirely consumed on the altar, could be touched

only by the priests, unless in a case of necessity, such as is mentioned here.

The Levites were more upright in heart. The priests seem to have been very backward in this good work; the Levites were more ready to help forward this glorious reformation. Why the former should have been so backward is not easy to tell; but it appears to have been the fact. Indeed it often happens that the higher orders of the priesthood are less concerned for the prosperity of true religion than the lower. Why is this? They are generally too busy about worldly things, or too much satisfied with secular emoluments. A rich priesthood is not favourable either to the spread, or depth of religion. Earthly gratifications are often put in the place of divine influences: it is almost a miracle to see a very rich man deeply interested in behalf either of his own soul, or the souls of others.

Verse 36. And Hezekiah rejoiced. Both he and the people rejoiced that God had prepared the hearts of the people to bring about so great a reformation in so short a time: for it is added, the thing was done suddenly. The king's example and influence were here, under God, the grand spring of all those mighty and effectual movements. What amazing power and influence has God lodged with kings! They can sway a whole empire nearly as they please: and when they declare themselves in behalf of religion, they have the people uniformly on their side.

CHAPTER XXX.

Hezekiah invites all Israel and Judah, and writes letters to Ephraim and Manasseh, to come up to Jerusalem, and hold a passover to the Lord, 1—4. The posts go out with the king's proclamation from Dan to Beer-sheba, and pass from city to city, through the coasts of Ephraim, Manasseh, and Zebulun; but are generally mocked in Israel, 5—10. Yet several of Asher, Manasseh, and Zebulun, humble themselves, and come to Jerusalem, 11. But in Judah they are all of one heart, 12, 13. They take away the idolatrous altars, kill the passover, sprinkle the blood, and, as circumstances would permit, sanctify the people, 14, 15. Many having eaten of the passover, who were not purified according to the law, Hezekiah prays for, and the Lord accepts his prayer, and heals them, 16—20. Hezekiah exhorts them; and they hold the feast seven additional days, fourteen in all, and the people greatly rejoice, 21—25. The priests and the Levites bless the people, and God accepts their prayers and thanksgivings, 27.

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AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second ^a month.

3 For they could not keep it ^b at that time, ^c because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing ^d pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long time *in such sort* as it was written.

6 So the posts went with the letters ^e from the king and his princes throughout all Israel and Judah, and according to the commandment of the king;

saying, Ye children of Israel, ^f turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of ^g the kings of Assyria.

7 And be ye not ^h like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore ⁱ gave them up to desolation, as ye see.

8 Now ^k be ye not ^l stiff-necked, as your fathers *were*, but ^m yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, ⁿ that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* ^o compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is ^p gracious and merciful, and will not turn away *his* face from you, if ye ^r return unto him.

10 So the posts passed from city to city through the country of Ephraim

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^a Numb. 9. 10, 11.—^b Exod. 12. 6, 18.—^c Ch. 29. 34.—^d Heb. *was right in the eyes of the king*.—^e Heb. *from the hand*.—^f Jer. 4. 1. Joel 2. 13.—^g 2 Kings 15. 19, 29.—^h Ezek. 20. 18.

ⁱ Ch. 29. 8.—^k Heb. *harden not your necks*.—^l Deut. 10. 16.
^m Heb. *give the hand*. See 1 Chron. 29. 24. Ezra 10. 19.—ⁿ Ch. 29. 10.—^o Psa. 106. 45.—^p Exod. 34. 6.—^r Isai. 55. 7.

NOTES ON CHAPTER XXX.

Verse 1. [Hezekiah sent to all Israel] It is not easy to find out how this was permitted by the king of Israel: but it is generally allowed that *Hosea*, who then reigned over Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians, that at Dan by Tiglath-pileser, and that at Beth-el by Shalmanezar, the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question.

Verse 2. [In the second month] In *Iyar*, as they could not celebrate it in *Nisan*, the fourteenth of which month was the proper time. But as they could not complete the purgation of the temple till the sixteenth of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The law itself had given permission to those who were at a

distance, and could not attend on the fourteenth of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the passover on the fourteenth of the second month, see Numb. ix. 10, 11. Hezekiah, therefore, and his counsellors, thought that they might extend that to the people at large, (because of the delay necessarily occasioned by the cleansing of the temple,) which was granted to individuals in such cases as the above: and the result showed that they had not mistaken the mind of the Lord upon the subject.

Verse 6. [So the posts went] רצים *ratsim*, the runners, or couriers; persons who were usually employed to carry messages; men who were light of foot, and confidential.

Verse 9: [And will not turn away his face from you] Well expressed by the Targum—"For the Lord your God is gracious and merciful; and will not cause his majesty to ascend up from among you, if ye will return to his fear." The *skekinah*, of which the Targumist

All the people rejoice

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greatly in the Lord.

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and Manasseh even unto Zebulun: but ^s they laughed them to scorn, and mocked them.

11 Nevertheless, ^t divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah ^u the hand of God was to give them one heart to do the commandment of the king and of the princes, ^v by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the ^w altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ^x ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in ^y their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified; ^z therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even ^a many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, ^b yet did they eat the passover otherwise than it was written.

^s Ch. 36. 16.—^t So Ch. 11. 16. Ver. 18. 21.—^u Phil. 2. 13.
^v Ch. 29. 25.—^w Ch. 28. 24.—^x Ch. 29. 34.—^y Heb. their standing.—^z Ch. 29. 34.—^a Ver. 11.—^b Exod. 12. 43, &c.
^c Ch. 19. 3.—^d Heb. found.—^e Exod. 12. 15. & 13. 6.

speaks, is the dwelling of the divine presence among men; and the visible symbol of that presence.

Verse 18. *A multitude of the people—had not cleansed themselves*] As there were men from Ephraim, Manasseh, Issachar, and Zebulun, they were excusable, because they came from countries that had been wholly devoted to idolatry.

The good Lord pardon every one] "The Lord who is good, have mercy on this people who err." Targum.

Verse 22. *Spake comfortably unto all the Levites*] On such occasions the priests and Levites had great fatigue, and suffered many privations; and therefore had need of that

But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That ^c prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel, that were ^d present at Jerusalem, kept ^e the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with ^f loud instruments unto the LORD.

22 And Hezekiah spake ^g comfortably unto all the Levites ^h that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and ⁱ making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep ^k other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah ^l did ^m give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests ⁿ sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation ^o that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusa-

^f Heb. instruments of strength.—^g Heb. to the heart of all, &c. Isa. 40. 2.—^h Ch. 17. 9. & 35. 3. Deut. 33. 10.—ⁱ Ezra 10. 11.—^k See 1 Kings 8. 65.—^l Heb. lifted up, or, offered.
^m Ch. 35. 7, 8.—ⁿ Ch. 29. 34.—^o Ver. 11. 18.

encouragement which this prudent and pious king gave. It is a fine and expressive character given to these men, "They taught the good knowledge of God to the people." This is the great work, or should be so, of every Christian minister. They should convey that knowledge of God to the people, by which they may be saved; that is, the good knowledge of the Lord.

Verse 25. *The strangers that came out of the land of Israel*] That is, the proselytes of the covenant, who had embraced Judaism, and had submitted to the rite of circumcision; for none others could be permitted to eat of the passover.

Verse 26. *Since the time of Solomon—there was not the like in Jerusalem*] For, from that

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lem: for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem.

27 ¶ Then the priests the Levites

p Numb. 6. 23.—r Heb. the

time, the ten tribes had been separated from the true worship of God; and now many of them, for the first time, especially from Asher, Issachar, Ephraim, Manasseh, and Zebulun, joined to celebrate the passover.

Verse 27. *And their voice was heard*] God accepted the fruits of that pious disposition which himself had infused.

And their prayer came up] As the smoke of their sacrifices ascended to the clouds; so did their prayers, supplications, and thanksgivings, ascend to the heavens. The *Targum* says, "Their prayer came up to the dwelling-place of his holy *shekinah*, which is in heaven." Israel now appeared to be in a fair way of regaining what they had lost: but, alas, how

arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

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habitation of his holiness. Psa. 68. 5.

soon were all these bright prospects beclouded for ever!

It is not for want of holy resolutions, and heavenly influences, that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of *continuing in prayer*, and thus the Holy Spirit is grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which for a time they bore; it is blasphemy to say they had no genuine or saving grace. They had it, they showed it, they trifled with it, and sinned against it, and therefore are lost.

CHAPTER XXXI.

The people destroy all traces of idolatry through Judah, Benjamin, Ephraim, and Manasseh, 1. Hezekiah reforms the state of religion in general; and the tithes are brought in from all quarters, and proper officers set over them, 2—13. They bring in also the free-will-offerings, and regulate the priests and Levites, and their families, according to their genealogies, 14—19. Hezekiah does every thing in sincerity and truth, and is prosperous, 20, 21.

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NOW when all this was finished, all Israel that were ^a present went out to the cities of Judah, and brake the ^c images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, ^d until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed ^e the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites ^f for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's por-

^a Heb. found.—^b 2 Kings 18. 4.—^c Heb. statues. Ch. 30. 14.—^d Heb. until to make an end.—^e 1 Chron. 23. 6. & 24. 1. ^f 1 Chron. 23. 30, 31.

NOTES ON CHAPTER XXXI.

Verse 1. *Brake the images in pieces*] This species of reformation was not only carried on through Judah; but they carried it into Israel, whether through a transport of religious zeal, or whether with the consent of Hoshea, the Israelitish king, we cannot tell.

Verse 2. *In the gates of the tents of the LORD.*] That is, in the temple; for this was the house, tabernacle, tent, and camp of the Most High.

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tion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the ^g law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the ^h portion of the priests and the Levites, that they might be encouraged in ⁱ the law of the LORD.

5 ¶ And as soon as the commandment ^k came abroad, the children of Israel brought in abundance ^l the first-fruits of corn, wine, and oil, and ^m honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities

^g Numb. 28. 29.—^h Numb. 18. 8, &c. Neh. 13. 10.—ⁱ Mal. 2. 7.—^k Heb. brake forth.—^l Exod. 22. 29. Neh. 13. 12. ^m Or, dates.

Verse 3. *The king's portion of his substance for the burnt-offerings*] It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifice daily, at their own expense; and several others also.

Verse 5. *Brought in—the first-fruits*] These were principally for the maintenance of the priests and Levites: they brought tithes of all the produce of the field, whether commanded or not, as we see in the instance of *honey*,

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of Judah, they also brought in the tithe of oxen, and sheep, and the ^atithe of holy things which were consecrated unto the LORD their God, and laid *them* ^oby heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, ^pSince *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty; for the LORD hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare ^rchambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things* faithfully: ^sover which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers ^tunder the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, the porter toward the east, *was*

over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And ^unext him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the ^vcities of the priests, in *their* ^wset office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upwards, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites ^xfrom twenty years old and upwards, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ^yset office they sanctified themselves in holiness:

19 Also of the sons of Aaron, the priests, *which were* in the ^zfields of the suburbs of their cities, in every several city, the men that *were* ^aexpressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and ^bwrought *that which* *was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

ⁿ Lev. 27. 30. Deut. 14. 28.—^o Heb. *heaps, heaps*.—^p Mal. 3. 10.—^q Or, *store-houses*.—^r Neh. 13. 13.—^s Heb. *at the hand*.—^t Heb. *at his hand*.

^v Josh. 21. 9.—^w Or, *trust*, 1 Chron. 9. 22.—^x 1 Chŕon. 23. 24, 27.—^y Or, *trust*.—^z Lev. 25. 34. Numb. 35. 2.—^a Ver. 12, 13, 14, 15.—^b 2 Kings 20. 3.

which was not to be offered to the Lord, Lev. ii. 11. yet it appears it might be offered to the priests as *first-fruits*, or in the way of *tithes*.

Verse 7. *In the third month*] The month *Sivan*;—the seventh, *Tishri*. Targum.

The heaps] The vast collections of grain which they had from the tithes, over and above their own consumption: see ver. 10.

Verse 11. *To prepare chambers*] To make granaries to lay up this superabundance

Verse 12. *Shimei—was the next*] He was assistant to Cononiah.

Verse 15. *And Miniamin*] Instead of מינימין *Miniamin*, בנימין *Benjamin*, is the reading of three of Kennicott's and De Rossi's MSS.; and this

is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

Verse 17. *From twenty years old*] Moses had ordered that the Levites should not begin their labour till they were *thirty* years of age; but David changed this order, and obliged them to begin at *twenty*.

Verse 20. *Wrought—good, and right, and truth*] Here is the proper character of a worthy king: he is *good*, and he does *good*; he is *upright*, and he acts *justly*, and maintains *justice*; he is *truly* religious, and he lives according to that *truth* which he receives as a revelation from God.

Verse 21. *He did it with all his heart*] In

every respect he was a thoroughly excellent man; saw his duty to God and to his people, and performed it with becoming zeal and diligence. May God ever send such *kings* to the nations of the world; and may the *people* who are blessed with such be duly obedient to them, and thankful to the God who sends them.

CHAPTER XXXII.

Sennacherib invades Judæa, 1. Hezekiah takes proper measures for the defence of his kingdom, 2-6. His exhortation, 7, 8. Sennacherib sends a blasphemous message to Hezekiah, and to the people, 9-15. His servants rail against God; and he and they blaspheme most grievously, 16-19. Hezekiah, and the prophet Isaiah, cry to God; he answers, and the Assyrians are destroyed, and Sennacherib is slain by his own sons, 20, 21. The Lord is magnified, 22, 23. Hezekiah's sickness and recovery, 24. His ingratitude, 25. His humiliation, 26. His riches, 27-29. His error relative to the Babylonish ambassadors, 31. His acts and death, 32, 33.

A. M. 3291.
B. C. 713.
Olymp.
XVI. 4.
Anno Urbis
Condite 41.

AFTER ^athese things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought ^bto win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that ^che was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ^dran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also ^ehe strengthened himself, ^fand built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired ^gMillo *in* the city of David, and made ^hdarts and shields in abundance.

^a 2 Kings 18. 13, &c. Isa. 36. 1, &c.—^b Heb. *to break them up*.—^c Heb. *his face was to war*.—^d Heb. *overflowed*.—^e Isa. 22. 9, 10.—^f Ch. 25. 23.—^g 2 Sam. 5. 9. 1 Kings 9. 24.—^h Or, *swords, or, weapons*.

NOTES ON CHAPTER XXXII.

Verse 1. *After these things*] God did not permit this pious prince to be *disturbed* till he had completed the reformation which he had begun.

Verse 2. *When Hezekiah saw*] This was in the *fourteenth* year of the reign of Hezekiah; and at first the Jewish king *bought* him off, at the great price of *three hundred talents of silver, and thirty talents of gold*; and even emptied his own treasures, and spoiled the house of the Lord, to gratify the oppressive avarice of the Assyrian king. See the whole account 2 Kings xviii. 13, &c.

Verse 4. *Stopped all the fountains*] This was prudently done; for, without water, how could an immense army subsist in an *arid country*. No doubt the Assyrian army suffered much through this; as a Christian army did *eighteen hundred years* after this. When the crusaders came, in A. D. 1099, to besiege Jerusalem, the people of the city stopped up the

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ⁱspake comfortably to them, saying,

7 ^kBe strong and courageous, ^lbe not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for ^m*there be* more with us than with him:

8 With him *is* an ⁿarm of flesh; but ^owith us *is* the LORD our God to help us, and to fight our battles. And the people ^prested themselves upon the words of Hezekiah king of Judah.

9 ¶ ^rAfter this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself* laid siege against Lachish, and all his ^spower with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 ^tThus saith Sennacherib king of Assyria, Whereon do ye trust, that ye

A. M. 3291.
B. C. 713.
Olymp.
XVI. 4.
Anno Urbis
Condite 41.

A. M. 3294.
B. C. 710.
Olymp.
XVII. 3.
Anno Urbis
Condite 44.

ⁱ Heb. *spake to their heart*, Ch. 30. 22. Isa. 40. 2.—^k Deut. 31. 6.—^l Ch. 20. 15.—^m 2 Kings 6. 16.—ⁿ Jer. 17. 5. 1 John 4. 4.—^o Ch. 13. 12. Rom. 8. 31.—^p Heb. *leaned*.—^r 2 Kings 18. 17.—^s Heb. *dominion*.—^t 2 Kings 18. 19.

wells, so that the Christian army was reduced to the greatest necessities and distress.

Verse 5. *Raised it up to the towers*] He built the wall up to the height of the towers; or, having built the wall, he raised towers on it.

Verse 6. *Set captains of war over the people—in the street of the gate of the city*] That is, the *open place* at the gate of the city, whither the people came for judgment, &c.

Verse 7. *There be more with us than with him*] These words he quotes from the prophet Elisha, 2 Kings vi. 16. We have more power than they have: this was soon proved to be true by the slaughter made by the angel of the Lord in the Assyrian camp.

Verse 9. *After this did Sennacherib*] Having received the silver and gold mentioned above, he withdrew his army; but shortly after he sent Rabshakeh with a blasphemous message. This is the fact mentioned here.

Verse 10. *Thus saith Sennacherib*] See all

A. M. 3294.
B. C. 710.
Olymp.
XVII. 3.
Anno Urbis
Condita 44.

abide ^u in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, ^v The LORD our God shall deliver us out of the hand of the king of Assyria?

12 ^w Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? ^x were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore ^y let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 ^z He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, ^a As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 ^b Then they cried with a loud voice in the Jews' speech unto the peo-

^u Or, in the strong-hold.—^v 2 Kings 18. 30.—^w 2 Kings 18. 29.—^x 2 Kings 18. 33, 34, 35.—^y 2 Kings 18. 29.—^z 2 Kings 19. 9.—^a 2 Kings 19. 12.—^b 2 Kings 18. 28.—^c 2 Kings 18. 26, 27, 28.—^d 2 Kings 19. 18.—^e 2 Kings 19. 15.—^f 2 Kings 19. 2, 4.—^g 2 Kings 19. 35, &c.

these circumstances largely explained 2 Kings xviii. 17th to the 36th verse.

Verse 17. *He wrote also letters*] See 2 Kings xix. 9, 14.

Verse 21. *The LORD sent an angel*] See 2 Kings xix. 35. and the note there.

House of his god] Nisroch.

They that came forth of his own bowels] His sons Adrammelech and Sharezer.

Verse 23. *Many brought gifts unto the LORD*] They plainly saw that Jehovah was the protector of the land.

ple of Jerusalem ^c that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* ^d the work of the hands of man.

20 ^e And for this *cause* Hezekiah the king, and ^f the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21. ^g And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels ^h slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and ⁱ presents ^k to Hezekiah king of Judah: so that he was ^l magnified in the sight of all nations from thenceforth.

24 ^m In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ⁿ gave him a sign.

25 But Hezekiah, ^o rendered not again according to the benefit *done* unto him; for ^p his heart was lifted up: ^q therefore there was wrath upon him, and upon Judah and Jerusalem.

26. ^r Notwithstanding, Hezekiah humbled himself for ^t the pride of his heart, *both* he and the inhabitants of Jerusa-

A. M. 3294.
B. C. 710.
Olymp.
XVII. 3.
Anno Urbis
Condita 44.

A. M. 3291.
B. C. 713.
Olymp.
XVI. 4.
Anno Urbis
Condita 41.

^h Heb. made him fall.—ⁱ Heb. precious things.—^j Chap. 17. 5.—^k Chap. 1. 1.—^l 2 Kings 20. 1. Isa. 38. 1.—^m Or, wrought a miracle for him.—ⁿ Psa. 116. 12.—^p Chap. 26. 16. Hab. 2. 4.—^q Ch. 24. 18.—^r Jer. 26. 18, 19.—^s Heb. the lifting up.

And presents to Hezekiah] They saw that God was his friend, and would undertake for him; and they did not wish to have such a man for their enemy.

Verse 24. *Hezekiah was sick*] See 2 Kings xx. 1, &c. and the notes there.

Verse 25. *Hezekiah rendered not again*] He got into a vain confidence; took pleasure in his riches; and vainly showed them to the messengers of the king of Babylon. See 2 Kings xx. 12, &c. and the notes there.

Verse 26. *Humiliated himself*] He awoke

A. M. 3291.
B. C. 713.
Olymp.
XVI. 4.
Anno Urbis
Condite 41.

A. M. 3278
—3306.
B. C. 726
—698.
Olymp. XIII.
3.—XX. 3.

lem, so that the wrath of the LORD came not upon them ^u in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of ^v pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for ^w God had given him substance very much.

30 ^x This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

^u 2 Kings 20. 19.—^v Hebrew, instruments of desire.
^w 2 Chron. 29. 12.—^x Isa. 22. 9, 11.—^y Heb. interpreters.
^z 2 Kings 20. 12. Isa. 39. 1.

from his sleep, and was sorry for his sin; deprecated the wrath of God, and the divine displeasure was turned away from him.

Verse 27. *Pleasant jewels*] כלי חקר *keley chemedah*, desirable vessels, or utensils.

Verse 30. *The upper water-course*] He made canals to bring the waters of Gihon from the west side of Jerusalem to the west side of the city of David.

Verse 31. *Of the ambassadors*] See 2 Kings xx. 13. and the observations at the end of that chapter.

Verse 32. *The vision of Isaiah*] See this prophet, chap. xxxvi. to xxxix.

Verse 33. *Chiefest of the sepulchres*] This respect they paid to him who, since David, had been the best of all their kings.

I shall subjoin a few things from the *Targum* on this chapter.

Ver. 1.—“After these things, which Hezekiah did, and their establishment, the Lord appointed by his Word to bring Sennacherib, king of Assyria, and his army into the land of Israel, that he might destroy the Assyrians in the land of the house of Judah, and smite their troops on the mountains of Jerusalem, and deliver all their spoils into the hands of Hezekiah and his people: wherefore Sennacherib came with immense armies, which could not be numbered; and, having pitched his camps in the land of the tribe of Judah, besieged their fortified cities with his armies, hoping to overthrow them.”

Ver. 8. *Hezekiah said*—“His help is the strength of the flesh; but our auxiliary is the Word of the Lord.”

Ver. 16.—“His servants (Sennacherib's,) spoke blasphemy against the Word of the Lord God.”

31 ¶ Howbeit in the business of the ^y ambassadors of the princes of Babylon, who ^z sent unto him to inquire of the wonder that was done in the land, God left him, to ^a try him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his ^b goodness, behold, they are written in the ^c vision of Isaiah the prophet, the son of Amoz, and in the ^d book of the kings of Judah and Israel.

33 ^e And Hezekiah slept with his fathers, and they buried him in the ^f chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him ^g honour at his death. And Manasseh his son reigned in his stead.

^a Deut. 8. 2.—^b Heb. kindnesses.—^c Isa. 36. & 37. & 38. & 39.—^d 2 Kings 18. & 19. & 20.—^e 2 Kings 20. 21.—^f Or, highest.—^g Prov. 10. 7.

Ver. 18. *In the Jews' speech*—“In the language of the holy house.”

Ver. 21.—“And the Word of the Lord sent Michael, and the angel Gabriel, and destroyed them on the night of the passover, with a destructive fire; and burnt up their breath within their bodies, and consumed every soldier, captain, and prince, in the army of the king of Assyria; and he returned with shame of face into his own land.

The destruction of God's enemies, and the support and salvation of the faithful, is in every instance in this *Targum* attributed to the Word of the Lord, personally understood. See the note on chap. xxxiv. 27.

Ver. 24.—“In those days was Hezekiah sick, near to death; but he prayed before the Lord, who spoke to him by his Word to preserve him, and to add to his life fifteen years.”

Ver. 31.—“The king of Babylon sent, that they might inquire concerning the miracle that had been done in the land; that they might see the two tables of stone which were in the ark of the covenant of the Lord, which Moses had placed there with the two tables which he had broken, on account of the sin of the calf which they made in Horeb. The Word of the Lord permitted him to show them these; neither did he suffer for it, that he might try him, and see what was in his heart.”

Thus God speaks after the manner of men: he either brings, or permits them to be brought, into such circumstances as shall cause them to show their prevailing propensities; and then warns them against the evils to which they are inclined, after having shown them that they are capable of those evils. To know ourselves, and our own character, is of the utmost importance

to our religious growth and perfection. He who does not know where his weakness lies, is not likely to know where his strength lies. Many, by not being fully acquainted with their

own character, have been unwatchful and unguarded, and so become an easy prey to their enemies. *Know thyself*, is a lesson which no man can learn but from the Spirit of God.

CHAPTER XXXIII.

Manasseh reigns *fifty-five* years, and restores idolatry, pollutes the temple, and practises all kinds of abominations, 1-9. He and the people are warned in vain, 10. He is delivered into the hands of the Assyrians, bound with fetters, and carried to Babylon, 11. He humbles himself, and is restored, 12, 13. He destroys idolatry, and restores the worship of God, 14-16. The people keep the high places, but sacrifice to the Lord on them, 17. His acts, prayer, and death, 18-20. His son Amon succeeds him; and after a wicked, idolatrous reign of *two* years, is slain by his own servants, in his own house, 21-24. The people rise up, and slay his murderers, and make Josiah his son king in his stead, 25.

A. M. 3306
—3361.
B. C. 693
—643.
Olymp. XX. 3
—XXIV. 2.

MANASSEH ^a was twelve years old when he began to reign, and he reigned fifty and five

years in Jerusalem :

A. M. 3306
—3327.
B. C. 698
—677.
Olymp. XX. 3
—XXV. 4.

2 But did *that which was* evil in the sight of the LORD, like unto the ^b abominations of the heathen, whom the

LORD had cast out before the children of Israel.

3 For ^c he built again the high places which Hezekiah his father had ^d broken down, and he reared up altars for Baalim, and ^e made groves, and worshipped ^f all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, ^g In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven ^h in the two courts of the house of the LORD.

6 ⁱ And he caused his children to pass through the fire in the valley of the son of Hinnom : ^k also he observed times, and used enchantments, and used witchcraft, and ^l dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the LORD, to provoke him to anger.

^a 2 Kings 21. 1, &c.—Deut. 18. 9. 2 Chron. 28. 3.—^c Heb. *he returned and built.*—2 Kings 18. 4. Ch. 30. 14. & 31. 1. & 32. 12.—^d Deut. 16. 21.—Deut. 17. 3.—^e Deut. 12. 11. 1 Kings 8. 29. & 9. 3. Ch. 6. 6. & 7. 16.—^f Ch. 4. 9.—^g Lev. 18. 21.

NOTES ON CHAPTER XXXIII.

Verse 1. *Manasseh was twelve years old*] We do not find that he had any godly director; his *youth* was therefore the more easily seduced. But surely he had a *pious* education;—how then could the principles of it be so soon eradicated?

Verse 3. *Altars for Baalim*] The sun and moon. *And made groves*, אֲשֵׁרֹת, *Asheroth*, As-tarte, VENUS; *the host of heaven*, all the PLANETS and STARS. These were the general objects of his devotion.

Verse 5. *He built altars*] See the principal facts in this chapter explained in the notes on 2 Kings xxi. 1-17.

7 And ^m he set a carved image, the idol which he had made, in the house of God, of which God had said

to David and to Solomon his son, In ⁿ this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever :

8 ^o Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people; but they would not hearken.

11 ^p Wherefore the LORD brought upon them the captains of the host ^r of the king of Assyria, which took Manasseh among the thorns, and ^s bound him with ^t fetters, and carried him to Babylon.

12 And when he was in affliction, he

A. M. 3306
—3327.
B. C. 698
—677.
Olymp. XX. 3
—XXV. 4.

A. M. 3327.
B. C. 677.
Olymp.
XXV. 4.
Anno Urbis
Conditus 77.

Deut. 18. 10. 2 Kings 23. 10. Ch. 28. 3. Ezek. 23. 37, 39. ^k Deut. 18. 10, 11.—2 Kings 21. 6.—^m 2 Kings 2. 7.—ⁿ Ps. 132. 14.—^o 2 Sam. 7. 10.—^p Deut. 28. 36. Job 36. 8.—^r Heb. *which were the king's.*—Psa. 107. 10, 11.—^t Or, *chains.*

Verse 7. *A carved image*] “He set up an image, the likeness of himself, in the house of the sanctuary.” The *Targumist* supposes he wished to procure himself divine honours.

Verse 12. *And when he was in affliction*] Here is a very large addition in the Chaldee: “For the Chaldeans made a brazen mule, pierced full of small holes, and put him within it, and kindled fires all around it; and when he was in this misery, he sought help of all the idols which he had made, but obtained none, for they were of no use. He therefore repented, and prayed before the Lord his God, and was greatly humbled in the sight of the Lord God of his fathers.”

A. M. 3327.
B. C. 677.
Olymp.
XXV. 4.
Anno Urbis
Condite 77.

besought the LORD his God, and "humbled himself greatly before" the God of his fathers,

13 And prayed unto him: and he was ^v entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ^w knew that the LORD he was God.

A. M. 3327.
—3361.

B. C. 677-643.
Olymp.
XXV. 4.
—XXXIV. 2.

14 ¶ Now after this he built a wall without the city of David, on the west side of ^x Gihon, in the valley, even to the entering in at the fish-gate, and compassed ^y about ^z Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ^a strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-

offerings and ^b thank-offerings, and commanded Judah to serve the LORD God of Israel.

A. M. 3327
—3361.
B. C. 677-643.
Olymp.
XXV. 4
—XXXIV. 2.

17 ^c Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of ^d the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

A. M. 3306
—3361.
B. C. 698
—643.
Olymp. XX. 3.
—XXXIV. 2.

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of ^e the seers.

20 ¶ ^f So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

A. M. 3361.
B. C. 643.
An. Olymp.
XXXIV. 2.
Anno Urbis
Condite 111.

^u 1 Pet. 5. 6.—^v 1 Chron. 5. 20. Ezra 8. 23.—^w Psa. 9. 16. Dan. 4. 25.—^x 1 Kings 1. 33.—^y Ch. 27. 3.

^z Or, the tower.—^a Ver. 3, 5, 7.—^b Lev 7. 12.—^c Ch. 32. 12. ^d 1 Sam. 9. 9.—^e Or, Hosai.—^f 2 Kings 21. 18.

Verse 13. *And prayed unto him*] "While he was thus praying, all the presiding angels went away to the gates of prayer in heaven; and shut all the gates of prayer, and all the windows and apertures in heaven, lest that his prayer should be heard. Immediately the compassions of the Creator of the world were moved, whose right hand is stretched out to receive sinners, who are converted to his fear, and break their heart's concupiscence by repentance. He made therefore a window and opening in heaven, under the throne of his glory; and, having heard his prayer, he favourably received his supplication. And when his Word had shaken the earth, the mule was burst, and he escaped. Then the spirit went out from between the wings of the cherubim; by which, being inspired through the decree of the Word of the Lord, he returned to his kingdom in Jerusalem. And then Manasseh knew that it was the Lord God who had done these miracles and signs; and he turned to the Lord with his whole heart, left all his idols, and never served them more." This long addition gives the Jewish account of those particulars, which the sacred writer has passed by: it is curious, though in some sort trifling. The gates of prayer may be considered childish; but in most of those things the ancient rabbins purposely hid deep and important meanings.

Verse 14. *He built a wall*] This was probably a weak place that he fortified; or a part of the wall which the Assyrians had broken down, which he now rebuilt.

Verse 15. *He took away the strange gods*] He appears to have done every thing in his power to destroy the idolatry which he had set up, and to restore the pure worship of the true God. His repentance brought forth fruits meet for repentance. How long he was in captivity, when and by whom he was delivered, we know not. The fact of his restoration is asserted; and we believe it on divine testimony.

Verse 17. *The people did sacrifice*] "Nevertheless the people did sacrifice on the high places, but only to the name of the Word of the Lord their God." Targum.

Verse 18. *The words of the seers that spake to him*] "Which were spoken to him in the name of the Word of the Lord God of Israel."

Verse 19. *His prayer also*] What is called the Prayer of Manasseh king of Judah, when he was holden captive in Babylon, being found among our apocryphal books, I have inserted it at the end of the chapter, without either asserting, or thinking, that it is the identical prayer which this penitent king used when a captive in Babylon. But, as I have observed in another place, there are many good sentiments in it; and some sinners may find it a proper echo of the distresses of their hearts: I therefore insert it.

Written among the sayings of the seers.] "They are written in the words of Chozai." Targum. So says the Vulgate. The Syriac has *Hunan the prophet*; and the Arabic has *Saphan the prophet*.

A. M. 3361
—3363.
B. C. 643
—641.
An. Olymp.
XXXIV. 2-4.

21 ¶ ^g Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before

the LORD, ^h as Manasseh his father had humbled himself; but Amon ⁱ trespassed more and more.

24 ^k And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

A. M. 3361
—3363.
B. C. 643
—641.
An. Olymp.
XXXIV. 2-4.

A. M. 3363.
B. C. 641.
Olymp.
XXXIV. 4.
Anno Urbis
Condita 113.

^g 2 Kings 21. 19, &c.—^h Ver. 12.

ⁱ Heb. *multiplied trespass.*—^k 2 Kings 21. 23, 24.

Verse 21. *Amon—reigned two years*] See on 2 Kings xxi. 19.

Verse 22. *Sacrificed unto all the carved images*] How astonishing is this: with his father's example before his eyes, he copied his father's vices, but not his repentance.

Verse 23. *Trespassed more and more.*] He appears to have exceeded his father, and would take no warning.

Verse 24. *His servants conspired against him*] On what account we cannot tell.

Verse 25. *The people of the land slew all them*] His murder was not a popular act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great *licentiousness*, and sensual gratifications; else it never, as a mere religious system, could have had any sway in the world.

For an explanation of the term *groves*, ver. 3., see the observations at the end of chap. xxi. of the Second Book of Kings.

I have referred to the *prayer* attributed to Manasseh, and found in what is called the *Apocrypha*, just before the first book of *Maccabees*. It was anciently used as a form of confession in the Christian church; and is still as such received by the Greek church. It is as follows:—

“O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord,

of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt show all thy goodness; for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.”

The above translation, which is that in our common Bibles, might be mended; but the piece is scarcely worth the pains.

CHAPTER XXXIV.

Josiah reigns *thirty-one* years; destroys idolatry in Judah, as also in Manasseh, Ephraim, Simeon, and even to Naphtali, 1—7. He begins to repair the temple, and collects money for the purpose, and employs workmen, 8—13. Hilkiah the priest finds the book of the law in the temple, which is read by Shaphan before the king, 14—19. He is greatly troubled, and consults Huldah the prophetess, 20—22. Her exhortation, and message to the king, 23—28. He causes it to be read to the elders of Judah, and they make a covenant with God, 29—32. Josiah reforms every abomination, and the people serve God all his days, 33.

A. M. 3363
—3394.
B. C. 641
—610.
O. XXXIV.
4—XLII. 3.

JOSIAH^a was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

A. M. 3370.
B. C. 634.
An. Olymp.
XXXVI. 3.
Anno Urbis
Condita 120.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to^b seek after the God of David his father; and in the twelfth year he began to^c purge Judah and Jerusalem^d from the high places, and the groves, and the carved images, and the molten images.

A. M. 3374
—3830.
B. C. 630—624.
Olymp.
XXXVII. 3—
XXXIX. 1.

4^e And they brake down the altars of Baalim in his presence; and the^f images that were on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them,^g and strewed it upon the^h graves of them that had sacrificed unto them.

5 And heⁱ burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their^k mat-tocks round about.

^a 2 Kings 22. 1, &c.—^b Ch. 15. 2.—^c 1 Kings 13. 2.—^d Ch. 33. 17, 22.—^e Lev. 26. 30. 2 Kings 23. 4.—^f Or, *sun images*.
^g 2 Kings 23. 4.

NOTES ON CHAPTER XXXIV.

Verse 2. *He declined neither to the right hand, nor to the left.* He never swerved from God and truth; he never omitted what he knew to be his duty to God and his kingdom; he carried on his reformation with a steady hand; *timidity* did not prevent him from going far enough; and *zeal* did not lead him beyond due bounds. He walked in the golden mean, and his moderation was known unto all men. He went neither to the right, nor to the left; he looked inward, looked forward, and looked upward. Reader, let the conduct of this pious youth be thy exemplar through life.

Verse 4. *The altars of Baalim*] How often have these been broken down, and how soon set up again! We see that the religion of a land is as the religion of its king. If the king were idolatrous, up went the altars, on them were placed the statues, and the smoke of incense ascended in ceaseless clouds to the honour of that which is vanity, and nothing in the world; on the other hand, when the king was

A. M. 3374
—3880.
B. C. 630—624.
Olymp.
XXXVII. 3—
XXXIX. 1.

7 And when he had broken down the altars and the groves, and had^l beaten the graven images^m into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

A. M. 3380.
B. C. 624.
An. Olymp.
XXXIX. 1.
Anno Urbis
Condita 130.

8 ¶ Nowⁿ in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maa-seiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered^o the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and^p to floor the houses which the kings of Judah had destroyed.

^l Heb. *face of the graves*.—^m 1 Kings 13. 2.—ⁿ Or, *mauls*.
^o 1 Dent. 9. 21.—^p Heb. *to make powder*.—^q 2 Kings 22. 3.
^r See 2 Kings 12. 4, &c.—^s Or, *to rafters*.

truly religious, down went the idolatrous altars, broken in pieces were the images, and the sacrificial smoke ascended only to the true God; and in all these cases the people were as one man with the king.

Verse 5. *He burnt the bones of the priests*] כֹּהֲנֵי הַקִּיּוּמָרִיָּה *kumaria*; the *kemarim*, says the Targum. See this word explained 2 Kings xxiii. 5.

Verse 6. *The cities of Manasseh*] Even those who were under the government of the Israelitish king permitted their idols and places of idolatry to be hewn down and destroyed: and after the truth was declared and acknowledged, the spade and the axe were employed to complete the reformation.

Verse 9. *And they returned to Jerusalem.*] Instead of וָשִׁבוּ *vayeshebu* “they returned,” we should read יָשְׁבוּ *yoshebey* “the inhabitants,” a reading which is supported by many MSS. printed editions, and all the versions, as well as by necessity and common sense. See the note on ch. xix. 8., where a similar mistake is rectified.

A. M. 3380.
B. C. 624.
Olymp.
XXXIX. 1.
Anno Urbis
Condita 130.

12 And the men did the work faithfully: and the overseers of them were Jathath and Obadiah, the Levites; and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

A. M. 3380.
B. C. 624.
An. Olymp.
XXXIX. 1.
Anno Urbis
Condita 130.

¶ 1 Chron. 23. 4, 5.—2 Kings 22. 8, &c.—^t Heb. by the hand of.

¶ Heb. to the hand of.—^v Heb. poured out, or, melted.—^w Heb. in it.

Verse 12. *All that could skill of instruments of music.*] Did the musicians play on their several instruments to encourage and enliven the workmen? Is not this a probable case from their mention here? If this were really the case, *instrumental music* was never better applied in any thing that refers to the worship of God. It is fabled of *Orpheus*, a most celebrated musician, that such was the enchanting harmony of his lyre, that he built the city of *Thebes* by it: the stones and timbers danced to his melody; and, by the power of his harmony, rose up, and took their respective places in the different parts of the wall that was to defend the city! This is *fable*: but as all fable is a representation of truth, where is the truth and fact to which this refers? How long has this question lain unanswered! But have we not the answer now? It is known in general, that the cities of *Herculeanum* and *Pompeii* were overwhelmed by an eruption of mount *Vesuvius*, about the seventy-ninth year of the Christian era. It is also known that, in sinking for wells, the workmen of the king of Naples lighted on houses, &c. of those overwhelmed cities; that excavations have been carried on, and are now in the act of being carried on, which are bringing daily to view various utensils, pictures, and books, which have escaped the influence of the burning lava; and that some of those parchment volumes have been unrolled, and facsimiles of them engraved and published; and that our late Prince Regent, now George IV. king of Great Britain, has expended, and is expending, considerable sums of money annually in searching for, unrolling, and deciphering those rolls. This I record to his great credit as a lover of science and literature. Now, among the books that have been unrolled and published, is a *Greek Treatise on Music*, by *Philodemus*; and here we have the truth represented which lay hidden under the fables of *Orpheus* and *Amphion*. This latter was a skilful harper, who was frequently employed by the Theban workmen to play to them while engaged in their

labour, and for which they rewarded him out of the proceeds of that labour. So powerful and pleasing was his music, that they went lightly and comfortably through their work; and time and labour passed on without tedium or fatigue; and the walls and towers were speedily raised. This, by a metaphor, was attributed to the dulcet sounds of his harp; and poetry seized on and embellished it, and mythology incorporated it with her fabulous system. *Orpheus* is the same. By his skill in music he drew stones and trees after him, i. e. he presided over and encouraged the workmen by his skill in music. Yet how simple and natural is the representation given by this ancient Greek writer of such matters! See *Philodemus*, Column. viii. and ix. *Orpheus* and *Amphion*, by their music, moved the workmen to diligence and activity, and lessened and alleviated their toil. May we not suppose, then, that skilful musicians among the Levites did exercise their art among the workmen who were employed in the repairs of the house of the Lord? May I be allowed a gentle transition? Is it not the power and harmony of the grace of *Jesus Christ* in the Gospel, that convert, change, and purify the souls of men, and prepare them for, and place them in, that part of the house of God, the New Jerusalem? A most beautiful and chaste allusion to this fact and fable is made by an eminent poet, while praying for his own success as a Christian minister, who uses all his skill as a poet and musician for the glory of God:

Thy own musician, Lord, inspire,
And may my consecrated lyre
Repeat the psalmist's part!
His son and thine reveal in me,
And fill with sacred melody
The fibres of my heart.

So shall I charm the list'ning throng,
And draw the living stones along,
By Jesus' tuneful name.
The living stones, shall dance, shall rise,
And form a city in the skies,
The New Jerusalem.

Charles Wesley

Verse 14. Found a book of the law.] See on 2 Kings xxii. 8.

A. M. 3380.
B. C. 624.
Olymp.
XXXIX. 1.
Anno Urbis
Condite 130.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ^x Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of ^y Tikvath, the son of ^z Harah, keeper of the ^a wardrobe; (now she dwelt in Jerusalem ^b in the college;) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender,

and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, ^d great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his ^e place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were ^f present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the ^g abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. ^h And all his days they departed not ⁱ from following the LORD, the God of their fathers.

^x Or, Achbor; 2 Kings 22. 12.—^y 2 Kings 22. 14.—^z Or, Harhas.—^a Heb. garments.—^b Or, in the school, or, in the second part.—^c 2 Kings 23. 1, &c.

Verse 23. *Huldah the prophetess*] See on 2 Kings xxii. 14.

Verse 27. *Because thine heart was tender*] "Because thy heart was melted, and thou hast humbled thyself in the sight of the Word of the Lord מִיִּמְרָא מֵיִמְרָא meymra mayai, when thou didst hear his words יָאֵחַ פִּתְגָּמוֹי yath pithgamoï, against this place." &c. Here the *Targum*

^d Heb. from great even to small.—^e Kings 11. 14. & 23. 3. Ch. 6. 13.—^f Heb. found.—^g 1 Kings 11. 5.—^h Jer. 3. 10. ⁱ Heb. from after.

most evidently distinguishes between מִיִּמְרָא meymra, the PERSONAL WORD; and פִּתְגָּם pithgam, a word spoken or expressed.

Verse 28. *Gathered to thy grave in peace*] See particularly the note on 2 Kings xxii. 20.

Verse 30. *The king went*] See on 2 Kings xxiii. 1.

Verse 31. *Made a covenant*] See on 2 Kings 695.

xxiii 3. And see the notes in that and the preceding chapter, for the circumstances detailed here.

Verse 32. *To stand to it*] It is likely that he

caused them all to *arise* when he read the terms of the covenant; and thus testify their approbation of the covenant itself, and their resolution to observe it faithfully and perseveringly.

CHAPTER XXXV.

Josiah celebrates a passover, 1. Regulates the courses of the priests; assigns them, the Levites, and the people, their portions, and completes the greatest passover ever celebrated since the days of Solomon, 2—19. Pharaoh Necho passes with his army through Judea, 20. Josiah meets and fights with him at Megiddo, and is mortally wounded, 21—23. He is carried to Jerusalem, where he dies, 24. Jeremiah laments for him, 25. Of his acts and deeds, and where recorded, 26, 27.

A. M. 3380.
B. C. 624.
An. Olymp.
XXXIX. 1.
Anno Urbis
Condite 130.

MOREOVER, ^a Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover

on the ^bfourteenth day of the first month.

2 And he set the priests in their ^ccharges, and ^dencouraged them to the service of the house of the LORD;

3 And said unto the Levites ^e that taught all Israel, which were holy unto the LORD, ^fPut the holy ark ^gin the house which Solomon the son of David king of Israel did build; ^h*it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,*

4 And prepare *yourselves* by the ⁱhouses of your fathers, after your courses, according to the ^kwriting of David king of Israel, and according to the ^lwriting of Solomon his son.

5 And ^mstand in the holy place according to the divisions of ⁿthe families of the fathers of your brethren ^othe people, and *after* the division of the families of the Levites.

6 So kill the passover, and ^psanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ^rgave ^sto the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes ^tgave willingly

unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God,

A. M. 3380:
B. C. 624.
An. Olymp.
XXXIX. 1.
Anno Urbis
Condite 130.

gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, ^ugave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests ^vstood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests ^wsprinkled *the blood* from their hands, and the Levites ^xflayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is written* ^yin the book of Moses. And so *did they* with the oxen.

13 And they ^zroasted the passover with fire according to the ordinance: but the *other* holy offerings ^asod they in pots, and in caldrons, and in pans, and ^bdivided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron

^a 2 Kings 23. 21, 22. 1 Esdras 1. 1, &c.—^b Exod. 12. 6. Ezra 6. 19.—^c Ch. 23. 13. Ezra 6. 18.—^d Ch. 29. 5, 11.—^e Deut. 33. 10. Ch. 30. 22. Mal. 2. 7.—^f See Ch. 34. 14.—^g Ch. 5. 7. ^h 1 Chron. 23. 26.—ⁱ 1 Chron. 9. 10.—^k 1 Chron. 23. & 24. & 25. & 26.—^l Ch. 8. 14.—^m Psa. 134. 1.—ⁿ Heb. *the house of*

the fathers.—^o Heb. *the sons of the people*.—^p Ch. 29. 5, 15. & 30. 3, 15. Ezra 6. 20.—^q Heb. *offered*.—^r Ch. 30. 24. ^s Heb. *offered*.—^t Heb. *offered*.—^u Ezra 6. 18.—^v Ch. 29. 22. ^x See Ch. 29. 34.—^y Lev. 3. 3.—^z Exod. 12. 8, 9. Deut. 16. 7. ^a 1 Sam. 2. 13, 14, 15.—^b Heb. *made them run*.

NOTES ON CHAPTER XXXV.

Verse 3. *Put the holy ark in the house*] It is likely that the priests had secured this, when they found that the idolatrous kings were determined to destroy every thing that might lead the people to the worship of the true God. And now, as all appears to be well established, the ark is ordered to be put into its own place.

For an ample account of this passover, and

the reformation that was then made, see on 2 Kings xxiii. 1, &c. and the places marked in the margin.

Verse 11. *They killed the passover*] The people themselves might slay their own paschal lambs, and then present the blood to the priests, that they might sprinkle it before the altar: and the Levites flayed them, and made them ready for dressing.

A. M. 3360. were busied in offering of
B. C. 624. burnt-offerings and the fat
An. Olymp. until night; therefore the
XXXIX. 1. Levites prepared for them-
Anno Urbis selves, and for the priests the sons of
Condite 139. Aaron.

15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of King Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

A. M. 3394. 20 ¶ After all this, when
B. C. 610. Josiah had prepared the
An. Olymp. temple, Necho king of
XLII. 3. Egypt came up to fight
Ante Urbis
Condite 144.

• Heb. station.—d 1 Chron. 25. 1, &c.—e 1 Chron. 9. 17, 18. & 26. 14, &c.—f Heb. found.—g Exod. 12. 15. & 13. 6. Ch. 30. 21.—h 2 Kings 23. 22, 23.—i 2 Kings 23. 29. Jer. 46. 2. 1 Esdras 1. 25.—k Heb. house.

Verse 18. *There was no passover like to that* That which distinguished this passover from all the former was, says Calmet, the great liberality of Josiah, who distributed to his people a greater number of victims than either David or Solomon had done.

Verse 20. *Necho king of Egypt*] Pharaoh the lame, says the Targum.

Verse 21. *God commanded me to make haste*] The Targum gives a curious turn to this and the following verse; "My idol commanded me to make haste: refrain, therefore, from me and my idol which is with me, that he betray thee not. When he heard him mention his idol, he would not go back; and he hearkened not unto the words of Necho, which he spake concerning his idol." Here is the rabbinical excuse for the conduct of Josiah.

Verse 24. *The second chariot*] Perhaps this means no more than they took Josiah out of his

against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at King Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 ¶ His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the Lamentations.

26 ¶ Now the rest of the acts of

1 Heb. the house of my war.—m So 1 Kings 22. 34.—n 1 Esdras 1. 26.—o Heb. made sick. 1 Kings 22. 34.—p 2 Kings 23. 31.—q Or, among the sepulchres.—r Zech. 12. 11.—t Lam. 4. 20.—u See Matt. 9. 23.—v Jer. 22. 20.

own chariot, and put him into another, either for secrecy, or because his own had been disabled. The chariot into which he was put might have been that of the officer, or aid-de-camp, who attended his master to the war. See the note on 2 Kings, ch. xxii. 20.

Verse 25. *Behold, they are written in the Lamentations.*] The Hebrews had poetical compositions for all great and important events, military songs, songs of triumph, epithalamia or marriage odes, funeral elegies, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by prophets, or inspired men. That composed on the tragical end of this good king, by Jeremiah, is now lost. The Targum says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day; and it was a statute in Israel

A. M. 3394.
B. C. 610.
An. Olymp.
XLII. 3.
Ante Urbis
Condita 144.

Josiah, and his ^w goodness,
according to *that which was*
written in the law of the
LORD,

^w Heb.

annually to bewail Josiah. Behold, these are written in the Book of Lamentations, which Baruch wrote down from the mouth of Jeremiah”

Verse 27. *And his deeds, first and last* [“The former things which he did in his childhood, and the latter things which he did in his youth; and all the judgments which he pronounced from his eighth year, when he came to the kingdom, to his eighteenth, when he was grown up, and be-

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

A. M. 3394.
B. C. 610.
An. Olymp.
XLII. 3.
Ante Urbis
Condita 144.

kindnesses.

gan to repair the sanctuary of the Lord; and all that he brought of his substance to the hand of judgment, and purged both the house of Israel and Judah from all uncleanness; behold, they are written in the Book of the Kings of the house of Israel, and of the house of Judah.” *Targum.* These general histories are lost; but in the Books of *Kings* and *Chronicles* we have the leading facts.

CHAPTER XXXVI.

Jehoahaz made king on the death of his father Josiah, and reigns only *three months*, 1, 2. He is dethroned by the king of Egypt, and Jehoiakim his brother made king in his stead, who reigns wickedly *eleven years*, and is dethroned, and led captive to Babylon by Nebuchadnezzar, 3—8. Jehoiachin is made king in his stead, and reigns wickedly *three months and ten days*, and is also led captive to Babylon, 9, 10. Zedekiah begins to reign, and reigns wickedly *eleven years*, 11, 12. He rebels against Nebuchadnezzar, and he and his people cast all the fear of God behind their backs: the wrath of God comes upon them to the uttermost; and their temple is destroyed, the whole nation is subjugated, and led into captivity, 13—21. Cyrus, king of Persia, makes a proclamation to rebuild the temple of the Lord, 22, 23.

A. M. 3394.
B. C. 610.
An. Olymp.
XLII. 3.
Ante Urbis
Condita 144.

THEN ^a the people of the land took Jehoahaz the son of Josiah, and made him king in his father's

stead in Jerusalem.
2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt ^b put him down at Jerusalem, ^c and ^d condemned the land in a hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ^e Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

A. M. 3394.
—3405.
B. C. 610-599.
An. Olymp.
XLII. 3.
—XLV. 2.

^a 2 Kings 23. 30, &c. ¹ Eadras 1. 34, &c.—^b Heb. *removed him*.—^c 1 Eadras 1. 36.—^d Heb. *multed*.—^e 2 Kings 23. 36, 37.—^f 2 Kings 24. 1.—^g Or, *chains*; foretold, Hab. 1. 6.

NOTES ON CHAPTER XXXVI.

Verse 1. *Took Jehoahaz*] It seems that after Necho had discomfited Josiah, he proceeded immediately against Charchemish; and in the interim, Josiah dying of his wounds, the people made his son king.

Verse 3. *The king of Egypt put him down*] He now considered Judah to be *conquered and tributary* to him; and, because the people had set up Jehoahaz without his consent, he dethroned him; and put his brother in his place;

6 ^f Against him came up Nebuchadnezzar king of Babylon, and bound him in ^g fetters, to ^h carry him to Babylon.

7 ⁱ Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and ^k Jehoiachin his son reigned in his stead.

9 ^l Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did *that which was* evil in the sight of the LORD.

A. M. 3397.
B. C. 607.
An. Olymp.
XLIII. 2.
Ante Urbis
Condita 147.

A. M. 3398.
B. C. 606.
An. Olymp.
XLIII. 3.
Ante Urbis
Condita 148.

A. M. 3394.
—3405.
B. C. 610-599.
An. Olymp.
XLII. 3.
—XLV. 2.

A. M. 3405.
B. C. 599.
An. Olymp.
XLV. 2.
Ante Urbis
Condita 155.

^b See 2 Kings 24. 6. Jer. 22. 18, 19, & 36. 30.—² Kings 24. 13. Dan. 1. 2. & 5. 2.—^k Or, *Jechoniah*, 1 Chron. 3. 16. Or, *Coniah*, Jer. 22. 24.—^l 2 Kings 24. 8.

perhaps for no other reason, but to show his supremacy. For other particulars, see the notes on 2 Kings xxiii. 31—35.

Verse 6. *Came up Nebuchadnezzar*] See the notes on 2 Kings xxiv. 1. Archbishop Ussher believes that Jehoiakim remained *three years* after this tributary to the Chaldeans, and that it is from this period that the *seventy years captivity*, predicted by Jeremiah, are to be reckoned.

Verse 9. *Jehoiachin was eight*] See on 2 Kings xxiv. 8.

A. M. 3405.
B. C. 599.
An. Olymp.
XLV. 2.
Anno Urbis
Condita 155.

10 And ^mwhen the year was expired, ⁿKing Nebuchadnezzar sent, and brought him to Babylon, ^owith the goodly vessels of the house of the LORD, and made ^rZedekiah ^shis brother king over Judah and Jerusalem.

11 ¶ ^tZedekiah was one B. C. 599-588. and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil* in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And ^uhe also rebelled against King Nebuchadnezzar, who had made him swear by God: but he ^vstiffened his neck; and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 ^wAnd the LORD God of their fathers sent to them ^xby his messengers, rising up ^ybetimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 ^zBut they mocked the messengers of God, and ^adespised his words, and ^bmisused his prophets, until the ^cwrath of the LORD arose against his people, till *there was no* ^dremedy.

^m Heb. *at the return of the year.*—ⁿ 2 Kings 24. 10-17. ^o Dan. 1. 1, 2. & 5. 2.—^p Heb. *vessels of desire.*—^r Or, *Mattaniah his father's brother.* 2 Kings 24. 17.—^s Jer. 37. 1. ^t 2 Kings 24. 18. Jer. 52. 1, &c.—^u Jer. 52. 3. Ezek. 17. 15, 18. ^v 2 Kings 17. 14.—^w Jer. 25. 3, 4. & 35. 15. & 44. 4.—^x Heb. *by the hand of his messengers.*—^y That is, *continually and carefully.*—^z Jer. 5. 12, 13.—^a Prov. 1. 25, 30.—^b Jer. 32. 3.

Verse 10. *Made Zedekiah—king*] His name was at first *Mattaniah*, but the king of Babylon changed it to *Zedekiah*. See 2 Kings xxiv. 17. and the note there.

Verse 12. *Did that which was evil*] Was there ever such a set of weak, infatuated men as the Jewish kings in general! They had the fullest evidence that they were only *deputies* to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet, with all this conviction, they lived wickedly, and endeavoured to establish *idolatry* in the place of the worship of their Maker! After bearing with them long, the divine mercy gave them up, as their case was utterly hopeless. *They sinned till there was no remedy.*

Verse 19. *They burnt the house of God*]

17 ^eTherefore he brought upon them the king of the Chaldees, who ^fslew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 ^gAnd all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; *all these* he brought to Babylon.

19 ^hAnd they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And ⁱthem ^kthat had escaped from the sword carried he away to Babylon; ^lwhere they were servants to him and his sons until the reign of the kingdom of Persia.

21 To fulfil the word of the LORD by the mouth of ^mJeremiah, until the land ⁿhad enjoyed her sabbaths: *for* as long as she lay desolate ^oshe kept sabbath, to fulfil threescore and ten years.

22 ¶ ^pNow in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of ^rJeremiah might be accomplished, the

A. M. 3414
—3416.
B. C. 590-588.
An. Olymp.
XLV. 2
—XLVIII. 1.

A. M. 3416.
B. C. 588.
An. Olymp.
XLVIII. 1.
Anno Urbis
Condita 166.

A. M. 3416
—3468.
B. C. 588-536.
An. Olymp.
XLVIII. 1
—LXI. 1.

A. M. 3398
—3468.
B. C. 606-536.
An. Olymp.
LXIII. 3
—LXI. 1.

A. M. 3468.
B. C. 536.
An. Olymp.
LXI. 1.
Anno Urbis
Condita 218.

& 36. 6. Matt. 23. 34.—^o Psa. 74. 1. & 79. 5.—^d Heb. *healing.* ^e Deut. 28. 49. 2 Kings 25. 1, &c. Ezra 9. 7.—^f Psa. 74. 20. & 79. 2, 3.—^g 2 Kings 25. 13, &c.—^h 2 Kings 25. 9. Psa. 74. 6, 7. & 79. 1, 7.—ⁱ Heb. *the remainder from the sword.* & 2 Kings 25. 11.—^j Jer. 27. 7.—^k Jer. 25. 9, 11, 12. & 26. 6, 7. & 29. 10.—^l Lev. 26. 34, 35, 43. Dan. 9. 2.—^m Lev. 25. 4, 5. ^p Ezra 1. 1.—ⁿ Jer. 25. 12, 13. & 29. 10. & 33. 10, 11, 14.

Here was an end to the temple; the most superb and costly edifice ever erected by man.

Brake down the wall of Jerusalem] So it ceased to be a fortified city.

Burnt all the palaces] So it was no longer a dwelling-place for kings or great men.

Destroyed all the goodly vessels] Beat up all the silver and gold into masses, keeping only a few of the finest in their own shape. See ver. 18.

Verse 21. *To fulfil the word of the LORD*] See Jerem. xxv. 9, 12. xxvi. 6, 7. xxix. 12. For the miserable death of Zedekiah, see 2 Kings xxv. 4, &c.

Verse 22. *Now in the first year of Cyrus*] This and the following verse are supposed to have been written by mistake from the Book of Ezra, which begins in the same way. The Book of the Chronicles, properly speaking, does

A. M. 3468.
B. C. 536.
An. Olymp.
LXI. 1.
Anno Urbis
Condita 218.

LORD stirred up the spirit of
Cyrus king of Persia, that
he made a proclamation
throughout all his kingdom,
and put it also in writing, saying,

23^c Thus saith Cyrus king of Persia,
All the kingdoms of the earth hath the

^s Isa. 44, 28.

close with the *twenty-first verse*, as then the Babylonish captivity commences: and these *two verses* speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the *empire of the East*, which is reckoned to be A. M. 3468. But he was king of *Persia* from the year 3444 or 5. See *Calmet* and *Ussher*.

Verse 23. *The LORD his God be with him*]
"Let the Word of the Lord be his helper, and let him go up." *Targum*. See the notes on the beginning of *Ezra*.

Thus ends the history of a people the most fickle, the most ungrateful, and, perhaps, on the whole, the most sinful that ever existed on the face of the earth. But what a display does all this give of the power, justice, mercy, and long-suffering of the Lord! There was no people like this people, and no God like their God.

Masoretic Notes.

The sum of the verses in both books of Chronicles is 1656: *Middle verse*, 1 Chron. xxvii. 25. Its Masoretic sections *twenty-five*.

Having made particular remarks on every

LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? the LORD his God be with him, and let him go up.

A. M. 3468.
B. C. 536.
An. Olymp.
LXI. 1.
Anno Urbis
Condita 218.

^t Ezra 1, 2, 3.

thing which I judged of importance in these and the preceding historical books, and in the course of this work having often found the want of a chronological list of the kings of Israel and Judah, in the consecutive order of their reigns; for the reader's information I have brought all the facts into a synopsis or general view, so that he may see at once the contemporary reigns in those two kingdoms, as well as the leading facts by which their reigns were distinguished. In this table will be seen, at one view, the year of the world; the year before Christ; the year before and after the First Olympiad; the year before and from the building of Rome; and under them the Jewish history, from its first kings till the time in which its regal state was entirely abolished, and both kingdoms led into captivity, never more to arise to any political consequence till they acknowledge the Lion of the tribe of Judah, and take Jesus the Christ, the son and only legitimate heir of David, for their Saviour and their Lord. I hope that the table which is here subjoined, will be found in every point of view both interesting and instructive.

A. CLARKE.

Millbrook, December 7, 1819.

END OF THE NOTES ON THE SECOND BOOK OF CHRONICLES.

CHRONOLOGICAL LIST

OF THE

KINGS OF ISRAEL AND JUDAH,

IN THE CONSECUTIVE ORDER OF THEIR REIGNS:

From their commencement to the destruction of the former by the Assyrians; and of the latter by the Babylonians

REGAL STATE OF JUDEA BEFORE THE DIVISION:—

SAUL REIGNED FORTY YEARS,
DAVID REIGNED FORTY YEARS,
SOLOMON REIGNED FORTY YEARS.

ISRAEL AND JUDAH AFTER THE DIVISION OF THE TWELVE TRIBES.

Year of the world.	Year before Christ.	Year before the building of Rome.	Year before the first Olympiad.	KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
				With the contemporary events of Heathen nations.		With the contemporary events of Heathen nations.	
3029	975	199	232	1	JEROBOAM. Reigned 22 years.	1	REHOBAM. Reigned 17 years. Forsaking the
3030	974	198	231	2	The disobedient prophet slain by a lion	2	counsel of the old men, ten tribes revolt from
3031	973	197	230	3		3	under his government; and are formed into a
3032	972	196	229	4	Jehoiada the priest born about this time. He lived	4	distinct kingdom.
3033	971	195	228	5	in eight Jewish reigns; viz. those of Rehobam,	5	Shishak, king of Egypt, (thought by Sir Isaac
3034	970	194	227	6	Abijah, Asa, Jehoshaphat, Jehoram,	6	Newton to have been the same with the famous
3035	969	193	226	7	Ahaziah, Athaliah, and Joash.	7	Sesostris, invades Judea, and takes away the
3036	968	192	225	8		8	shields of gold out of the temple.
3037	967	191	224	9		9	
3038	966	190	223	10		10	
3039	965	189	222	11		11	
3040	964	188	221	12	Capys Sylvius succeeds Capetus in the kingdom	12	
3041	963	187	220	13	of Alba, and reigned 23 years. The commence-	13	
3042	962	186	219	14	ment of this reign happened, (according to	14	
3043	961	185	218	15	Dionysius of Halicarnassus,) in the 221st year	15	
3044	960	184	217	16	from the destruction of Troy.	16	
3045	959	183	216	17		17	
3046	958	182	215	18		18	1 ABIJAH, or ABIJAM. Reigned 3 years.
3047	957	181	214	19		19	2 The king of Judah obtains a great victory over
3048	956	180	213	20	Death of Abijah, the son of Jeroboam.	20	Jeroboam, and takes Beth-el, &c.
3049	955	179	212	21		21	1 ASA. Reigned 41 years.
3050	954	178	211	22	1 NADAB. Reigned 2 years.	22	2
3051	953	177	210	23	2 BAASHA. Reigned 24 years.	23	3
3052	952	176	209	24	2 About this time flourished the prophets Jehu,	24	4 Phorbas succeeds Thersippus as perpetual archon
3053	951	175	208	25	3 Hanani, and Azariah. Baasha begins his reign	25	5 of the Athenians, and rules 31 years.
3054	950	174	207	26	by extirpating the whole house of Jeroboam.	26	6
3055	949	173	206	27	5 The dynasty of Jeroboam lasted not quite 24	27	7 Birth of Jehoshaphat, who was afterward king
3056	948	172	205	28	years; and is followed by that of Baasha,	28	8 of Judah.
3057	947	171	204	29	which continues till the death of Elah, a period	29	9
3058	946	170	203	30	of not quite 26 years.	30	10
3059	945	169	202	31		31	11
3060	944	168	201	32		32	12
3061	943	167	200	33		33	13
3062	942	166	199	34		34	14
3063	941	165	198	35		35	15 Zerah, with an immense host of Ethiopians and
3064	940	164	197	36		36	16 Lubims, invades Judea. Asa overcomes him in
3065	939	163	196	37		37	17 the valley of Zephathah at Maresah, abolishes
3066	938	162	195	38		38	18 idolatry out of Judea, and enjoys a peace for
3067	937	161	194	39		39	19 ten years. The number of men in Zerah's
3068	936	160	193	40	Calpetus Sylvius succeeds Capys in the kingdom	40	20 army is stated to have amounted to a million.
3069	935	159	192	41	of Alba, in the 249th year from the destruction	41	2 Chron. xiv. 9.
3070	934	158	191	42	of Troy. He is named by Eusebius Capetus	42	
3071	933	157	190	43	Sylvius.	43	
3072	932	156	189	44		44	
3073	931	155	188	45		45	
3074	930	154	187	46	1 ELAH. Reigned 2 years. ZIMRI reigned 7	46	26 Baasha comes up against Judah, and begins to
3075	929	153	186	47	2 OMRI and TIBNI reign together about 5 years.	47	27 build Ramah; but is diverted from his pur-
3076	928	152	185	48	2 Commencement of the third dynasty by the	48	28 pose by the policy of Asa. This is stated in
3077	927	151	184	49	3 accession of Omri to the throne.	49	29 2 Chron. xvi. 1. to have been in the 36th year
3078	926	150	183	50		50	30 of Asa; but there is most manifestly a corrup-
3079	925	149	182	51	TIBNI dying, Omri reigns alone about 7 years.	51	31 tion in the Sacred Text: see on 1 Kings xv. 16.
3080	924	148	181	52		52	

Chronological account of the kings of Israel and Judah.

				KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
				With the contemporary events of Heathen nations.		With the contemporary events of Heathen nations.	
Year of the world	Year before Christ.	Year before the first Olympiad.	Year before the building of Rome.				
3081	923	147	170	7	OMRI. Tiberinus Sylvius succeeds his father	33	ASA.
3082	922	146	169	8	Culpetus in the kingdom of Alba, and reigned	34	
3083	921	145	168	9	8 years. The river Tiber was so named from	35	Megacles succeeds Phorbas in the perpetual ar-
3084	920	144	167	10	this king.	36	chonship of the Athenians, and rules 30 years.
3085	919	143	166	11		37	
3086	918	142	165	12	1 AHAB. Reigned 22 years. In this reign Jeri-	38	
3087	917	141	164	2	cho was rebuilt by Hiel the Bethelite.	39	Asa begins to be diseased in his feet, and dies in
3088	916	140	163	3		40	the 41st year of his reign.
3089	915	139	162	4	About this time Agrippa Sylvius succeeds Tibe-	41	
3090	914	138	161	5	rinus Sylvius in the kingdom of Alba, and	1	JEHOSHAPHAT. Reigned 25 years.
3091	913	137	160	6	reigned 40 years.	2	
3092	912	136	159	7		3	The king of Judah sends Levites with the princes
3093	911	135	158	8		4	throughout his realm to instruct the people in
3094	910	134	157	9	Commencement of the 3 years and 6 months' drought foretold by Elijah.	5	the law of the Lord.
3095	909	133	156	10		6	
3096	908	132	155	11		7	
3097	907	131	154	12	The widow's son raised to life.	8	Polydectus, (of the family of the Proclidae,) suc-
3098	906	130	153	13	The prophets of Baal slain by Elijah, at the brook	9	ceeds Eunomus in the throne of Lacedæmon,
3099	905	129	152	14	Kishon. Termination of the long drought.	10	and reigned 9 years.
3100	904	128	151	15	Great fall of rain in the land of Israel.	11	
3101	903	127	150	16		12	
3102	902	126	149	17		13	
3103	901	125	148	18	The Syrians defeated by Ahab.	14	
3104	900	124	147	19	The Syrians again defeated by Ahab.	15	
3105	899	123	146	20	Naboth stoned to death.	16	
3106	898	122	145	21		17	Lycurgus begins his reign over the Spartans.
3107	897	121	144	22	1 AHAZIAH. Reigned 2 years.	18	Jehoshaphat joins Ahab against the Syrians.
3108	896	120	143	2	1 JORAM, or JEHORAM. Reigned 12 years.	19	Ahab is slain at the siege of Ramoth-gilead,
3109	895	119	142	3	Assumption of Elijah in the first year of this	20	agreeably to the prophecy of Micajah; and the
3110	894	118	141	4	reign. Elisha succeeds him in the prophetic	21	dogs lick up his blood, 1 Kings xxii. 2—38.
3111	893	117	140	5	office.	22	
3112	892	116	139	6	Diognetus succeeds Megacles in the perpetual	23	1 JEHORAM associated with his father in the
3113	891	115	138	7	archonship of the Athenians, and rules 28	24	government, and reigns 8 years.
3114	890	114	137	8	years.	25	3 JEHORAM. Reigned 5 years alone.
3115	889	113	136	9		4	
3116	888	112	135	10		5	
3117	887	111	134	11		6	
3118	886	110	133	12		7	
3119	885	109	132	13		8	1 AHAZIAH. Reigned 1 year.
3120	884	108	131	1	1 JEHU. Reigned 28 years. End of the dynasty	1	1 ATHALIAH usurps the throne, and retains it 6
3121	883	107	130	2	of Omri, after it had ruled over Israel 46 years.	2	years.
3122	882	106	129	3	Jehu began his reign by slaying all the poste-	3	
3123	881	105	128	4	rity of Ahab, and destroying the worshippers	4	
3124	880	104	127	5	of Baal. About this time Lycurgus, 42 years	5	
3125	879	103	126	6	of age, establishes his laws at Lacedæmon;	6	
3126	878	102	125	7	and, together with Iphitus and Cleosthenes,	7	
3127	877	101	124	8	restores the Olympic games at Elis, about 103	8	1 JOASH Reigned 40 years. He maintains the
3128	876	100	123	9	years before the era usually called the first	9	purity of the Jewish worship during the life of
3129	875	99	122	10	Olympiad. Awful death of Jezebel, the wife	10	Jehoiada, the high priest. In the fourth year of
3130	874	98	121	11	of Ahab.	11	this reign Alladius Sylvius succeeds Agrippa
3131	873	97	120	12		12	in the kingdom of Alba, and reigns 19 years.
3132	872	96	119	13		13	6 This monarch is also called Remulus Sylvius.
3133	871	95	118	14		14	
3134	870	94	117	15		15	
3135	869	93	116	16	Phidon, king of Argos, is supposed to have in-	16	
3136	868	92	115	17	vented scales and measures, and coined silver	17	
3137	867	91	114	18	at Ægina. Carthage built by Dido.	18	
3138	866	90	113	19		19	
3139	865	89	112	20		20	
3140	864	88	111	21		21	
3141	863	87	110	22	[of the Athenians.	22	
3142	862	86	109	23	Pherexius succeeds to the perpetual archonship	23	Birth of Amaziah, who was afterward king of
3143	861	85	108	24	of the Ninevites repent at the preaching of Jonah	24	Judah.
3144	860	84	107	25	the prophet. There are a few years of uncer-	25	
3145	859	83	106	26	tainty in the date of this event. We here fol-	26	
3146	858	82	105	27	low the margin of our English Bibles.	27	
3147	857	81	104	28		28	
3148	856	80	103	1	1 JEHOAHASH. Reigned 17 years. About the	29	
3149	855	79	102	2	commencement of this reign Aveninus Sylvius	30	2 Joash issues a mandate that the breaches of the
3150	854	78	101	3	is supposed to have succeeded Alladius Syl-	31	temple be repaired; and gives the charge there-
3151	853	77	100	4	vius in the kingdom of Alba. He reigned 37	32	of Jehoiada the high priest
3152	852	76	99	5	years, according to Dionysius of Halicarnas-	33	
3153	851	75	98	6	us; and was succeeded by Procas Sylvius,	34	
3154	850	74	97	7	who reigned 23 years.	35	
3155	849	73	96	8		36	
3156	848	72	95	9		37	
3157	847	71	94	10		38	
3158	846	70	93	11		39	
3159	845	69	92	12		40	
3160	844	68	91	13	Ariphron succeeds Pherexius in the perpetual	1	2 Zechariah, the priest, stoned to death.
3161	843	67	90	14	archonship of the Athenians.	2	1 AMAZIAH. Reigned 29 years. Soon after
3162	842	66	89	15		3	the commencement of his reign he slew all his
3163	841	65	88	16	1 JEHOASH reigns in consort with his father.	4	servants who had killed his father.
3164	840	64	87	17		5	
3165	839	63	86	3	Jehoash reigns alone. Hazael, king of Syria, dies		
3166	838	62	85	4	about this time; and is succeeded by his son		
3167	837	61	84	5	Benhadad. Elisha dies in the second year of		
3168	836	60	83	6	Benhadad, king of Syria, after having been in-		
3169	835	59	82	7	vested with the prophetic office nearly 60 years.		

Chronological account of the kings of Israel and Judah.

				KINGDOM OF ISRAËL.		KINGDOM OF JUDAH.	
				With the contemporary events of Heathen nations.		With the contemporary events of Heathen nations.	
Year of the world.	Year before Christ.	Year before the first Olympiad.	Year before the building of Rome.	Kingdom of the Romans.			
3170	834	58	81	8	JEHOASH.	6	AMAZIAH
3171	833	57	80	9		7	
3172	832	56	79	10		8	
3173	831	55	78	11		9	
3174	830	54	77	12		10	
3175	829	53	76	13		11	
3176	828	52	75	14		12	
3177	827	51	74	15		13	Ten thousand of the children of Seir slain
3178	826	50	73	16		14	by Amaziah in the Valley of Salt; and
3179	825	49	72	1	JEROBOAM II. Reigned 41 years.	15	ten thousand precipitated from the top
3180	824	48	71	2	Thespisus succeeds Ariphron in the go-	16	of a rock; and dashed to pieces. Ama-
3181	823	47	70	3	vernment of Athens.	17	ziah, proud of his victory over the Edom-
3182	822	46	69	4		18	ites, provokes the Israelitish king to bat-
3183	821	45	68	5		19	tle. The following year Jehoshah over-
3184	820	44	67	6	The fall of the Assyrian empire by the	20	comes him, takes him prisoner, breaks
3185	819	43	66	7	death of Sardanapalus is supposed to	21	down four hundred cubits of the wall of
3186	818	42	65	8	have taken place about this time. Ar-	22	Jerusalem; and having spoiled the tem-
3187	817	41	64	9	baces founds the empire of the Medes	23	ple and the king's house of a vast trea-
3188	816	40	63	10	upon the ruins of the Assyrian empire.	24	sure, returns to Samaria.
3189	815	39	62	11		25	
3190	814	38	61	12	Caranus founds the kingdom of Macedon,	26	
3191	813	37	60	13	and reigns 28 years. This kingdom con-	27	
3192	812	36	59	14	tinued till the battle of Pydna, a period	28	
3193	811	35	58	15	of 646 years.	29	
3194	810	34	57	16		1	UZZIAH. Reigned 52 years. He is victo-
3195	809	33	56	17	Charilaus, the successor of Lycurgus,	2	rious over the Philistines, Arabians, and
3196	808	32	55	18	dying after a reign of 64 years, Nicander	3	Mehunims. His standing army consists
3197	807	31	54	19	succeeds him in the kingdom of Lacedæ-	4	of 307,500 men. In this reign lived the
3198	806	30	53	20	mon, and reigns 39 years.	5	prophets Amos and Hosea.
3199	805	29	52	21		6	
3200	804	28	51	22		7	
3201	803	27	50	23		8	
3202	802	26	49	24		9	
3203	801	25	48	25		10	
3204	800	24	47	26		11	
3205	799	23	46	27		12	
3206	798	22	45	28		13	[vernment of the Athenians.
3207	797	21	44	29	Ardysus begins to reign over Lydia, and	14	Agamestor succeeds Thespisus in the go-
3208	796	20	43	30	rules 36 years	15	Amulius Sylvius and Numitor succeed
3209	795	19	42	31		16	Procas in the kingdom of Alba, the for-
3210	794	18	41	32		17	mer of whom reigned 44 years. Numitor
3211	793	17	40	33		18	reigned alone 2 years, and was their last
3212	792	16	39	34	Sosarmus is supposed to have succeeded	19	king. He died about 751 B. C.
3213	791	15	38	35	Arbaces in the government of the Medes	20	
3214	790	14	37	36	about this time; but the chronology of	21	
3215	789	13	36	37	this event is very uncertain. He is suc-	22	
3216	788	12	35	38	ceeded 30 years after by Medidus.	23	
3217	787	11	34	39		24	
3218	786	10	33	40	The triremes first invented by the Co-	25	Cœnus, the second king of Macedon, be-
3219	785	9	32	41	rinthians.	26	gins his reign.
3220	784	8	31			27	
3221	783	7	30		After Jeroboam's death an interregnum	28	Birth of Jotham, who was afterward king
3222	782	6	29		of 11 years and a half is supposed to	29	of Judah.
3223	781	5	28		have taken place: for Zachariah, the	30	
3224	780	4	27		son of Jeroboam, did not commence his	31	
3225	779	3	26		reign till the 38th year of Azariah, or	32	The monarchical government abolished at
3226	778	2	25		Uzziab, king of Judah. See 2 Kings	33	Corinth, and the Prytanes elected. Two
3227	777	1	24		xx. 8. The fourth dynasty of Israel-	34	years after, Æschylus succeeds Aga-
					itish monarchs, viz. that of Jehu, is ter-	35	mestor in the perpetual archonship of
					minated by the death of Zachariah,	36	the Athenians.
					B. C. 773.	37	
3228	776	I. 1	23		ZACHARIAH. Reigned 6 months.	38	Thurimas succeeds to the throne of Mace-
3229	775	2	22		1	39	don, and reigns 45 years.
3230	774	3	21		2	40	
3231	773	4	20		3	41	
3232	772	II. 1	19		1	42	Theopompus succeeds Nicander in the
3233	771	2	18		2	43	kingdom of Lacedæmon, and reigns 47
3234	770	3	17		3	44	years.
3235	769	4	16		4	45	
3236	768	III. 1	15		5	46	Uzziab, attempting to burn incense upon
3237	767	2	14		6	47	the altar of incense in the temple, is
3238	766	3	13		7	48	smitten with the leprosy.
3239	765	4	12		8	49	
3240	764	IV. 1	11		9	50	Alyattes succeeds to the Lydian throne.
3241	763	2	10		10	51	
3242	762	3	9		11	52	Isaiah begins to prophesy.
3243	761	4	8		12	1	JOTHAM. Reigned 16 years. This king
3244	760	V. 1	7		1	2	overcomes the Ammonites, whom he
3245	759	2	6		2	3	compels to pay tribute.
3246	758	3	5		3	4	
3247	757	4	4		4	5	
3248	756	VI. 1	3		5	6	
3249	755	2	2		6		
3250	754	3	1				
				A.U.C.			
3251	753	4	1		7		Rome built on the 20th of April of this
3252	752	VII. 1	2		8		year according to Varro.
3253	751	2	3		9		
3254	750	3	4		10		The rape of the Sabines.
3255	749	4	5		11		
3256	748	VIII. 1	6		12		

Chronological account of the kings of Israel and Judah.

Year of the world.	Year before Christ.	Era of the Olympiads.	Year from the building of Rome.	Kingdom of the Romans.	KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
					With the contemporary events of Heathen nations.		With the contemporary events of Heathen nations.	
3257	747	VIII.	2	7	13	PEKAH. Meles succeeds Alyattes in the Lydian throne.	12	JOTHAM. Commencement of the era of Nabonassar, king of Babylon.
3258	746		3	8	14		13	
3259	745		4	9	15		14	
3260	744	IX.	1	10	16		15	
3261	743		2	11	17	The first Messenian war begins; and continues 19 years, to the taking of Ithome.	16	
3262	742		3	12	18		17	AHAZ. Reigned 16 years. In the first year of this reign Asimedes succeeds Charops in the decennial archonship of the Athenians. Asimedes is succeeded by Clidicus, and 10 years after Clidicus is succeeded by Hippomenes.
3263	741		4	13	19		18	
3264	740	X.	1	14	20	PEKAH slain in the 4th year of Ahaz by Hoshea, the son of Elah. An anarchy is supposed to have succeeded for some years, as Hoshea is said not to have commenced his reign before the 12th year of Ahaz, 2 Kings xvii. 1. The beginning of Hoshea's reign is placed two years later, that his 9th year may synchronize with Hezekiah's 6th.	19	
3265	739		2	15			20	Candaules succeeds Meles in the Lydian throne; who 17 years after is succeeded by Gyges.
3266	738		3	16			21	Syracuse built by a Corinthian colony.
3267	737		4	17			22	
3268	736	XI.	1	18			23	
3269	735		2	19			24	Perdiccas succeeds to the throne of Macedonia, and reigns 51 years.
3270	734		3	20			25	
3271	733		4	21			26	HEZEKIAH. Reigned 29 years
3272	732	XII.	1	22			27	
3273	731		2	23			28	
3274	730		3	24			29	
3275	729		4	25			30	
3276	728	XIII.	1	26			31	
3277	727		2	27			32	
3278	726		3	28			33	
3279	725		4	29			34	
3280	724	XIV.	1	30			35	
3281	723		2	31			36	
3282	722		3	32			37	
3283	721		4	33			38	
3284	720	XV.	1	34			39	
3285	719		2	35			40	
3286	718		3	36			41	
3287	717		4	37			42	
3288	716	XVI.	1	38			43	
3289	715		2	39			44	
3290	714		3	40			45	
3291	713		4	41			46	
3292	712	XVII.	1	42			47	
3293	711		2	43			48	
3294	710		3	44			49	
3295	709		4	45			50	
3296	708	XVIII.	1	46			51	
3297	707		2	47			52	
3298	706		3	48			53	
3299	705		4	49			54	
3300	704	XIX.	1	50			55	
3301	703		2	51			56	
3302	702		3	52			57	
3303	701		4	53			58	
3304	700	XX.	1	54			59	
3305	699		2	55			60	
3306	698		3	56			61	
3307	697		4	57			62	
3308	696	XXI.	1	58			63	
3309	695		2	59			64	
3310	694		3	60			65	
3311	693		4	61			66	
3312	692	XXII.	1	62			67	
3313	691		2	63			68	
3314	690		3	64			69	
3315	689		4	65			70	
3316	688	XXIII.	1	66			71	
3317	687		2	67			72	
3318	686		3	68			73	
3319	685		4	69			74	
3320	684	XXIV.	1	70			75	
3321	683		2	71			76	
3322	682		3	72			77	
3323	681		4	73			78	
3324	680	XXV.	1	74			79	
3325	679		2	75			80	
3326	678		3	76			81	
3327	677		4	77			82	
3328	676	XXVI.	1	78			83	
3329	675		2	79			84	
3330	674		3	80			85	
3331	673		4	81			86	
3332	672	XXVII.	1	82			87	
3333	671		2	83			88	
3334	670		3	84			89	
3335	669		4	85			90	
3336	668	XXVIII.	1	86			91	
3337	667		2	87			92	
3338	666		3	88			93	
3339	665		4	89			94	
3340	664	XXIX.	1	90			95	
3341	663		2	91			96	
3342	662		3	92			97	
3343	661		4	93			98	
3344	660	XXX.	1	94			99	

Chronological account of the kings of Israel and Judah.

Year of the world.	Year before Christ.	Era of the Olympiads.	Building from the building of Rome.	Kingdom of the Romans.	Kingdom of Judah.
3345	689	XXX.	2	95 14	40 MANASSEH. Cypselus usurps the government of Corinth, and keeps it for 30 years.
3346	688		3	96 15	41 The following year Byzantium is said to have been built by a colony of Argives, or Athenians.
3347	687		4	97 16	42 Paterculus says it was founded by the Milesians; Justin that it was founded by the Lacedæmonians; and Ammianus that it was founded by the Athenians. Byzantium is the same with what was afterward called Constantinople.
3348	686	XXXI.	1	98 17	
3349	685		2	99 18	
3350	684		3	100 19	
3351	683		4	101 20	
3352	682	XXXII.	1	102 21	47 Birth of Pittacus, one of the seven wise men of Greece.
3353	681		2	103 22	48 Archidamus succeeds to the throne of Lacedæmon, and reigns 46 years.
3354	680		3	104 23	
3355	679		4	105 24	49 Birth of Josiah, who was afterward king of Judah.
3356	678	XXXIII.	1	106 25	
3357	677		2	107 26	52 Phraortes succeeds Deioices in the kingdom of Media. This monarch is supposed to be the same with the Arphaxad mentioned in Judith.
3358	676		3	108 27	
3359	675		4	109 28	
3360	674	XXXIV.	1	110 29	55
3361	673		2	111 30	1 AMON. Reigned 2 years.
3362	672		3	112 31	
3363	671		4	113 32	1 JOSIAH. Reigned 31 years. Birth of Thales happened about this time.
3364	670	XXXV.	1	114 1	2 Philip succeeds Argæus in the throne of Macedon, and reigns 38 years.
3365	669		2	115 2	
3366	668		3	116 3	4 The celebrated Solon was born about this time. He died B. C. 558, at the age of 80.
3367	667		4	117 4	
3368	666	XXXVI.	1	118 5	
3369	665		2	119 6	
3370	664		3	120 7	8 Josiah (only 16 years of age) begins to manifest great zeal toward the pure worship of Jehovah.
3371	663		4	121 8	
3372	662	XXXVII.	1	122 9	10
3373	661		2	123 10	11 Sadyattes succeeds Ardyssus II. in the Lydian throne.
3374	660		3	124 11	12 Josiah commences a thorough reformation in the religion of Judea, which is completed in his eighteenth year. Cyrene built by Battus.
3375	659		4	125 12	
3376	658	XXXVIII.	1	126 13	14
3377	657		2	127 14	15
3378	656		3	128 15	16 [reigns 40 years.
3379	655		4	129 16	17 Cyaxares, or Cyaraxes, succeeds Phraortes in the kingdom of Media and Persia, and Josiah repairs the temple, destroys the vessels of Baal and Asherah, puts down the idolatrous priests, breaks down the houses of the sodomites, and the high places, defiles Tophet, takes away the horses of the sun, destroys Jeroboam's altar, and celebrates a great passover.
3380	654	XXXIX.	1	130 17	18
3381	653		2	131 18	19 Alyattes II. of the family of the Mermnads, and father of the celebrated Cressus, succeeds to the Lydian throne, and reigns 57 years. This king drove the Cimmerians from Asia, and made war against the Medes. An eclipse of the sun terminated a battle between him and Cyaxares. He died when engaged in a war against Miletus.
3382	652		3	132 19	
3383	651		4	133 20	21
3384	650	XL.	1	134 21	22
3385	649		2	135 22	23
3386	648		3	136 23	24
3387	647		4	137 24	25
3388	646	XLI.	1	138 25	26
3389	645		2	139 26	27
3390	644		3	140 27	28
3391	643		4	141 28	29
3392	642	XLII.	1	142 29	30
3393	641		2	143 30	31
3394	640		3	144 31	1 JEHOIAHAZ. Reigned 3 months.
3395	639		4	145 32	2 JEHOIAKIM. Reigned 11 years.
3396	638	XLIII.	1	146 33	3 [Babylon.
3397	637		2	147 34	4 Jeremiah foretells the 70 years' captivity. Nebuchadnezzar begins his reign over Nineveh taken and destroyed by Cyaxares and his allies.
3398	636		3	148 35	5 Agasicles succeeds to the throne of Lacedæmon, and reigns 41 years.
3399	635		4	149 36	6 The Phœnicians sailed round Africa by order of Necho. The age of Arion, Pittacus, Alcæus, &c.
3400	634	XLIV.	1	150 37	7
3401	633		2	151 38	8
3402	632		3	152 39	9
3403	631		4	153 40	10
3404	630	XLV.	1	154 41	11 Birth of Sappho, the celebrated poetess, happened about this time.
3405	629		2	155 42	1 JEHOIACHIN. Reigned 3 months and 10 days.
3406	628		3	156 43	2 ZEDEKIAH. Reigned 11 years. He was the last Jewish king, and commenced his reign in the 8th year of Nebuchadnezzar.
3407	627		4	157 44	3 The Scythians are expelled from Asia Minor by Cyaxares, king of Media and Persia.
3408	626	XLVI.	1	158 45	4
3409	625		2	159 46	5
3410	624		3	160 47	6 About

INTRODUCTION

TO THE

BOOK OF EZRA.

AT the conclusion of 2 Kings, and also of the preceding book, 2 Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories; and were so disposed of by their enemies, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable, or they were transported to some foreign and reclusive place of settlement, that the place of their existence, though repeatedly guessed at, has, for more than *two thousand years*, been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God had promised, by his prophet, that at the expiration of *seventy years* they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Esther*, and *Nehemiah*, inform us *how* the divine goodness accomplished this most gracious design, and the *movers* and *agents* whom he employed on the occasion. The writer of the following book was undoubtedly the chief agent under God; and his history, as found in the most authentic writings of the Jews, is too nearly connected with this book, and too important in every point of view, to be passed by. No man has written on this subject with such perspicuity as Dean *Prideaux*; and from his invaluable work, *The connected History of the Old and New Testaments*, I shall freely borrow whatever may be best calculated to throw light upon the ensuing history.

"In the beginning of the year 458 before the Christian era, Ezra obtained of King Artaxerxes, and his seven counsellors, a very ample commission for his return to Jerusalem, with all his nation that were willing to accompany him thither; giving him full authority to restore and settle the state, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour, not being likely to have been obtained but by some more than ordinary means, appears to have been granted by King Artaxerxes to the solicitations of Esther, who, though not at that time advanced to the dignity of his queen, was yet the best beloved of his concubines.

"Ezra was of the descendants of *Seraiah*, the high priest, who was slain by Nebuchadnezzar, when he burnt the temple and city of *Jerusalem*.

"As Ezra was a very holy, so also was he a very learned man, and especially skilled excellently in the knowledge of the Holy Scriptures; and, therefore, he is said to have been a very ready scribe in the law of God, for which he was so eminent, that Artaxerxes takes particular notice of it in his commission. He began his journey from Babylon, on the first day of the first month, called *Nisan*, which might fall about the middle of our March; and, having halted at the river of Ahava till the rest of his company was come up to him, he there, in a solemn fast, recommended himself, and all that were with him, to the divine protection: and then, on the *twelfth* day, set forward for Jerusalem, they all having spent *four* months in their journey from Babylon thither. On his arrival he delivered up to the temple the offerings which had been made to it by the king and his nobles, and the rest of the people of Israel that stayed behind; which amounted to a *hundred talents* of gold, with *twenty* basins of gold of the value of a *thousand* daries, and *six hundred and fifty* talents of silver, with vessels of silver of the weight of a *hundred* talents more: and then, having communicated his commission to the king's lieutenants and governors throughout all Syria and Palestine, he betook himself to the executing of the contents of it, whereby he was fully empowered to settle both the church and the state of the Jews, according to the law of Moses; and to appoint magistrates and judges to punish all such as should be refractory; and that not only by imprisonment, and confiscation of goods, but also with banishment and death, according as their crimes should be found to deserve. And all this power *Ezra* was invested with, and continued faithfully to execute it for the space of *thirteen* years, till *Nehemiah* arrived with a new commission from the Persian court, for the same work. *Ezra*, having found in the *second* year of his government (*Ezra* ix. and x.) that many of the people had taken strange wives, contrary to the law, and that several of the priests and Levites, as well as the chief men of Judah and Benjamin, had transgressed herein, after he had in fasting and prayer deprecated God's wrath for it, he caused proclamation to be made for all the people of Israel that had returned from the captivity to gather themselves together at Jerusalem, under the penalty of excommunication, and forfeiture of all their goods. And when they were met, he made them sensible of their sin; and engaged them in promise and covenant before God, to depart from it by putting away their strange wives, and all such as were born of them, that the

Introduction to the Book of Ezra.

seed of Israel might not be polluted with such an undue commixture; and thereon commissioners were appointed to inquire into this matter, and cause every man to do according to the law.

"And they sat down the *first* day of the *tenth* month to examine into this matter, and made an end by the *first* day of the *first* month; so that in three months' time, that is, in the *tenth, eleventh, and twelfth* months of the Jewish year, a thorough reformation was made of this transgression: which three months answer to *January, February, and March*, of our year.

"About this time, (Esther ii. 21.) Bigthan and Jeush, two eunuchs of the palace, entered into a conspiracy against the life of King Artaxerxes. Most likely they were of those who had attended Queen Vashti; and, being now out of their offices by the degrading of their mistress, and the advancing of another in her place, took such a disgust at this, as to resolve to revenge themselves on the king for it; of which Mordecai, having got the knowledge, made discovery to Queen Esther, and she in Mordecai's name to the king; whereon inquiry being made into the matter, and the whole treason laid open and discovered, the two traitors were both crucified for it, and the history of the whole matter was entered on the public registers and annals of the kingdom.

"Ezra continued in the government of Judea till the end of the year 446; and, by virtue of the commission he had from the king, and the powers granted him thereby, he reformed the whole state of the Jewish church, according to the law of Moses, in which he was excellently learned, and settled it upon that bottom upon which it afterward stood till the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law according to the ancient approved usages which had been in practice before the captivity, under the directions of the prophets; and to collect together and set forth a correct edition of the Holy Scriptures; in the performance of both which, the Jews inform us, he had the assistance of what they call the Great Synagogue, which they tell us was a convention consisting of *one hundred and twenty* men; who lived all at the same time under the presidency of Ezra, and assisted him in both of these two works; and among these they name Daniel and his three friends, Shadrach, Meshach, and Abednego.

"But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency they tell us it was done; and, therefore, they look upon him as another Moses: for the law, they say, was given by Moses; but it was reviewed and restored by Ezra, after it had in a manner been extinguished and lost in the Babylonish captivity. And, therefore, they reckon him as the second founder of it: and it is a common opinion among them that he was Malachi the prophet; that he was called Ezra as his proper name, and Malachi, (which signifies an angel or messenger,) from his office, because he was sent as the angel and messenger of God to restore again the Jewish religion, and establish it in the same manner as it was before the captivity, on the foundation of the law and the prophets. And, indeed, by virtue of that ample commission which he had from King Artaxerxes, he had an opportunity of doing more herein than any other of his nation; and he executed all the powers thereof to the utmost he was able, for the resettling both of the ecclesiastical and political state of the Jews in the best posture they were then capable of: and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, 'That if the law had not been given by Moses, Ezra was worthy by whom it should have been given.' As to the ancient and approved usages of the Jewish church, which had been in practice before the captivity, they had by Joshua and Zerubbabel, with the chief elders then contemporaries, and by others that after succeeded them, been gathering together from their first return to Jerusalem, as they could be recovered from the memories of the ancients of their nation, who had either seen them practised themselves before the captivity, or who had been informed concerning them by their parents or others, who had lived before them.

"All these, and whatsoever else was pretended to be of the same nature, Ezra brought under a review; and, after due examination, allowed such of them as were to be allowed, and settled them by his approbation and authority: they gave birth to what the Jews now call their Oral Law: for they own a twofold law—the *first*, the Written Law, which is recorded in the Holy Scriptures; and the *second*, the Oral Law, which they have only by the tradition of their elders. And both these, they say, were given them by Moses from mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders: and, therefore, holding them both to be of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the Written Law is, they say, in many places obscure, scanty, and defective, and could be no perfect rule to them without the Oral Law; which containing, according to them, a full, complete, and perfect interpretation, of all that is written in the other, supplies all the defects, and solves all the difficulties of it; and, therefore, they observe the Written Law no otherwise than according as it is explained and expounded by their Oral Law. And hence it is a common saying among them, 'That the covenant was made with them not upon the Written Law, but upon the Oral Law;' and, therefore, they do, in a manner, lay aside the former, to make room for the latter, and resolve their whole religion into their traditions, in the same manner as the Romanists do theirs, having no farther regard to the Written Word of God than as it agrees with their traditional explications of it, but always preferring them thereto, though in many particulars they are quite contradictory to it; which is a corruption that had grown to a great height among them, even in our Saviour's time; for he charges them with it, and tells them, *That they make the word of God of none effect through their traditions*, Mark vii. 13. But they have done it much more since, professing a greater regard to the latter than the former: and hence it is that we find it so often said in their writings, 'That the words of the scribes are lovely above the words of the law; that the words of the

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law are weighty and light, but the words of the scribes are all mighty : that the words of the elders are weightier than the words of the prophets ; (where, by the words of the scribes, and the words of the elders, they mean their traditions, delivered to them by their scribes and elders.) And in other places, 'That the written text is only as water; but the *Mishna* and *Talmud*, in which are contained the traditions, are as wine and hippocras.' And again, 'That the Written Law is only as salt, but the *Mishna* and *Talmud* as pepper and sweet spices.' And in many other sayings, very common among them, do they express the very high veneration which they bear toward the Oral or Traditionary Law, and the little regard which they have to the Written Word of God in comparison of it, making nothing of the latter but as expounded by the former ; as if the Written Word were no more than the dead letter, and the Traditionary Law alone the soul that gives it the whole life and essence.

"And this being what they hold of their traditions, which they call their Oral Law, the account which they give of its original is as follows : for they tell us that, 'At the same time when God gave unto Moses the law in mount Sinai, he gave unto him also the interpretation of it, commanding him to put the former into writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only ; and from hence the former is called the Written, and the other, the Oral Law.' And to this day all the determinations and dictates of the latter are termed, by the Jews, 'Constitutions of Moses from mount Sinai,' because they do as firmly believe that he received them all from God in his *forty days'* converse with him in that mount, as that he then received the Written Text itself. That on his return from this converse he brought both of these laws with him, and delivered them unto the people of Israel in this manner :—As soon as he was returned to his tent, he called Aaron thither unto him, and first delivered unto him the text, which was to be the Written Law, and after that, the interpretation of it, which was the Oral Law, in the same order as he received both from God in the mount. Then Aaron arising, and seating himself at the right hand of Moses, Eleazar and Ithamar his sons went next in ; and, being taught both these laws at the feet of the prophet, in the same manner as Aaron had been, they also arose and seated themselves, the one on the left hand of Moses, the other on the right hand of Aaron ; and then the *seventy* elders, who constituted the sanhedrim, or great senate, went in, and being taught by Moses both these laws in the same manner, they also seated themselves in the tent ; and then entered all such of the people as were desirous of knowing the law of God, and were taught in the same manner. After this Moses withdrawing, Aaron repeated the whole of the law, as he had heard it from him, and also withdrew ; and then Eleazar and Ithamar repeated the same ; and, on their withdrawing, the seventy elders made the same repetition to the people then present ; so that each of them, having heard both these laws repeated to them four times, they all had it thereby fixed in their memories : and that then they dispersed themselves among the whole congregation, and communicated to all the people of Israel what had thus been delivered to them by the prophet of God. That they did put the text into writing, but the interpretation of it they delivered down only by word of mouth to the succeeding generations ; that the written text contained the *six hundred and thirteen precepts*, into which they divide the law and the unwritten interpretations, all the manners, ways, and circumstances, that were to be observed in the keeping of them ; that after this, toward the end of the *fortieth* year from their coming up out of the land of Egypt, in the beginning of the *eleventh* month, (which fell about the beginning of our June,) Moses, calling all the people of Israel together, acquainted them of the approaching time of his death, and therefore ordered, that if any of them had forgot ought of what he had delivered to them, they should repair to him, and he would repeat to them what had slipped their memories, and farther explain to them every difficulty and doubt which might arise in their minds concerning what he had taught them of the law of their God ; and that hereon they applying to him, all the remaining time of his life, that is, from the said beginning of the *eleventh* month till the *sixth* day of the *twelfth* month, was employed in instructing them in the text which they call the Written Law, and in the interpretation of it, which they call the Oral Law ; and that, on the said *sixth* day, having delivered unto them *thirteen* copies of the Written Law, all copied out with his own hand, from the beginning of Genesis to the end of Deuteronomy, one to each of the twelve tribes, to be kept by them throughout their generations, and the *thirteenth* to the Levites, to be laid up by them in the tabernacle before the Lord ; and having, moreover, repeated the Oral Law to Joshua his successor, he went, on the *seventh* day, up into mount *Nebo*, and there died ; that after his death Joshua delivered the same Oral Law to the elders, who after succeeded him, and they delivered it to the prophets, and the prophets transmitted it down to each other, till it came to *Jeremiah*, who delivered it to *Baruch*, and *Baruch* to *Ezra*, by whom it was delivered to the men of the Great Synagogue, the last of whom was *Simon the Just* ; that by him it was delivered to Antigonus of Socho, and by him to Jose the son of Jochanan, and by him to Jose the son of Joesser, and by him to Nathan the Arbelite, and Joshua the son of Berachiah, and by him to Judah the son of Jabbai, and Simeon the son of Shatah, and by them to Shemaiah and Abitulon, and by them to Hillel, and by Hillel to Simeon his son, who is supposed to have been the same who took our Saviour into his arms when he was brought to the temple to be there presented to the Lord at the time of his mother's purification ; and by Simeon it was delivered to Gamaliel his son, the same at whose feet Paul was brought up, and by him to Simeon his son, by him to Gamaliel his son, and by him to Simeon his son, and by him to Rabbah Judah Hak-kadosh his son, who wrote it into the book called the *Mishna*. But all this is mere fiction, spun out of the fertile invention of the Talmudists, without the least foundation, either in Scripture or in any authentic history, for it. But since all this has made a part of the Jewish creed, they do as firmly believe their traditions thus to have come from God, in the manner I have related, as they do the Written Word itself ; and have now, as it were, wholly resolved their religion into

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these traditions. There is no understanding what their religion at present is without it; and it is for this reason I have here inserted it.

“But the truth is this; after the death of *Simon the Just*, there arose a sort of men whom they call *The Jarmain*, or the Mishnical doctors, that made it their business to study and descant upon those traditions which had been received and allowed by Ezra and the men of the great synagogue, and to draw inferences and consequences from them, all of which they ingrafted into the body of these ancient traditions, as if they had been as authentic as the other; which example being followed by those who after succeeded them in this profession, they continually added their own imaginations to what they had received from those who went before them, whereby the traditions becoming as a snowball, the farther they rolled down from one generation to another, the more they gathered, and the greater the bulk of them grew. And thus it went on till the middle of the second century after Christ, when *Antoninus Pius* governed the Roman empire, by which time they found it necessary to put all these traditions into writing; for they were then grown to so great a number, and enlarged to so huge a heap, as to exceed the possibility of being any longer preserved in the memory of men. And, besides, in the second destruction which their country had undergone from the Romans, a little before, in the reign of Adrian the preceding emperor, most of their learned men having been cut off, and the chiefest of their schools broken up and dissolved, and vast numbers of their people dissipated, and driven out of their land, the usual method of preserving their traditions had then, in a great measure, failed; and, therefore, there being danger that under these disadvantages they might be all forgotten and lost, for the preservation of them it was resolved that they should be all collected together, and put into a book; and *Rabbi Judah*, the son of Simeon, who, from the reputed sanctity of his life, was called *Hakkadosh*, that is, The Holy, and was then rector of the school which they had at Tiberias, in Galilee, and president of the sanhedrim that there sat, undertook the work, and compiled it in *six* books, each consisting of several tracts, which altogether made up the number of *sixty-three*, in which, under their proper heads, he methodically digested all that had hitherto been delivered to them of their law and their religion, by the tradition of their ancestors. And this is the book called *The Mishna*, which book was forthwith received by the Jews with great veneration throughout all their dispersions, and has ever since been held in high estimation among them: for their opinion of it is, that all the particulars therein contained were dictated by God himself to Moses from mount Sinai, as well as the Written Word itself; and consequently must be of the same divine authority with it, and ought to be as sacredly observed. And, therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judea and Babylonia, employed themselves to make comments on it; and these, with the *Mishna*, make up both their *Talmuds*; that is, the Jerusalem Talmud, and the Babylonish Talmud. These comments they call the *Gemara*, i. e. The Complement, because by them the *Mishna* is fully explained, and the whole traditional doctrines of their law and their religion completed. For the *Mishna* is the *text*; and the *Gemara* the *comment*; and both together is what they call the *Talmud*. That made by the Jews of Judea is called the Jerusalem Talmud; that by the Jews of Babylonia is called the Babylonish Talmud. The former was completed about the year of our Lord 300, and is published in one large folio: the latter was published about *two hundred* years after, in the *beginning of the sixth century*, and has had several editions since the invention of printing. The last, published at Amsterdam, is in *twelve* folios; and in these two Talmuds, the law and the prophets being in a manner quite jumbled out of them, is contained the whole of the Jewish religion that is now professed among them: but the Babylonish Talmud is that which they chiefly follow; for the other, that is, the Jerusalem Talmud, being obscure, and hard to be understood, is not now much regarded by them. But this and the *Mishna*, being the most ancient books which they have, except the *Chaldee Paraphrases of Onkelos and Jonathan*, and both written in the language and style of the Jews of Judea; our countryman, Dr. Lightfoot, has made very good use of them, in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the *one hundred and fiftieth* year of our Lord, and the other about the *three hundredth*, the idioms, proverbial sayings, and phraseologies, used in our Saviour's time, might very well be preserved in them. But the other Talmud being written in the language and style of Babylonia, and not compiled till about the *five hundredth* year of our Lord, or, as some will have it, much later, this cannot so well serve for this purpose. However, it is now the Alcoran of the Jews, into which they have resolved all their faith, and all their religion, although framed almost with the same imposture as that of Mohammed out of the doctrines falsely pretended to be brought from heaven. And in this book all that now pretend to any learning among them place their studies; and no one can be a master in their schools, or a teacher in their synagogues, who is not well instructed and versed herein; that is, not only in the text, which is the *Mishna*, but also in the comment thereon, which is the *Gemara*; and this comment they so highly esteem beyond the other, that the name of *Gemara* is wholly engrossed by it; the *Gemara* of the Babylonish Talmud being that only which they now usually understand by that word; for this, with the *Mishna*, to which it is added, they think truly completes and makes up the whole of their religion, as fully and perfectly containing all the doctrines, rules, and rites thereof; and, therefore, it is, in their opinion, the most deserving of that name, which signifies what completes, fills up, or perfects: for this is the meaning of the word in the Hebrew language.

“They who professed this sort of learning, that is, taught and propagated this traditional doctrine among them, have been distinguished by several different titles and appellations, according to the different ages in which they lived. From the time of the men of the Great Synagogue to the publishing of the *Mishna*, they were called *Jarmain*; and they are the *Mishnical* doctors, out of whose doctrines and traditions the *Mishna* was composed. And from the time

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of the publishing of the Mishna to the publishing of the Babylonish Talmud, they were called *Amoraim*; and they are the *Gemarial* doctors, out of whose doctrines and traditions the *Gemara* was composed. And for about a hundred years after the publishing of the Talmud, they were called *Seburaim*, and after that *Georim*. And these were the several classes in which their learned men have been ranked, according to the several ages in which they lived. But, for these latter times, the general name of *rabbi* is that only whereby their learned men are called, there being no other title whereby they have been distinguished for near seven hundred years past.

“For, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men thence expelled and driven out by the Mohammedan princes, who governed in those parts; they have since that, with the greatest number of their people, flocked into the western parts, especially into Spain, France, and England: and from that time all these pompous titles which they affected in the East being dropped, they have retained none other for their learned men from that time but that of *rabbi*; excepting only that those of them who minister in their synagogue are called *Chacums*, i. e. Wise Men.

“But the great work of Ezra was, his collecting together and setting forth a correct edition of the Holy Scriptures, which he laboured much in, and went a great way in the perfecting of it. Of this both Christians and Jews give him the honour: and many of the ancient fathers attribute more to him in this particular than the Jews themselves; for they hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation. Thus says *Irenæus*, and thus says *Tertullian*, *Clemens Alexandrinus*, *Basil*, and others. But they had no other foundation for it than that fabulous relation which we have of it in the fourteenth chapter of the second Apocryphal Book of Esdras; a book too absurd for the Romanists themselves to receive into their canon.

“Indeed, in the time of Josiah, through the impiety of the two preceding reigns of Manasseh and Amon, the book of the law was so destroyed and lost, that besides the copy of it which *Hilkiah* is said to have found, and the grief which *Josiah* expressed at the hearing of it read, do plainly show, that neither of them had ever seen it before.

“And if the king and the high priest, who were both men of eminent piety, were without this part of the Holy Scripture, it can scarcely be thought that any one else then had it. But so religious a prince as King Josiah could not leave this long unremedied. By his orders copies were written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also; and thenceforth copies of the whole became multiplied among the people: all those who were desirous of knowing the laws of their God either writing them out themselves, or procuring others to do it for them; so that within a few years after the Holy City and Temple were destroyed, and the authentic copy of the law, which was laid up before the Lord, was burnt and consumed with them; yet, by this time, many copies, both of the law and the prophets, and all the other Sacred Writings, were got into private hands, who carried them with them into captivity.

“That Daniel had a copy of the Holy Scriptures with him in Babylon is certain; for he quotes the law, and also makes mention of the prophecies of the prophet Jeremiah, which he could not do had he never seen them. And in the sixth chapter of Ezra it is said, that on the finishing of the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the Law of Moses. But how could they do this according to the Written Law, if they had not copies of the law then among them? And this was nearly sixty years before Ezra came to Jerusalem.

“And farther, in chap. viii. of Nehemiah, the people called for the Law of Moses, to have it read to them, which the Lord had commanded to Israel; which plainly shows that the book was then well known to have been extant, and not to need such a miraculous expedient as that of the divine revelation for its restoration; all that Ezra did in this matter was to get together as many copies of the Sacred Writings as he could, and out of them all set forth a correct edition, in the performance of which he took care of the following particulars:—*First*, He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he found out the true reading, and set all at rights. Whether the *keri cethib*, or various readings, that are in our present Hebrew Bibles, were of these corrections, I dare not say. The generality of the Jewish writers tell us that they were: and others among them hold them as much more ancient: referring them, with absurdity enough, as far back as the times of the first writers of the books in which they are found, as if they themselves had designedly made these various readings for the sake of some mysteries comprised under them. It is most probable that they had their original from the mistakes of the transcribers after the time of Ezra, and the observations and corrections of the *Masorites* made thereon. If any of them were of those ancient various readings which had been observed by Ezra himself in the comparing of those copies he collated on this occasion, and were by him annexed in the margin as corrections of those errors which he found in the text, it is certain those could not be of that number which are now in those Sacred Books that were written by himself, or taken into the canon after his time; for there are *keri cethib* in them as well as in the other books of the Hebrew Scriptures. *Secondly*, He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order; and settled the canon of Scripture for his time. These books he divided into three parts.—1. The Law.—2. The Prophets.—3. The *Cetubim*, or *Hagiographa*; i. e. the Holy Writings: which division our Saviour himself takes notice of, Luke xxiv. 44. where he says, *These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me.* For there by the Psalms he means the whole third part called

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the Hagiographa; for, that part beginning with the Psalms, the whole was for that reason then commonly called by that name; as, usually with the Jews, the particular books are named from the words with which they begin. Thus with them Genesis is called *Bereshith*, Exodus *Shemoth*, Leviticus *Vajikra*, &c. because they begin with these Hebrew words.

“And Josephus makes mention of this same division; for he says, in his first book against Apion, *We have only two and twenty books which are to be believed as of divine authority, of which five are the Books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men;* in which division, according to him, the law contains *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*. The writings of the prophets, *Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, the twelve minor prophets, Job, Ezra, Nehemiah, Esther;* and the Hagiographa, *i. e. the Psalms, Proverbs, Ecclesiastes, and Song of Solomon*, which, altogether, make *two and twenty books*. This division was made for the sake of reducing the books to the number of their alphabet, in which were *twenty-two* letters. But at present they reckon these books to be *twenty-four*, and dispose of them in this order: *first*, the law, which contains *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*. *Secondly*, The writings of the prophets, which they divide into the Former Prophets and the Latter Prophets: the books of the Former Prophets are *Joshua, Judges, Samuel, and Kings*; the books of the Latter Prophets, *Isaiah, Jeremiah, and Ezekiel*; the twelve Minor Prophets; the Hagiographa, which are the *Psalms, Proverbs, Job, the Song of Solomon*, which they call the Song of Songs, *Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles*. Under the name of Ezra they comprehend the book of *Nehemiah*; for the Hebrews, and also the Greeks, anciently reckoned *Ezra and Nehemiah* but as one book. But this order has not been always observed among the Jews; neither is it so now in all places, for there has been great variety as to this, and that not among the Jews only, but also among the Christians, as well as the Greeks and Latins; but no variation herein is of any moment, for in what order soever the books are placed, they are still the Word of God: and no change as to this can make any change as to that divine authority which is stamped upon them. But all these books were not received into the canon in *Ezra's* time, for *Malachi* it is supposed lived after him; and in *Nehemiah* mention is made of *Jaddua* as high priest, and of *Darius Codomannus* as king of Persia; who were at least a *hundred years* after his time. And in chap. iii. of the First Book of Chronicles the genealogy of the sons of Zerubbabel is carried down for so many generations, as must necessarily make it reach to the time of Alexander the Great: and therefore the book could not be put into the canon till after his time.

“It is most likely that the two books of *Chronicles, Ezra, Nehemiah, and Esther*, as well as *Malachi*, were afterward added in the time of *Simon the Just*, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed; and, indeed, these last books seem very much to want the exactness and skill of *Ezra* in their publication, they falling far short of the correctness which is in the other parts of the Jewish Scriptures. The five books of the law are divided into *fifty-four* sections. This division many of the Jews hold to be one of the Constitutions of Moses from *mount Sinai*; but others, with more likelihood of truth, attribute it to *Ezra*. It was made for the use of their synagogues, and the better instructing of the people there in the law of God; for every sabbath day one of these sections was read in their synagogues: and this, we are assured in the *Acts of the Apostles*, was done among them of *old time*, which may well be interpreted from the time of *Ezra*. They ended the last section with the last words of *Deuteronomy* on the sabbath of the feast of Tabernacles, and then recommenced with the first section from the beginning of *Genesis* the next sabbath after: and so went on round in this circle every year. The number of the sections was *fifty-four*; because in their intercalated years, (a month being then added,) there were *fifty-four* sabbaths. [See complete tables of these in all their variations at the end of this comment on the book of *Deuteronomy*.]

“On other years they reduced them to the number of the sabbaths which were in those years, by joining two short ones several times into one; for they held themselves obliged to have the whole law thus read over to them in their synagogues every year. Until the time of the persecution of *Antiochus Epiphanes*, they read only the law; but being then forbid to read it any more, in the room of the *fifty-four* sections of the law, they substituted *fifty-four* sections out of the prophets, the reading of which they ever after continued. So that when the reading of the law was again restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson; and the section out of the prophets for the second lesson; and so it was practised in the time of the apostles. And, therefore, when *Paul* entered into the synagogue at *Antioch*, in *Pisidia*, it is said that he stood up to preach after the reading of the law and the prophets; that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And, in that very sermon which he then preached, he tells them, *That the prophets were read at Jerusalem every sabbath day; that is, in those lessons which were taken out of the prophets*.

“These sections were divided into verses, which the Jews call *pesukim*; they were marked out in the Hebrew Bibles by two great points at the end of them, called from hence *soph-pasuk*, *i. e. the end of the verse*. If *Ezra* himself was not the author of this division, (as most say,) it was not long after him that it was introduced; for certainly it is very ancient. It is most likely that it was introduced for the sake of the Targumists or Chaldee interpreters; for after the Hebrew language had ceased to be the mother tongue of the Jews, and the Chaldee grew up into use among them instead of it, (as was the case after their return from the Babylonish captivity,) their usage was that, in the public reading of the law to the people, it was read to them, first, in the original Hebrew, and after that rendered by an interpreter into the Chaldee

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language, that so all might fully understand the same; and this was done period by period; and, therefore, that these periods might be the better distinguished, and the reader more certainly know how much to read at every interval, and the interpreter know how much to interpret at every interval, there was a necessity that some marks should be invented for their direction herein. The rule given in the ancient books is, that in the law the reader was to read one verse, and then the interpreter was to render the same into Chaldee; but that in the prophets the reader was to read three verses together, and then the interpreter was to render the same three verses into Chaldee, in the same manner; which manifestly proves that the division of the Scriptures into verses must be as ancient as the way of interpreting them into the Chaldee language in their synagogues; which was from the very time that the synagogues were erected, and the Scriptures publicly read in them, after the Babylonish captivity. This was at first done only in the law; for, till the time of the Maccabees, the law only was read in their synagogues; but afterward, in imitation of this, the same was also done in the prophets, and in the *Hagiographa* especially. After that the prophets also began to be publicly read among them, as well as the law; and from hence the division of the Holy Scriptures into verses, it is most likely, was first made; but without any numerical figures annexed to them.

"The manner whereby they are now distinguished in their common Hebrew Bibles is, by the two great points called *soph-pasuk* above mentioned; but whether this is the ancient way is by some made a question. The objection against it is this:—If the distinction of verses was introduced for the sake of the Chaldee interpreters in their synagogues, and must therefore be held as ancient as that way of interpreting the Scriptures in them, it must then have place in their sacred synagogical books; for none others were used, either by their readers or their interpreters, in their public assemblies. But it has been anciently held as a rule among them, that any points or accents written into these Sacred Books pollute and profane them: and, therefore, no copy, either of the law or the prophets now used in their synagogues, has any point or accents written in it. To this I answer: Whatever be the practice of the modern Jews, this is no rule to let us know what was the ancient practice among them; since in many particulars they have varied from the ancient usages, as they now do from each other, according to the different parts of the world in which they dwell. For mention is made of them in the *Mishna*; and that the reason for this division was for the direction of the readers, and the Chaldee interpreters, is also there implied; and, therefore, supposing a division for this use, it must necessarily follow, that there must have been some marks to set it out; otherwise it would not have answered the end intended.

"It is most likely that anciently the writing of those books was in long lines, from one side of the parchment to the other; and that the verses in them were distinguished in the same manner as the *stichi* afterward were in the Greek Bibles: for the manner of their writing those *stichi* was, to allow a line to every *stichus*, and then to end the writing where they ended the *stichus*, leaving the rest of the line void, in the same manner as a line is left at a break; but this losing too much of the parchment, and making the book too bulky, for the avoiding of both these inconveniences, the way afterward was, to put a point at the end of every *stichus*, and so continue the writing without leaving any part of the line void as before. And in the same manner, I conceive, the *pesukim*, or verses of the Hebrew Bibles, were anciently written. At first they allowed a line to every verse, and a line drawn from one end of the parchment to the other, of the length as above mentioned, was sufficient to contain any verse that is now in the Hebrew Bible; but many verses falling short of this length, they found the same inconveniences that the Greeks after did in the first way of writing their *stichi*; and, therefore, came to the same remedy, that is, they did put the two points above mentioned, (which they call *soph-pasuk*) at the place where the former verse ended, and continued the writing of the next verse in the same line, without leaving any void space at all in the line. And so their manner has continued ever since; excepting only that between their sections, as well the smaller as the larger, there is some void space left, to make the distinction between them: and I am the more inclined to think this to be the truth of the matter; that is, that anciently the verses of the Hebrew Bible were so many lines; because among the ancients of other nations, about the same time, the lines in the writings of prose authors, as well as of poets, were termed verses; and hence it is that we are told that *Zoroaster's* works contain two millions of verses; and *Aristotle's* four hundred and forty-five thousand two hundred and seventy; though neither of them wrote any thing but in prose; and so also we find the writings of *Tully*, of *Origen*, of *Lactantius*, and others, who were all prose writers, reckoned by the number of verses, which could be no other than so many lines. And why, then, might not the Bible verses anciently have been of the same nature also? I mean when written in long lines as aforesaid. But the long lines often occasioning, that in reading to the end of one verse, they lost the beginning of the next, and so often did lead wrong, either by skipping a line, or beginning the same again; for the avoiding of which they came to the way of writing in columns, and in short lines, as above mentioned. But all this I mean of their Sacred Synagogical Books. In their common Bibles they are not tied up to such rules, but write and print them so as they may serve for their instruction and convenience in common use.

"But the division of the Holy Scriptures into chapters, as we now have them, is of a much later date. The Psalms, indeed, were always divided as at present: for St. Paul, in his sermon at Antioch, in Pisidia, quotes the second Psalm: but, as to the rest of the Holy Scriptures, the division of them into such chapters as we find at present, is a matter of which the ancients knew nothing. Some attribute it to *Stephen Langton*, who was archbishop of *Canterbury*, in the reigns of King *John* and King *Henry III.* his son. But the true author of this invention was *Hugo de Sancto Claro*, who being from a *Dominican* monk advanced to the dignity of a cardinal, and the first of that order that was so, is commonly called *Hugo Cardinalis*.

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The *third* thing that Ezra did about the Holy Scriptures in his edition of them was:—He added in several places, throughout the books of this edition, what appeared necessary for the illustrating, correcting, or completing of them, wherein he was assisted by the same spirit by which they were at first written. Of this sort we may reckon the last chapter of Deuteronomy, which giving an account of the death and burial of Moses, and of the succession of Joshua after him, it could not be written by Moses himself, who undoubtedly was the penman of all the rest of that book. It seems most probable that it was added by Ezra at this time: and such also we may reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations is undeniable, there being many passages through the whole sacred writers which create difficulties which can never be solved without the allowing of them: as, for instance, Gen. xii. 6., it is remarked on *Abraham's* coming into the land of *Canaan*, that the *Canaanites* were then in the land: which is not likely to have been said till after the time of *Moses*, when the *Canaanites*, being extirpated by *Joshua*, were then no longer in the land: and Gen. xxii. 14. we read, *As it is said to this day, In the mount of the Lord it shall be seen.* But mount *Moriah*, which is the mount there spoken of, was not called the mount of the Lord till the temple was built on it many hundred years after; and this being here spoken of as a proverbial saying that obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after *Moses*, when they were in the possession of the land in which this mountain stood; and, therefore, both these particulars prove the words cited to have been an interpolation. Gen. xxxvi. 3. it is written, *And these are the kings that reigned in the land of Edom before there reigned any king over the land of Israel*, which could not have been said till after there had been a king in *Israel*; and therefore they cannot be *Moses's* words, but must have been interpolated afterward. Exod. xvi. 35. the words of the text are, *And the children of Israel did eat manna forty years, till they came to a land inhabited. They did eat manna till they came into the borders of the land of Canaan.* But *Moses* was dead before the manna ceased; and, therefore, these cannot be his words, but must have been inserted afterward. Deut. ii. 12. it is said, *The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them when they had destroyed them before them, and dwelt in their stead, as Israel did unto the land of his possession which the Lord gave unto them.* Which could not have been written by *Moses*, *Israel* having not till after his death entered into the land of his possession, which the Lord gave unto them. Deut. iii. 2. it is said, *Only Og, king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron. Is it not in Rabbah of the children of Ammon?* The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and, therefore, it could not have been written by *Moses*, who died within five months after. In the same chapter verse 14. it is said, *Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.* Where the phrase *unto this day* speaks a much greater distance of time after the fact related than those few months in which *Moses* survived after the conquest; and, therefore, what is there written must have been inserted by some other hand than that of *Moses*, and long after his death. And in the Book of *Proverbs*, which was certainly King *Solomon's*; in the beginning of the twenty-fifth chapter, it is written, *These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.* Which must certainly have been added many ages after *Solomon*; for *Hezekiah* was the twelfth generation in descent from him.

“Many more instances of such interpolated passages might be given; for throughout the whole Scriptures they have been frequently cast in by way of parenthesis; where they have appeared necessary for the explaining, connecting, or illustrating the text, or supplying what was wanting in it: but those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the author, in all the books which passed his examination; and *Simon the Just* in all the rest which were added afterward; for they all seem to refer to those latter times.

“But these additions do not at all detract from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This, as to Ezra, is without dispute; he being himself one of the divine persons of the Holy Scriptures: for he was most certainly the writer of that book in the Old Testament which bears his name; and he is, upon good grounds, supposed to be the author of two more, that is, of the two books of *Chronicles*, as perchance he was also of the Book of *Esther*. And if the books written by him be of divine authority, why may not every thing else be so which he has added to any of the rest, since there is reason for us to suppose that he was as much directed by the Holy Spirit of God in the one, as in the other? The great importance of the work proves the thing; for as it was necessary for the church of God that this work should be done, so also it was necessary for the work that the person called thereto should be thus assisted in the completing of it.

“*Fourthly*, He changed the names of several places that were grown obsolete, putting instead of them the new names by which they were at that time called, that the people might the better understand what was written. Thus, Gen. xiv. 14. *Abraham* is said to have pursued the kings who carried *Lot* away captive as far as *Dan*, whereas the name of that place was *Laish* till the *Danites*, long after the death of *Moses*, possessed themselves of it, and called it *Dan*, after the name of their father; and, therefore, it could not be called *Dan* in the original copy of *Moses*, but that name must have been put in afterward, instead of that of *Laish*, on this review. And so in several places in *Genesis*, and also in *Numbers*, we find mention made of *Hebron*, whereas the name of that city was *Kiriath-arba*, till *Caleb*, having the possession of it after the division of the land, called it *Hebron* after the name of *Hebron*, one of his sons: and, therefore, that name could not be had in the text, till placed there long after the time of *Moses*, by way of exchange for that of *Kiriath-arba*, which, it is not to be doubted, was done at the time of this review.

“And many other like examples of this may be given; whereby it appears that the study of

those who governed the church of God at those times was to render the Scriptures as plain and intelligible to the people as they could; and not to hide and conceal any of it from them.

"Fifthly, He wrote out the whole in the *Chaldee* character: for that having now grown wholly into use among the people after the *Babylonish* captivity, he changed the old *Hebrew* character for it, which hath since that time been retained only by the *Samaritans*, among whom it is preserved even to this day. This was the old *Phœnician* character, from which the *Greeks* borrowed theirs; and the old *Ionian* alphabet bears some similitude to it, as *Scaliger* shows in his notes upon *Eusebius' Chronicon*. In this *Moses* and the other prophets recorded the Sacred Oracles of God; and in this the finger of God himself wrote the ten commandments in the two tables of stone. *Eusebius*, in his *Chronicon*, tells us so, and *St. Jerom* doth the same; and so do also both the *Talmuds*; and the generality of learned men, as well among the Jews as Christians, hold this opinion.

"Whether *Ezra* on this review did add the vowel points, which are now in the *Hebrew* Bibles, is a hard question to be decided: it went without contradiction in the affirmative, till *Elias Levita*, a *German Jew*, wrote against it about the beginning of the Reformation. *Buxtorf*, the father, endeavoured to refute his arguments: but *Cupellus*, a Protestant divine, of the *French* church, and professor of Hebrew in their university at *Saumur*, hath, in a very elaborate discourse, made a thorough reply to all that can be said on this head, and very strenuously asserted the contrary. *Buxtorf*, the son, in vindication of his father's opinion, has written an answer to it, but not with that satisfaction to the learned world as to hinder the generality of them from going into the other opinion.

"There is in the church of *St. Dominic*, in *Bononia*, a copy of the Hebrew Scriptures, kept with a great deal of care, which they pretend to be the original copy written by *Ezra* himself; and, therefore, it is there valued at so high a rate that great sums of money have been borrowed by the *Bononians* upon the pawn of it, and again repaid for its redemption. It is written in a very fair character, upon a sort of leather; and made up in a roll, according to the ancient manner: but it having the vowel points annexed, and the writing being fresh and fair, without any decay, both these particulars prove the novelty of that copy.

"But though *Ezra's* government over all *Judah* and *Jerusalem* expired with this year, 446; yet his labour to serve the church of God did not end here; for still he went on as a preacher of righteousness, and a skilful scribe in the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in church and state to be conformed to Scripture rules. And this he continued to do so long as he lived, and in this he was thoroughly assisted and supported by the next governor, who, coming to *Jerusalem* with the same intention, and the same zeal, for promoting the honour of God, and the welfare of his people in *Judah* and *Jerusalem*, as *Ezra* did, he struck in heartily with *Ezra* in the work, so that *Ezra* went on still to do the same things by the authority of the new governor, which he before did by his own; and by their thus joining together in the same holy undertaking, and their mutually assisting each other, it exceedingly prospered in their hands, till at length, notwithstanding all opposition both from within and without, it was brought to full perfection forty-nine years after it had been begun by *Ezra*. Whether *Ezra* lived so long is uncertain: but what he had not time to do was completed by the piety and zeal of his successor."

See the Introduction to the Book of *Nehemiah*: and see *Prideaux's Connexions*, vol. i. edit. 1725. For all other matters relative to the text, see the notes as they occur.

THE BOOK OF EZRA.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, whose system of chronology is the most generally received, 3468.—Year before the birth of Christ, 532.—Year before the vulgar era of Christ's nativity, 536.—Year of the Julian period, 4178.—Year since the Flood of Noah, according to the English Bible, 1812.—Year of the Cali Yuga, or Indian era of the Deluge, 2566.—Year from the vocation of Abram, 1386.—Year from the destruction of Troy, 649.—This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustian age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 475.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 439.—Year of the era of Iphitus, who re-established the Olympic games, *three hundred and thirty-eight years* after their institution by Hercules, or about *eight hundred and eighty-four years* before the commencement of the Christian era, 349.—Year since the conquest of Corebus at Elis, usually styled the first Olympiad, (being the 24th Olympiad after their re-establishment by Iphitus,) 241.—First year of the sixty first Olympiad.—Year of the Varroian, or generally received era of the building of Rome, 218. This is upon the supposition that Rome was built in the last year of the twenty-third Olympiad.—Year from the building of Rome, according to Cato and the Fasti Consulares, 217. Dionysius of Halicarnassus follows this account; for he says that the metropolis of the Roman world was built in the first year of the twenty-fourth Olympiad, which was the first year of Charops, the first decennial archon of the Athenians.—Year from the building of Rome, according to Polybius, 216.—Year from the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five years* before the commencement of the Christian era, 212.—Year of the Nabonassarean era, 212.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 185.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 53.—Year of Servius Tullius, the sixth king of the Romans, and father-in-law of Tarquin the Proud, 43.—Year of Arison, king of Lacedæmon, and of the family of the Proclides, or Eurypontide, 29.—Year of Anaxandrides, king of Lacedæmon, and of the family of the Euristhenide, or Agide, 28. N. B. The kings of the Lacedæmonians of the families of the Proclides and the Euristhenide sat on the throne together for several hundred years.—Year of Amyntas, the ninth king of the Macedonians, 12.—Year of the reign of Cyrus, computing from the year in which he dethroned his grandfather Astyages, the last king of Media, 24. But this was only his *first year*, if, with the Holy Scriptures, as well as Xenophon in the eighth book of his Institutes, we compute the years of his reign from the time in which he was put in possession of the whole Eastern empire. See *Ezra i. 1.*—Year of the Babylonish captivity, 70. The years of this captivity are generally reckoned from 606, B. C. when Jehoiakim king of Judah was put in chains to be carried to Babylon; and are supposed to be terminated by the edict of Cyrus to rebuild the temple at Jerusalem. But others are of opinion, that the *seventy years' captivity* are to be computed from the total destruction of the Jewish monarchy; and that they reach down to the second year of Darius king of Persia, at which time Zerubbabel and Joshua were encouraged by the prophets Haggai and Zechariah to proceed with the rebuilding of the temple.

CHAPTER I.

The proclamation of Cyrus, for the rebuilding of the temple, 1—4. The people provide for their return, 5, 6. Cyrus restores to Sheshbazzar the vessels taken by Nebuchadnezzar out of the temple of Solomon, 7—11.

A. M. 3468.
B. C. 536.
Ol. LXL 1.
Anno Urbis
Conditiæ
218.

NOW, in the first year of
Cyrus king of Persia,
that the word of the LORD
a by the mouth of Jeremiah

might be fulfilled, the LORD
stirred up the spirit of Cy-
rus king of Persia, b that
he c made a proclamation

A. M. 3468.
B. C. 536.
Ol. LXL 1.
Anno Urbis
Conditiæ
218.

a 2 Chron. 36. 22, 23. Jer. 25. 12. & 29. 10.

b Ch. 5. 13, 14.—Heb. *caused a voice to pass.*

In the preface to this book, the reader will find the history of Ezra detailed at considerable length. It is only necessary to say here, that he is generally allowed among the Jews to have been of the sacerdotal family, and therefore he is called *שֹׁפֵט*, *the priest*, by the *Septuagint*. Among the rabbins he passes for a most extraordinary critic, divinely authorized to collect and arrange the different portions of the Sacred Writings, and digest them into a system. How far all they say on this subject is true, we cannot tell: he was, beyond all controversy, a very eminent man; and, in all that he did, acted under the immediate direction and inspiration of the Almighty.

This history contains the transactions of about *eighty-two years*; from the *first year* of Cyrus in Babylon, according to Archbishop Ussher, A. M. 3468, to the *nineteenth year* of *Ardsheer Diraz Dest*, or *Artaxerxes Longimanus*, who sent Nehemiah to Jerusalem, about A. M. 3550. For all other particulars see the introduction.

NOTES ON CHAPTER I.

Verse 1. *Now in the first year*] This is word for word with the *two last verses* of the preceding book; which stand *here* in their proper place and connexion, but *there* are entirely destitute of chronological connexion and reference.

Cyrus] This prince, so eminent in antiquity, is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of *Astyages* king of the Medes; and was born about *six hundred years* before Christ. Josephus accounts for his partiality to the Jews from this circumstance; that he was shown the places in Isaiah the prophet, where he is mentioned by name, and his exploits and conquests foretold; see Isa. xlv. 28. and xlv. 1, &c. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favour of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of Jehovah, &c.

A. M. 3468.
B. C. 536.
Ol. LXI. 1.
Anno Urbis
Condita
218.

throughout all his kingdom,
and put it also in writing,
saying,

2 Thus saith Cyrus king
of Persia, The LORD God of heaven
hath given me all the kingdoms of the
earth; and he hath ^dcharged me to
build him a house at Jerusalem, which
is in Judah.

3 Who is there among you of all his
people? his God be with him, and let
him go up to Jerusalem, which is in
Judah, and build the house of the LORD
God of Israel, (^e he is the God,) which
is in Jerusalem.

4 And whosoever remaineth in any
place where he sojourneth, let the men
of his place ^f help him with silver, and
with gold, and with goods, and with
beasts, besides the free-will-offering for
the house of God that is in Jerusalem.

^d Isa. 44. 28. & 45. 1, 13.—^e Dan. 6. 26.—^f Heb. lift him up.
^g Phil. 2. 13.

It is very probable that when Cyrus took
Babylon, he found *Daniel* there, who had been
long famed as one of the wisest ministers of
state in all the East; and it is most likely that
it was this person who pointed out to him the
prophecy of Isaiah, and gave him those farther
intimations relative to the divine will which
were revealed to himself. Of his death there
are contradictory accounts. *Herodotus* says,
that having turned his arms against the Massa-
getes, and killed the son of *Tomyris* their
queen, the mother, impatient to avenge the
death of her son, sent him a defiance; pro-
mised to glut him with blood; and, having
attacked him, pretended to be worsted and to
fly; and thus she drew him and his army into
an ambuscade, where he was routed and slain,
and a considerable part of his army destroyed.
The enraged queen having found his body, cut
off his head, and threw it into a vessel full of
human blood, with this most bitter sarcasm:—

Σὺ μὲν ἐμὴν ζωὴν τε καὶ νίκης τε μαχὴν,
ἀπαλεῖπας παῖδα τὸν ἐμόν, ἔλυν δολῶ· σὲ δ' ἐγώ,
κατὰ περ νεικῆσα, αἵματος πορέσω. HEROD.
Chio, c. 214.

“Although living and victorious, thou hast
destroyed me in slaying my son, whom
thou hast overcome by deceit: but, as I
have threatened, I will now slake thy thirst
with blood.”

Cyrus, thy thirst was blood; now drink thy fill.

By—Jeremiah] This prophet, chap. xxv.
12. and xxix. 11. had foretold that the Baby-
lonish captivity should last only seventy years:
these were now ended; Cyrus had given the
Jews permission and encouragement to return
to Judea, and rebuild the temple of the Lord;
and thus the prediction of Jeremiah was ful-
filled.

Verse 2. The LORD God of heaven] It is
not unworthy of remark, that in all the books

5 ¶ Then rose up the chief
of the fathers of Judah and
Benjamin, and the priests,
and the Levites, with all
them whose spirit ^g God had raised; to
go up to build the house of the LORD
which is in Jerusalem.

6 And all they that were about them
^h strengthened their hands with vessels
of silver, with gold, with goods, and
with beasts, and with precious things,
besides all that was willingly offered.

7 ¶ ⁱ Also Cyrus the king brought
forth the vessels of the house of the
LORD, ^k which Nebuchadnezzar had
brought forth out of Jerusalem, and
had put them in the house of his gods;

8 Even those did Cyrus king of Persia
bring forth by the hand of Mithredath
the treasurer, and numbered them unto
^l Sheshbazzar, the prince of Judah.

^h That is, helped them.—ⁱ Ch. 5. 14. & 6. 5.—^k 2 Kings 24. 13.
^l 2 Chron. 36. 7.—See Ch. 3. 14.

written prior to the captivity, Jehovah is
called *The Lord of hosts*; but in all the books
written after the captivity, as 2 Chronicles,
Ezra, Nehemiah, and Daniel, he is styled,
The God of heaven. The words, however,
have the same meaning.

All the kingdoms of the earth] At this time
the empire of the Medo-Persians was very
extensive: according to ancient writers, Cyrus,
at this time, reigned over the Medes, Persians,
Hyrcanians, Armenians, Syrians, Assyrians,
Arabians, Cappadocians, Phrygians, Lydians,
Phœnicians, Babylonians, Bactrians, Indians,
Saci, Cilicians, Paphlagonians, Moriandrians,
and many others. His empire extended on
the East, to the Red sea; on the North, to
the Euxine sea; on the West, to the island
of Cyprus and Egypt; and on the South, to
Ethiopia.

Verse 4. Whosoever remaineth in any place]
Every one was at liberty to go, but none was
obliged to go. Thus their attachment to God
was tried: he whose heart was right with God
went; he who was comfortably settled in
Babylon, might go if he chose. Those who
did not go were commanded to assist their
brethren who went.

Verse 6. Vessels of silver] Articles of silver,
gold, &c.

Verse 7. The king brought forth the vessels]
See on verses 9—11.

Verse 8. Sheshbazzar, the prince of Judah]
This was probably the Chaldean name of him
who was originally called Zerubbabel: the
former signifies joy in affliction; the latter, a
stranger in Babylon. The latter may be
designed to refer to his captive state, the former
to the prospect of release. Some think this
was quite a different person; a Persian, or
Chaldean, sent by Cyrus to superintend what-
ever officers or men Cyrus might have sent
to assist the Jews on their return; and to pro-
cure them help in the Chaldean provinces,

A. M. 3468.
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218.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

^m Heb. the

through which they might be obliged to travel.

Verse 11. *All the vessels*—were five thousand and four hundred] This place is without doubt corrupted: here it is said the sum of all the vessels, of every quality and kind, was five thousand four hundred; but the enumeration of the articles, as given in verses 9 and 10, gives the sum of two thousand four hundred and ninety-nine only. But we can correct this account from 1 Esdras ii. 13, 14.

I shall set both accounts down, that they may be compared together.

Ezra, chap. i. 9—11.

Golden chargers	30
Silver chargers	1000
Knives	29
Golden basins	30
Silver ditto, second sort	410
Other vessels	1000

Said to be 5408 only 2499

Difference of the first account from itself . 2901

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of^m the captivity that were brought up from Babylon unto Jerusalem.

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transportation.

1 Esdras, chap. ii. 13, 14.	
Golden cups	1000
Silver cups	1000
Silver censers	20
Golden vials	30
Silver vials	2410
Other vessels	1000

Total 5469

Difference of the second account from the first 69

According, therefore, to the sum total in Ezra, the sum total in Esdras is only 69 different. See the next chapter.

It may be said, that the vessels did actually amount to 5400, and that the chief of them only were intended to be specified: and these happen to amount to 2499; but that it was not the design of Ezra to insert the whole; and that the ninth verse should be considered as stating, *And of the chief of them*, that is, the gold and silver articles, *this is the number*. But the expression in verse 10, *other vessels*, sets this conjecture aside: the place is most manifestly corrupted.

CHAPTER II.

An account of those who returned from Babylon, 1—35. The children of the priests who returned, 36—39. Of the Levites, 40. Of the singers, 41. Of the porters, 42. Of the Nethinim and the children of Solomon's servants, 43—58. Others who could not find out their registers, 59—62. The number of the whole congregation, 63, 64. Of their servants, maids, and singers, 65. Their horses and mules, 66. Their camels and asses, 67. The offerings of the chief men when they came to Jerusalem, 68, 69. The priests, Levites, singers, porters, and Nethinim, betake themselves to their respective cities, 70.

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NOW ^athese are the children of the province that went up out of the captivity, of those which had been carried away, ^bwhom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came

again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ^cSeraiah, ^dReelaiah, Mordecai, Bilshan, ^eMizpar, Bigvai, ^fRehum, Baanah. The

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^a Neh. 7. 6, &c. 1 Esdras 5. 7, &c.—^b 2 Kings 24. 14, 15, 16. & 25. 11. 2 Chron. 36. 29.

NOTES ON CHAPTER II.

Verse 1. *These are the children of the province*] That is, of Judea; once a kingdom and a flourishing nation, now a province subdued, tributary, and ruined! Behold the goodness and severity of God! Some think Babylon is meant by the province; and that the children of the province mean those Jews who were born in Babylon. But the first is most likely to be the meaning; for thus we find Judea styled, chap. v. 8. Besides, the province is contradistinguished from Babylon even in this first verse. *The children of the province*—that had been carried away unto Babylon.

Verse 2. *Which came with Zerubbabel*] There are many difficulties in this table of names; but, as we have no less than three copies of it, (that contained here from ver. 1—67. a second in Nehem. vii. 6—69. and a

^c Or, Azariah. Neh. 7. 7.—^d Or, Raamiah.—^e Or, Mispereth.—^f Or, Nehum.

third in 1 Esdras v. 7—43.) on a careful examination they will be found to correct each other. The versions also, and the *Varie Lectiones* of Kennicott and De Rossi, do much toward harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely 42,360; yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. Altting thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point by which they can be reconciled: for, if we add Ezra's surplus to the sum in Nehemiah, and the surplus of Nehemiah to the number in Ezra, the numbers will be equal.

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number of the men of the
people of Israel:

3 The children of Parosh,
two thousand a hundred

seventy and two.

4 The children of Shephatiah, three
hundred seventy and two.

5 The children of Arah, ^g seven hun-
dred seventy and five.

6 The children of ^h Pahath-moab, of
the children of Jeshua and Joab, two
thousand eight hundred and twelve.

7 The children of Elam, a thousand
two hundred fifty and four.

8 The children of Zattu, nine hun-
dred forty and five.

9 The children of Zaccai, seven hun-
dred and threescore.

10 The children of ⁱ Bani, six hun-
dred forty and two.

11 The children of Bebai, six hun-
dred twenty and three.

12 The children of Azgad, a thou-
sand two hundred twenty and two.

13 The children of Adonikam, six
hundred sixty and six.

14 The children of Bigvai, two thou-
sand fifty and six.

15 The children of Adin, four hun-
dred fifty and four.

16 The children of Ater of Hezekiah,
ninety and eight.

17 The children of Bezai, three hun-
dred twenty and three.

18 The children of ^k Jorah, a hundred
and twelve.

19 The children of Hashum, two
hundred twenty and three.

20 The children of ⁱ Gibbar, ninety
and five.

21 The children of Beth-lehem, a
hundred twenty and three.

^g See Neh. 7. 10.—^h Neh. 7. 11.—ⁱ Or, *Binnui*. Neh. 7. 15.
^k Or, *Hariph*. Neh. 7. 24.—^l Or, *Gibeon*. Neh. 7. 25.—^m Or,
Bethazmavoth, Neh. 7. 26.—ⁿ See Ver. 7.

Thus—The number in Ezra . . .	29,818
Surplus in Nehemiah . . .	1,765
Sum total . . .	31,583

The number in Nehemiah . . .	31,039
The surplus in Ezra . . .	494

Sum total . . .	31,583
-----------------	--------

If we subtract this sum, 31,583 from 42,360,
we shall have a deficiency of 10,777, from the
numbers as summed up in the text; and these
are not named here, either because their regis-
ters were not found, or they were not of *Judah*
and *Benjamin*, the tribes particularly concerned,
but of the other Israelitish tribes: see ver. 36.

22 The men of Netophah,
fifty and six.

23 The men of Anathoth,
a hundred twenty and eight.

24 The children of ^m Azmaveth, forty
and two.

25 The children of Kirjath-arim,
Chephirah, and Beeroth, seven hun-
dred and forty and three.

26 The children of Ramah and Gaba,
six hundred twenty and one.

27 The men of Michmas, a hundred
twenty and two.

28 The men of Beth-el and Ai, two
hundred twenty and three.

29 The children of Nebo, fifty and
two.

30 The children of Magbish, a hun-
dred fifty and six.

31 The children of the other ⁿ Elam,
a thousand two hundred fifty and four.

32 The children of Harim, three hun-
dred and twenty.

33 The children of Lod, ^o Hadid, and
Ono, seven hundred twenty and five.

34 The children of Jericho, three
hundred forty and five.

35 The children of Senaah, three
thousand and six hundred and thirty.

36 ¶ The priests: the children of
^p Jedaiah, of the house of Jeshua, nine
hundred seventy and three.

37 The children of ^r Immer, a thou-
sand fifty and two.

38 The children of ^s Pashur, a thou-
sand two hundred forty and seven.

39 The children of ^t Harim, a thou-
sand and seventeen.

40 ¶ The Levites: the children of
Jeshua and Kadmiel, of the children
of ^u Hodaviah, seventy and four.

41 The singers: the children of Asaph,

^o Or, *Harid*, as it is in some copies.—^p 1 Chron. 24. 7.
^r 1 Chron. 24. 14.—^s 1 Chron. 9. 12.—^t 1 Chron. 24. 8.—^u Or,
Judah, Ch. 3. 9. called also *Hodevah*, Neh. 7. 43.

Verse 3. *The children of Parosh*] Where
the word *children* is found in this table, pre-
fixed to the name of a *man*, it signifies the
descendants of that person: as from this verse
to verse 21. Where it is found prefixed to a
place, *town*, &c, it signifies the *inhabitants* of
that place; as from ver. 21. to ver. 35.

Verse 21. *The children of Beth-lehem*] The
inhabitants;—see before.

Verse 33. *The children of Lod, Hadid,
and Ono*] These were cities in the tribe of
Benjamin: see on 1 Chron. viii. 12.

Verse 36. *The priests*] The preceding list
takes in the census of Judah and Benja-
min.

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a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of

Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred thirty and nine.

43 ¶ The Nethinims; the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of^w Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of^x Shalmi, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of^y Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of^z Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezhiah, the children of Hatipha.

55 ¶ The children of^a Solomon's servants: the children of Sotai, the children of Sophereth, the children of^b Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of^c Ami.

58 All the^d Nethinims, and the children of^e Solomon's servants were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not show their father's house, and their^f seed, whether they were of Israel;

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of^g Barzillai the Gileadite, and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found: ^hthereforeⁱ were they, as polluted, put from the priesthood.

63 And the^j Tirshatha said unto them, that they^k should not eat of the most holy things, till there stood up a priest with^l Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

v 1 Chron. 9. 2.—^w Or, Sia.—^x Or, Shalmi.—^y Or, Nephusim.—^z Or, Bazlith, Neh. 7. 54.—^a 1 Kings 9. 21.
b Or, Peruda, Neh. 7. 57.—^c Or, Amon, Neh. 7. 59.—^d Josh. 9. 21, 27. 1 Chron. 9. 2.—^e 1 Kings 9. 21.

f Or, Addon, Neh. 7. 61.—^g Or, pedigree.—^h 2 Sam. 17. 27.
i Numb. 3. 10.—^k Heb. they were polluted from the priesthood.—^l Or, governor; See Neh. 8. 9.—^m Lev. 22. 2, 10, 15, 16.—ⁿ Exod. 28. 30. Numb. 27. 21.—^o Neh. 7. 67.

Verse 55. The children of Solomon's servants] The Nethinim, and others appointed to do the meaner services of the holy house.

Verse 63. The Tirshatha] This is generally supposed to be Nehemiah, or the person who was the commandant; (see chap. viii. 9. and x. 1.) for the word appears to be the name of an office. The Vulgate and Septuagint write it Atershatha; the Syriac and Arabic render it the princes of Judah. Some suppose the word to be Persian; but nothing like it of the same import occurs in that language at present. If, as Castel supposed, it signifies austerity, or that fear which is impressed by the authority

of a governor; it may come from تيرش ters, FEAR, or ترش terash, ACID; the former from ترسیدن tarsidan, to FEAR OF DREAD.

Should not eat of the most holy things] There was a high priest then, but no Urim and Thummim, these having been lost in the captivity.

Verse 66. Their horses—seven hundred, &c.] They went into captivity stripped of every thing: they now return from it, abounding in the most substantial riches; viz. horses, 736, or, according to Esdras, 7036; mules, 245; camels, 435; asses, 6720; besides gold, and silver, and rich stuffs. See below.

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67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto

h Neh. 7. 70.—i 1 Chron. 26. 20.

Verse 69. *Threescore and one thousand drams of gold*] דרמון darkemonim, drakmons, or daries; a Persian coin, always of gold, and worth about 1l. 5s.: not less than 76,250l. sterling in gold.

Five thousand pounds of silver] מנין manim, manehs or minas. As a weight, the maneh was 100 shekels; as a coin, 60 shekels in value, or about 9l.: 5000 of these manehs,

the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 ^k So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

^k Ch. 6. 16, 17. Neh. 7. 73.

therefore, will amount to 45,000l. making in the whole a sum of about 120,000l.; and in this is not included the 100 garments for priests.

Thus we find God, in the midst of judgment, remembered mercy; and gave them favour in the land of their captivity.

Verse 70. *Dwelt in their cities*] They all went to those cities which belonged originally to their respective families.

CHAPTER III.

The altar of burnt-offerings is set up, 1—3. They keep the feast of tabernacles, 4—6. They make provision for rebuilding the temple; and lay its foundation in the second month of the second year, 7, 8. Ceremonies observed in laying the foundation, 9—11. Some weep aloud, and others shout for joy, 12, 13.

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AND ^a when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up ^b Jeshua the son of Jozadak, and his brethren the priests, and ^c Zerubbabel the son of ^d Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is ^e written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon

unto the LORD, even ^f burnt-offerings morning and evening.

4 ¶ ^g They kept also the feast of tabernacles, ^h as it is written, and ⁱ offered the daily burnt-offerings by number, according to the custom, ^k as the duty of every day required:

5 And afterward offered the ^l continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But ^m the foun-

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^a 1 Esdras 5. 47, &c.—^b Or, Joshua, Hag. 1. 1. & 2. 2. Zech. 3. 4.—^c Called Zorobabel, Matt. 1. 12. Luke 3. 27. ^d Matt. 1. 12. & Luke 3. 27, called Salathiel.—^e Deut. 12. 5. ^f Numb. 28. 3, 4.

NOTES ON CHAPTER III.

Verse 1. *When the seventh month was come*] The month *Tisri*, which answers to the latter part of our September, and beginning of October. It seems that the Israelites had left Babylon about the spring of the year; that on their arrival at Jerusalem they constructed themselves huts and sheds to lodge in among the ruins, in which they must have spent some months. After this, they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles, which happened about this time; and continued to offer sacrifices regularly, as if the temple were standing.

Verse 2. *Jeshua, the son of Jozadak*] He was grandson of Seraiah the high priest, who

was put to death by Nebuchadnezzar, 2 Kings xxxv. 18, 21. This Jeshua, or Joshua, was the first high priest after the captivity.

Verse 3. *They set the altar upon his bases*] Rebuilt it on the same spot on which it had formerly stood. As it was necessary to keep up the divine worship during the time they should be employed in re-edifying the temple, they first reared this altar of burnt-offerings; and all this they did, "though fear was upon them," because of the unfriendly disposition of their surrounding neighbours.

Verse 4. *They kept also the feast of tabernacles, as it is written*] This began on the fifteenth day of the seventh month; but they had begun the regular offerings from the first

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dation of the temple of the
LORD was not yet laid.

7 ¶ They gave money also
unto the masons, and to the
carpenters: and meat, and drink,
and oil, unto them of Zidon, and to
them of Tyre, to bring cedar trees from
Lebanon to the sea of Joppa, according
to the grant that they had of Cyrus
king of Persia.

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8 ¶ Now in the second
year of their coming unto
the house of God at Jerusa-
lem, in the second month,
began Zerubbabel the son of Shealtiel,
and Jeshua the son of Jozadak, and the
remnant of their brethren the priests and
the Levites, and all they that were come
out of the captivity unto Jerusalem;
and appointed the Levites, from twenty
years old and upwards, to set forward
the work of the house of the LORD.

9 Then stood Jeshua with his sons
and his brethren, Kadmiel and his sons,
the sons of Judah, together, to set
forward the workmen in the house of
God; the sons of Henadad, with their
sons and their brethren the Levites.

n Or, workmen.—1 Kings 5. 6, 9. 2 Chron. 2. 10. Acts 12.
20.—p 2 Chron. 2. 16. Acts 9. 36.—r Ch. 6. 3.—s 1 Chron. 23.
24. 27.—t Ch. 2. 40.—u Or, Hodaviah, Ch. 2. 40.—v Heb. as

day of this month, ver. 6. And these were
religiously continued all the time they were
building the temple.

Verse 7. *They gave money also*] They
copied the conduct of Solomon while he was
building his temple; see 1 Kings v. 11. He
employed the Tyrians, gave them meat and
drink, &c.; and this permission they now had
from Cyrus.

Verse 8. *In the second year*] The previous
time had been employed in clearing the
ground, felling timber, hewing stones, and
transporting them to the place, and making
other necessary preparations for the com-
mencement of the building.

Verse 10. *After the ordinance of David*] With
psalms which he had composed; acting
in the manner which he had directed.

Verse 12. *Wept with a loud voice*] They
saw that the glory had departed from Israel:
in their circumstances it was impossible to
build such a house as the first temple was;
and had this been even possible, still it would

10 And when the builders
laid the foundation of the
temple of the LORD, they
set the priests in their apparel
with trumpets, and the Levites the sons
of Asaph with cymbals, to praise the
LORD, after the ordinance of David
king of Israel.

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11 ¶ And they sang together by course
in praising and giving thanks unto the
LORD; because he is good, for his
mercy endureth for ever toward Israel.
And all the people shouted with a great
shout, when they praised the LORD,
because the foundation of the house of
the LORD was laid.

12 ¶ But many of the priests and
Levites, and chief of the fathers, who
were ancient men, that had seen the
first house, when the foundation of this
house was laid before their eyes, wept
with a loud voice; and many shouted
aloud for joy:

13 So that the people could not discern
the noise of the shout of joy from the
noise of the weeping of the people: for
the people shouted with a loud shout,
and the noise was heard afar off.

one.—w 1 Chron. 16. 5, 6, 42.—x 1 Chron. 6. 31. & 16. 4. &
25. 1.—y Exod. 15. 21. 2 Chron. 7. 3. Neh. 12. 24.—z 1 Chr.
16. 34. Ps. 136. 1.—a 1 Chr. 16. 41. Jer. 33. 11.—b See Hag. 2. 3.

have been greatly inferior, because it wanted
the ark of the covenant, the heavenly fire,
the mercy-seat, the heavenly manna, Aaron's
rod that budded, the divine shekina, the spirit
of prophecy, and most probably the Urim and
Thummim.

Many shouted for joy] Finding they were
now restored to their own land, and to the
worship of their God in his own peculiar city:
these, in general, had not seen the original
temple; and, therefore, could not feel affected
in that way which the elderly people did.

The sight must have been very affecting: a
whole people, one part crying aloud with sor-
row, the other shouting aloud for joy; and
on the same occasion too, in which both sides
felt an equal interest! The prophet Haggai
comforted them on this occasion, by assuring
them that the glory of this latter house should
exceed that of the former, because the Lord
(Jesus Christ) was to come to this temple, and
fill it with his glory. See Haggai, chap. ii.
1—9.

CHAPTER IV.

The Samaritans endeavour to prevent the rebuilding of the temple, 1—5. They send letters to Artaxerxes against the Jews,
6—9. A copy of the letter, 10—16. He commands the Jews to cease from building the temple, which they do; nor was
any thing farther done in the work till the second year of Darius, 17—24.

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NOW when ^a the adversaries of Judah and Benjamin heard that ^b the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him ^c since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ^d Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as ^e King Cyrus the king of Persia hath commanded us.

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An. Olymp. LXI. 3.
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4 Then ^f the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

^a See Ver. 7, 8, 9.—^b Heb. *The sons of the transportation.*
^c 2 Kings 17, 24, 32, 33. & 19. 37. Ver. 10.—^d Neh. 2. 20.
^e Ch. 1. 1, 2, 3.

NOTES ON CHAPTER IV.

Verse 1. *Now when the adversaries*] These were the Samaritans, and the different nations with which the kings of Assyria had peopled Israel, when they had carried the original inhabitants away into captivity. See ver. 9.

Verse 2. *Let us build with you*] We acknowledge the same God, are solicitous for his glory, and will gladly assist you in this work. But that they came with no friendly intention, the context proves.

Verse 3. *Ye have nothing to do with us*] We cannot acknowledge you as worshippers of the true God; and cannot participate with you in any thing that relates to his worship.

Verse 4. *Weakened the hands*] Discouraged and opposed them by every possible means.

Verse 5. *Hired counsellors*] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly, as to make them nearly ineffectual.

Until the reign of Darius] This was probably Darius the son of Hystaspes.

Verse 6. *In the reign of Ahasuerus*] This is the person who is called Cambyzes by the Greeks. He reigned seven years and five months; and during the whole of that time the building of the temple was interrupted.

Verse 7. *In the days of Artaxerxes*] After the death of Cambyzes, one of the *Magi* named Oropastus by Trogus Pompeius, Smerdis by

6 And in the reign of ^a Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote ^b Bishlam, Mithredath, Tabeel, and the rest of their ^c companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the ^d scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their ^e companions; ^f the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehamites, and the Elamites,

10 ¶ And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the

^a Ch. 3. 3.—^b Heb. *Ahashnecosh*.—^c Or, *in peace*.—^d Heb. *societies*.—^e Or, *secretary*.—^f Chald. *societies*.—^g 2 Kings 17. 30, 31.—^h Ver. 1.

Herodotus, *Mardus* by Aeschylus, and *Sphen-dates* by Ctesias, usurped the empire, feigning himself to be *Smerdis*, the brother of Cambyzes, who had been put to death. This is the person named Artaxerxes in the text: or, following the Hebrews, *Artachshasta*. It is generally believed, that from the time of Cyrus the Great, *Xerxes* and Artaxerxes were names assumed by the Persian sovereigns, whatever their names had been before.

Written in the Syrian tongue] That is, the Syriac or Chaldean character was used; not the Hebrew.

Interpreted in the Syrian tongue] That is, the language, as well as the character, was the Syrian or Chaldeic.

Verse 8. *Rehum the chancellor*] With this verse the *Chaldee* part of this chapter begins; and the same language continues to the end of verse 18 of chapter vi. These men wrote to Darius in their own language; and the king in the same dialect returns an answer, chap. vi. This circumstance adds authenticity to what is written: so scrupulous was the inspired penman, that he not only gave the words which each spoke and wrote; but he gave them also in the very language in which they were conceived, and in the character peculiar to that language.

Verse 10. *The great and noble Asnapper*] Whether this was *Shalmanaser*, or *Esarhaddon*, or some other person, learned men and

A. M. 3482.
B. C. 532.
OL LXIV. 3.
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232.
river, ° and ° at such a time.
11 ¶ This is the copy of
the letter that they sent
unto him, even unto Ar-
taxerxes the king; Thy servants the
men on this side the river, and at such
a time.

12 Be it known unto the king, that
the Jews which came up from thee to
us are come unto Jerusalem, building
the rebellious and the bad city, and
have ° set up the walls thereof, and
° joined the foundations.

13 Be it known now unto the king,
that if this city be builded, and the
walls set up again, then will they not
° pay ° toll, tribute, and custom, and so
thou shalt endamage the ° revenue of
the kings.

14 Now because ° we have mainte-
nance from the king's palace, and it
was not meet for us to see the king's
dishonour, therefore have we sent and
certified the king;

15 That search may be made in the

° So Ver. 11, 17. & Ch. 7. 12.—° Chald. *Chemeth*.—° Or,
finished.—° Chald. *sewed together*.—° Chald. *give*.—° Ch. 7.
24.—° Or, strength.

chronologists are not agreed. The Syriac
terms him *Asphid*; but of this person we know
no more than we do of *Asnapper*. He might
have been the military officer who was ap-
pointed to escort this people to Judea.

Verse 11. *And at such a time*] The word
וּבְכֵן *u-bcēneth*, has greatly perplexed all com-
mentators and critics. The versions give us
no light; and the Vulgate translates *et dicunt*
salutem; "and they wish prosperity." Some
translate it, *and so forth*; and our translators
supposed that it referred to the date, which,
however, is not specified; and might have
been as easily entered as the words, *and at such*
a time.

In our first translation of the Bible, that by
Coverdale, in 1535, the passage stands thus:
"And other on this syde the water, and in
Canaan."

In that by *Beck*, 1549, it is thus: "And
other on this syde the water, and in Ceneeth;"
and in the margin he enters "or peace," "or
health."

In *Cardmarden's Bible*, printed at Rouen,
1566, it stands thus: "And other that are nowe
on thys syde the water."

In that printed by *Barker*, 1615, we find the
text thus: "AND OTHER that are beyond the
river, and Cheeneth," on which is the following
marginal note:—"To wit, Euphrates: and he
meaneth in respect of Babel, that they dwelt
beyond it." And the note on *Cheeneth* is,
"Which were a certain people that envied
the Jews." All this is merely guessing, in the
midst of obscurity: most of these having con-
sidered the original word נַחַץ *Ceeneth* as the
name of a people; and in this they follow the
Syriac, which uses the word *Acāneth*.

book of the records of thy fa-
thers: so shalt thou find in
the book of the records, and
know that this city is a re-
bellious city, and hurtful unto kings and
provinces, and that they have ° moved
sedition ° within the same of old time:
for which cause was this city destroyed.

16 We certify the king, that if this
city be builded again, and the walls
thereof set up, by this means thou shalt
have no portion on this side the river.

17 ¶ Then sent the king an answer
unto Rehūm the chancellor, and to
Shimshai the scribe, and to the rest of
their ° companions that dwell in Sa-
maria, and unto the rest beyond the
river, Peace, and at such a time.

18 The letter which ye sent unto us
hath been plainly read before me.

19 And ° I commanded, and search
hath been made. and it is found that this
city of old time hath ° made insurrec-
tion against kings, and that rebellion
and sedition have been made therein.

° Chald. *we are salted with the salt of the palace*.—° Chald.
made.—° Chald. *in the midst thereof*.—° Chald. *societies*.
° Chald. *by me a decree is set*.—° Chald. *lifted up itself*.

Calmet thinks we should read וּבְכֵן *u-baeth*,
"and at this time;" as if they had said, "We
wish thee to enjoy the same health and pros-
perity at all future times, which thou dost at
present." This is not remote from the meaning
of the Chaldee original.

Verse 13. *Toll, tribute, and custom*] The
first term is supposed to imply the *capitation*
tax; the second an *excise on commodities and*
merchandise; the third, a sort of *land tax*.
Others suppose the first means a *property tax*;
the second, a *poll tax*; and the third, what
was paid on *imports and exports*. In a word,
if you permit these people to rebuild and fortify
their city, they will soon set you at nought,
and pay you no kind of tribute.

Verse 14. *Now because we have maintenance*
from the king's palace] More literally; *Now,*
because at all times we are salted with the salt
of the palace. Salt was used as the emblem of
an incorruptible covenant; and those who ate
bread and salt together were considered as
having entered into a very solemn covenant.
These hypocrites intimated that they felt their
conscience bound by the league between them
and the king; and therefore, could not, consci-
entiously, see any thing going on that was likely
to turn to the king's damage. They were proba-
bly also persons in the pay of the Persian king.

Verse 15. *The book of the records of thy fa-
thers*] That is, the records of the Chaldeans,
to whom the Persians succeeded.

Verse 17. *Peace, and at such a time*] The
word נַחַץ *u-cēth*, is like that which we have
already considered on ver. 10. and probably
has the same meaning.

Verse 19. *Hath made insurrection against*
kings] How true is the proverb, "It is an

A. M. 3482.
B. C. 522.
Ol. LXIV. 3.
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232.

20 There have been mighty kings also over Jerusalem, which have ^eruled over all countries ^dbeyond the river; and toll, tribute, and custom, was paid unto them.

21 ^eGive ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

^c 1 Kings 4. 21. Ps. 72. 8.—^d Gen. 15. 18. Josh. 1. 4.—^e Chald. make a decree.

easy thing to find a staff to beat a dog." The struggles of the Israelites to preserve or regain their independency, which they had from God, are termed insurrection, rebellion, and sedition; because at last they fell under the power of their oppressors. Had they been successful in these struggles, such offensive words had never been used. In 1688 the people of England struggled to throw off an oppressive government, that was changing the times and the seasons, and overthrowing the religion of the country, and setting up in its place the spurious offspring of the pope and the devil. They were successful; and it is called the revolution: had they failed, it would have been called rebellion; and the parties principally concerned would have been put to death.

Verse 20. *Beyond the river*] That is, the Euphrates. Both David and Solomon carried their conquests beyond this river. See 2 Sam. viii. 3, &c. and 1 Kings iv. 21. where it is said,

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B. C. 522.
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23 ¶ Now when the copy of King Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease ^fby force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the ^gsecond year of the reign of Darius king of Persia.

^f Chald. by arm and power.—^g Hag. 1. 1. Zech. 1. 1. & 2. 1. & 7. 1.

Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines; and unto the borders of Egypt.

Verse 21. *Until another commandment shall be given from me.*] The rebuilding was only provisionally suspended. The decree was, Let it cease for the present: nor let it proceed at any time without an order express from me.

Verse 23. *Made them to cease by force and power*] Commanded them on pain of the king's displeasure not to proceed, obliging all to remit their labours, and probably bringing an armed force to prevent them from going forward.

Verse 24. *So it ceased unto the second year of —Darius*] They had begun in the first year of Cyrus, B. C. 536, to go up to Jerusalem, and they were obliged to desist from the building, B. C. 522; and thus they continued till the second year of Darius, B. C. 519. See the chronology in the margin, and the following chapter.

CHAPTER V.

Haggai and Zechariah the prophets encourage Zerubbabel and Jeshua and his companions, inquire by what authority they do this, 3—5. They write to Darius; a copy of the letter, 6—16. They request to know how they are to proceed, 17.

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Urbis
Condita
234.

THEN ^athe prophets, ^bHaggai the prophet, and ^cZechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and ^dJeshua the son of Jozadak, and began to build the house

^a 1 Esdras 6. 1, &c.—^b Hag. 1. 1.—^c Zech. 1. 1.

NOTES ON CHAPTER V.

Verse 1. *Haggai—and Zechariah*] These are the same whose writings we have among the twelve minor prophets.

The son of Iddo] That is, the grandson of Iddo; for Zechariah was the son of Barachiah, the son of Iddo. See his prophecy, ch. i. ver. 1.

Verse 2. *Then rose up Zerubbabel*] Here we find three classes of men joining in the sacred work: Zerubbabel the civil governor; Jeshua the high priest, or ecclesiastical governor; and Haggai and Zechariah the prophets. How

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Urbis
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234.

of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them ^eTatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, ^fWho hath commanded you to build this house, and to make up this wall?

^d Ch. 3. 2.—^e Ver. 6. Ch. 6. 6.—^f Ver. 9.

glorious it is when we see the civil government joining with the sacerdotal and prophetic for the establishment and extension of true religion!

Verse 3. *Tatnai governor*] He was governor of the provinces which belonged to the Persian empire on their side the Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any kind of prejudice. The manner in which he represented this to the king, is a full proof of this disposition.

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Urbis
Condite
234.

4 ^g Then said we unto them after this manner, What are the names of the men ^h that make this building?

5 But ⁱ the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned ^k answer by letter concerning this matter.

A. M. 3485.
B. C. 519.
Ol. LXV. 2.
Anno Urbis
Condite
235.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, ^l and his companions the Apharashites, which *were* on this side the river, sent unto Darius the king.

7 They sent a letter unto him, ^m wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with ⁿ great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, ^o Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded ^p and set up.

12 But ^r after that our fathers had

^g Ver. 10.—^h Chald. *that build this building*?—ⁱ See Ch. 7, 6, 28. Psa. 33, 18.—^k Ch. 6, 6.—^l Ch. 4, 9.—^m Chald. *in the midst whereof*.—ⁿ Chald. *stones of rolling*.—^o Ver. 3, 4.

Verse 4. *What are the names*] It is most evident that this is the answer of the Jews to the inquiry of Tatnai, ver. 3; and the verse should be read thus: *Then said we unto them after this manner: THESE are the names of the men who make this building.*

Verse 5. *The eye of their God was upon the elders*] The watchful care of God was upon the elders. They were assured of his favour; and they found his especial providence working in their behalf.

Verse 8. *With great stones*] They are making a very strong, and a very costly building.

Verse 11. *We are the servants of the God of heaven*] How simple, plain, and ingenuous, is this confession! They were the servants of the God of heaven; how came they then into bondage? Why, *we provoked the God of heaven, repeatedly sinned against him, and then he gave us into the hands of our enemies.*

provoked the God of heaven unto wrath, he gave them into the hand of ^s Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of ^t Cyrus the king of Babylon, *the same* King Cyrus made a decree to build this house of God.

14 And ^u the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* ^v whose name *was* Sheshbazzar, whom he had made ^w governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* ^x laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and ^y yet it is not finished.

17 Now therefore, if *it seem* good to the king, ^z let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

A. M. 3408.
B. C. 536.
Ol. LXI. 1.
Anno Urbis
Condite
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A. M. 3468.
—3485.
B. C. 536.
—519.
Ol. LXI. 1.
—LXV. 2.

A. M. 3485.
B. C. 519.
Ol. LXV. 2.
Anno Urbis
Condite
235.

p 1 Kings 6, 1.—r 2 Chr. 36, 17.—s 2 Kings 24, 2, & 25, 8, 9, 11.—t Ch. 1, 1.—u Ch. 1, 7, 8, & 6, 5.—v Hag. 1, 14, & 2, 2, 21.—w Or, deputy.—x Ch. 3, 8, 10.—y Ch. 6, 15.—z Ch. 6, 1, 2.

Verse 16. *Sheshbazzar*] Probably the military officer that conducted the people from Babylon, and had the oversight of the work: but some think that Ezra is meant.

Verse 17. *The—treasure house*] *giznia*. This is a Persian word *gunji*, a treasury.

There is a great deal of good sense and candour in this letter. Nothing of passion or prejudice appears in it. They laid before the king a fair statement, without any attempt to prejudice his mind; and gave him those directions which were most likely to lead him to the truth, and to form a correct judgment on a business which, however it issued, must be of considerable importance to the state. God was in all this business: he was now giving an additional proof of his continued regard for a disobedient people, whom, though he had punished in his justice, he had spared in his mercy.

CHAPTER VI.

Darius orders search to be made for the edict of Cyrus, 1. It is found at Achmetha, 2. A transcript of this edict, 3-5. Darius confirms it, 6-12. Tatnai encourages the Jews to proceed; and they finish the temple in the sixth year of Darius 13-15. They dedicate the temple, 16-18. Keep the passover, 19-21. And the feast of unleavened bread, 22.

A. M. 3485.
B. C. 519.
Ol. LXV. 2.
Anno Urbis
Condite
235.

THEN Darius the king made a decree,^a and search was made in the house of the^b rolls, where the treasures were^c laid up in Babylon.

2 And there was found at^d Achmetha, in the palace that is in the province of the Medes; a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 ^eWith three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let^f the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and^g brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

^a Ch. 5. 17. 1 Esdras 6. 23.—^b Chald. books.—^c Chald. made to descend.—^d Or, Ecbatana, or, in a coffer.—^e 1 Kings 6. 36. ^f Ch. 1. 7, 8. & 5. 14.—^g Chald. go.—^h Ch. 5. 3.

NOTES ON CHAPTER VI.

Verse 1. *In the house of the rolls* בית ספריה beith siphria, the house of the books; the king's library. This is the first time we hear of a library.

Verse 2. *At Achmetha*] Ecbatana in India, whither it is probable all the records of Cyrus had been carried. This was a sort of summer residence for the kings of Persia.

Verse 3. *The height thereof threescore cubits*] This was much larger than the temple of Solomon. This was sixty cubits high, and sixty cubits broad: whereas Solomon's was only twenty cubits broad, and thirty cubits high.

Verse 4. *Three rows of great stones, and a row of new timber*] We have noticed this kind of building before; three courses of stones, and then a course of strong balk: and this continued to the square of the building.

And let the expenses be given] Cyrus had ordered wood to be cut at Libanus, and conveyed to Joppa at his expense: but it does not appear that he furnished the other expenses of the building; for we have already seen that the Jews contributed for the defraying of all

6 ^hNow, therefore, Tatnai, governor beyond the river, Shethar-boznai, andⁱ your companions, the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, ^kI make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not^l hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 ^mThat they may offer sacrificesⁿ of sweet savours unto the God of heaven, and^o pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house,

ⁱ Chald. their societies.—^k Chald. by me a decree is made. ^l Chald. made to cease.—^m Ch. 7. 23. Jer. 29. 7.—ⁿ Chald. of rest.—^o 1 Tim. 2. 1, 2.

others. But it appears that he provided, at his own expense, the sacrifices and offerings for the temple. See ver. 9.

Verse 6. *Be ye far from thence*] Do not interrupt the Jews in their building; but, on the contrary, farther them all in your power.

Verse 10. *And pray for the life of the king, and of his sons.*] Even heathens believed that offerings made in their behalf to the God of the Jews would be available. And this principle has had considerable influence in certain states, where there was even a form of religion established by the law, to induce them to tolerate other forms, that the state might have the benefit of their prayers.

Verse 11. *Let timber be pulled down.*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear. In China they tie culprits to posts; and the executioner cuts them open while alive, takes out their bowels, &c. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be what is intended here.

A. M. 3485.
B. C. 519.
Ol. XLV. 2.
Anno Urbis
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235.

and, being set up, ^p let him be hanged thereon; ^r and let his house be made a dunghill for this.

12 And the God that hath caused his ^s name to dwell there, destroy all kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 ^t And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the ^u commandment of ^v Cyrus, and ^w Darius, and ^x Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of ^y the children of the captivity, kept ^z the dedication of this house of God with joy,

^p Chald. let him be destroyed.—^r Dan. 2. 5. & 3. 29.—^s 1 Kings 9. 3.—^t Ch. 5. 1. 2.—^u Chald. decree.—^v Ch. 1. 1. & 5. 13. Ver. 3.—^w Ch. 4. 24.—^x Ch. 7. 1.—^y Chald. the sons of the trans-
portation.—^z 1 Kings 8. 63. 2 Chr. 7. 5.—^a Ch. 8. 35.—^b 1 Chr.

Let his house be made a dunghill] Let it be reduced to ruins; and never more used, except for the most sordid and unclean purposes.

Verse 14. According to the commandment of the God of Israel] He first gave the order, and stirred up the hearts of the following Persian kings to second that order.

Of Cyrus] This sovereign gave his orders for the rebuilding of the temple about A. M. 3468.

And Darius] Darius Hystaspes confirmed the above orders, A. M. 3485.

And Artaxerxes] Artaxerxes Longimanus sent Ezra to Judea, with new privileges, A. M. 3537. With the permission of the same king Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See Calmet.

Verse 15. This house was finished] The sixth year of Darius mentioned here, was about A. M. 3489, twenty years after the foundation had been laid by Zerubbabel, under the reign of Cyrus.

17 And ^a offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their ^b divisions, and the Levites in their ^c courses, for the service of God which *is* at Jerusalem: ^d as ^e it is written in the book of Moses.

19 And the children of the captivity kept the passover ^f upon the fourteenth day of the first month.

20 For the priests and the Levites were ^g purified together, all of them were pure, and ^h killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the ⁱ filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the ^k feast of unleavened bread seven days with joy: for the LORD had made them joyful, and ^l turned the heart ^m of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

24. 1.—^c 1 Chron. 23. 6.—^d Chald. according to the writing.
e Num. 3. 6. & 8. 9.—^f Ex. 12. 6.—^g 2 Chr. 30. 15.—^h 2 Chr. 35. 11.—ⁱ Ch. 9. 11.—^k Ex. 12. 15. & 13. 6. 2 Chr. 30. 21. & 35. 17.
^l Pr. 21. 1.—^m 2 Kings 23. 29. 2 Chr. 33. 11. Ch. 1. 1. & Ver. 6. &c.

Verse 17. Twelve he-goats] This was a sin-offering for every tribe.

Verse 18. And they set the priests] With this verse the Chaldee or Aramitic part of this chapter ends.

Verse 20. The Levites were purified together] They were all ready at one time to observe the proper rites and ceremonies; and had no need of having a second passover, which was appointed by the law for those who had been accidentally defiled, or at a distance from the tabernacle. See 2 Chron. xxx. 3.

Verse 21. And all such as had separated themselves] These were the proselytes who had embraced the Jewish religion by having mingled with the Jews in their captivity. This proves, that there the poor captives had so acted according to the principles of their religion, that the heathens saw it, and walked in the light of the Lord with them. A good example is very persuasive; and particularly so, when founded on pure principles.

Verse 22. Turned the heart of the king of Assyria] I am of Calmet's mind, that king of

Assyria here is put for king of Persia. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria; and therefore, the same monarch may be styled king of Assyria, as well as king of Persia.

Darius had a very high character, as a wise,

just, and merciful prince. To strengthen his title to the crown, he married two of the daughters of Cyrus; and, no doubt, to show his affection to this family, he the more cheerfully confirmed the edict which Cyrus had made in favour of the Jews.

CHAPTER VII.

In the seventh year of Artaxerxes, king of Persia, Ezra goes up to Jerusalem; and with him certain of the priests, Levites, porters, and Nethinim: his character, 1—10. The letter and decree of Artaxerxes, in behalf of the Jews, 11—26. Ezra's thanksgiving to God for these mercies, 27, 28.

A. M. 3547.
B. C. 457.
Ol. LXXX. 4.
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Q. Minucio et
C. Horatio.

NOW^a after these things, in the reign of^b Artaxerxes king of Persia, Ezra^c the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeremiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was^d a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, ^e according to the hand of the LORD his God upon him.

7^f And there went up some of the children of Israel, and of the priests, and ^g the Levites, and the singers, and

the porters, and^h the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first monthⁱ began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, ^k according to the good hand of his God upon him.

10 For Ezra had prepared his heart to^l seek the law of the LORD, and to do it, and to^m teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

^a 1 Esdras 8. 1, &c.—^b Neh. 2. 1.—^c 1 Chron. 6. 14.—^d Ver. 11, 12, 21.—^e Ver. 9. Ch. 8. 22, 31.—^f Ch. 8. 1.—^g See Ch. 8. 15, &c.

^h Ch. 2. 43. & 8. 20.—ⁱ Heb. was the foundation of the going up.—^k Ver. 6. Neh. 2. 8, 18.—^l Psa. 119. 45.—^m Ver. 6, 25. Deut. 33. 10. Neh. 8. 1-8. Mal. 2. 7.

NOTES ON CHAPTER VII.

Verse 1. *In the reign of Artaxerxes.*] This was Artaxerxes Longimanus, the seventh of whose reign chronologers place A. M. 3547, sixty-eight years after Cyrus had sent back Zerubbabel.—*Calmet.* See the *Introduction*.

Son of Seraiah] Either this could not have been Seraiah the high priest, who had been put to death by Nebuchadnezzar, a hundred and twenty-one years before this time, or the term son here must signify only his descendants, or one of his descendants. Were it otherwise, Ezra must now be at least a hundred and twenty-two years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high priest was his father: but this is evidently impossible. In this place there are only sixteen generations reckoned between Ezra and Aaron, but in 1 Chron. vi. 7, 8, &c. there are not less than twenty-two. We must therefore supply the deficient generations from the above place, between Amariah son of Meraioth, 1 Chron. vi. 7, and Azariah the son of Johanan, ver. 10. There are other discrepancies relative to genealogies in these historical books, which it would be useless to investigate. On these differences much has

been already said in different parts of this comment.

Verse 6. *A ready scribe*] סופר סופר *sopher machir*, does not merely signify a speedy writer, or an excellent penman, but one that was eminently skilful in expounding the law. In this sense the word γραμματεως, *scribe*, is repeatedly used in the New Testament; and we find that both in the Old and New Testament it had the same signification. The Syriac gives the sense of the word by translating ܣܦܪܐܢ *sophro chocimo*, a wise scribe, or expounder.

Verse 8. *He came to Jerusalem in the fifth month*] From the following verse we learn that Ezra and his company set off from Babylon on the first day of the first month; and thus we find they were upwards of four months on their journey. They could not travel fast, as they were a great company, composed in part of the aged and infirm, besides multitudes of women and children. They appear also to have taken a circuitous route; see on chap. viii.

Verse 10. *Ezra had prepared his heart*] Here is a fine character of a minister of God. He prepares הָכִין *hekin*, he fixes, purposes, and determines, לִבּוֹ *lebabo*, "with his heart," with all his powers and affections, to seek the law of

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12 Artaxerxes, ^a king of
kings, ^b unto Ezra the priest,
a scribe of the law of the
God of heaven, perfect peace,
and at such a time.

13 I make a decree, that all they of
the people of Israel, and of his priests
and Levites, in my realm, which are
minded of their own free will to go up
to Jerusalem, go with thee.

14 Forasmuch as thou art sent ^c of the
king, and of his ^d seven counsellors, to
inquire concerning Judah and Jerusa-
lem, according to the law of thy God
which *is* in thine hand;

15 And to carry the silver and gold,
which the king and his counsellors have
freely offered unto the God of Israel,
^e whose habitation *is* in Jerusalem;

16 ^f And all the silver and gold that
thou canst find in all the province of
Babylon, with the free-will-offering of
the people, and of the priests, ^g offering
willingly for the house of thy God
which *is* in Jerusalem;

17 That thou mayest buy speedily
with this money bullocks, rams, lambs,
with their ^h meat-offerings, and their
drink-offerings, and ⁱ offer them upon
the altar of the house of your God
which *is* in Jerusalem.

18 And whatsoever shall seem good
to thee, and to thy brethren, to do with
the rest of the silver and the gold, that
do after the will of your God.

19 The vessels also that are given

^a Ezek. 26. 7. Dan. 2. 37.—Or, To Ezra the priest, a
perfect scribe of the law of the God of heaven, peace, &c.
^b Ch. 4. 10.—^c Chald. from before the king.—^d Esther 1. 14.

God, and to do it himself, that he may be pro-
perly qualified to teach its statutes and judgments
to Israel.

Verse 12. *Artaxerxes, king of kings*] This
letter, from the beginning of this verse to the
end of ver. 26. is in the *Aramitic* or *Chaldee*
language.

This title of the king would, in Persian, run
thus:—*اردشیر شاهنشاه* *Ardsheer shahinshah*,
or *پادشاه* *padshah*, “Ardsheer, king of kings;”
“great or supreme king, or emperor.”

Verse 13. *Their own free will*] None shall
be forced either to go or stay. He who loves
his God will avail himself of this favourable
opportunity.

Verse 14. *His seven counsellors*] It is very
likely that the privy council of the king con-
sisted of seven persons simply. The names of
these seven counsellors, or chamberlains, may
be found in Esther, chap. i. 10.

Verse 16. *And all the silver and gold*] The
king and his counsellors had already made a
present to the house of the God of Israel; and

thee for the service of the
house of thy God, *those de-*
liver thou before the God of
Jerusalem.

20 And whatsoever more shall be
needful for the house of thy God, which
thou shalt have occasion to bestow, be-
stow it out of the king's treasure-house.

21 And I, *even I*, Artaxerxes the king,
do make a decree to all the treasurers
which are beyond the river, that what-
soever Ezra the priest, the scribe of the
law of the God of heaven, shall require
of you, it be done speedily,

22 Unto a hundred talents of silver,
and to a hundred ^j measures of wheat,
and to a hundred baths of wine, and to
a hundred baths of oil, and salt without
prescribing *how much*.

23 ^k Whatsoever is commanded by
the God of heaven, let it be diligently
done for the house of the God of hea-
ven: for why should there be wrath
against the realm of the king and his
sons?

24 Also we certify you, that, touching
any of the priests and Levites, singers,
porters, Nethinim, or ministers of this
house of God, it shall not be lawful to
impose toll, tribute, or custom, upon
them.

25 And thou, Ezra, after the wisdom
of thy God, that *is* in thine hand, ^l set
magistrates and judges, which may
judge all the people that *are* beyond
the river, all such as know the laws of

^t 2 Chr. 6. 2. Ps. 135. 21.—^u Ch. 8. 25.—^v 1 Chr. 29. 6, 9.
^w Numb. 15. 4-13.—^x Deut. 12. 5, 11.—^y Chald. cors.—^z Heb.
Whatsoever is of the decree.—^a Exod. 18. 21, 22. Deut. 16. 18.

Ezra is now empowered to receive any contri-
bution which any of the inhabitants of the
province of Babylon may think proper to give.

Verse 18. *After the will of your God.*] He
gave them the fullest liberty to order every
thing according to their own institutions;
binding them to no form or mode of worship.

Verse 22. *A hundred talents of silver*] The
talent of silver was 450*l*.

A hundred measures of wheat] A hundred
cors; each cor was a little more than seventy-
five gallons, one quart, and a pint, wine
measure.

A hundred baths of wine] Each bath was
seven gallons and five pints.

Verse 23. *Why should there be wrath*] As
he believed he was appointed by the Almighty
to do this work, he therefore wished to do it
heartily; knowing that if he did not, God
would be displeased, and that the kingdom
would be cut off from him or his posterity.

Verse 24. *It shall not be lawful to impose toll*] As
these persons had no private revenues, it

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thy God; and ^bteach ye them that know *them* not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it* be unto death, or ^cto banishment, or to confiscation of goods, or to imprisonment.

27 ¶ ^dBlessed be the LORD God of our fathers, ^ewhich hath put *such* a

^b Ver. 10. 2 Chron. 17. 7. Mal. 2. 7. Matt. 23. 2, 3.—^c Chald. *to rooting out.*

would have been unreasonable to have laid them under *taxation*.

Verse 26. *Whether it be unto death*] These include almost *every* species of punishment which should be inflicted on culprits in any civilized state. With this verse the *Chaldee* part of this chapter ends.

Verse 28. *And I was strengthened*] In what the king decreed he saw the hand of God; he therefore gave *him* the praise, and took courage. There is a most amiable spirit of piety in these reflections. Ezra simply states the case; shows

thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:

28 And ^fhath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ^gthe hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

^d 1 Chron. 29. 10.—^e Ch. 6. 22.—^f Ch. 9. 9.—^g See Ch. 5. 5. & Ver. 6. 9. & Ch. 8. 18.

what the king had determined; and tells what he said; and then points out the grand agent in the whole business: it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah; and, as that house was built for the salvation of the souls of men, he gives God praise for putting it into the king's heart to repair it: he who loves God and man will rejoice in the establishment of the divine worship, because this is the readiest way to promote the best interests of man.

CHAPTER VIII.

The genealogy of the chief persons who went with Ezra from Babylon, 1—14. He gathers them together at Ahava; and finding among them no Levites, he sends confidential persons to the river of Ahava, who return with many Levites and Nethinim, 15—20. He proclaims a fast at Ahava for divine protection on their journey, 21—23. He delivers to the care of the priests, &c. the silver, gold, and sacred vessels, that they might carry them to Jerusalem, and deliver them to the high priest, 24—26. They depart from Ahava, and come to Jerusalem, 31, 32. The vessels are weighed, and the weight registered, 33, 34. They offer burnt-offerings to God, 35. Deliver the king's commissions to his lieutenants; by whom they are furthered in their work, 36.

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THESE ^aare now the chief of their fathers, and *this* is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ^bHattush.

3 Of the sons of Shechaniah, of the sons of ^cPharosh; Zechariah: and with him were reckoned, by genealogy of the males, a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerabiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ^dthe son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and

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B. C. 457.
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Coss. Rom.
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^a 1 Esdras 8. 28.—^b 1 Chron. 3. 22.

NOTES ON CHAPTER VIII.

Verse 2. *Gershom*] One of the descendants of Phinehas, son of Eliezer.

Verse 3. *Of the sons of Shechaniah*] There

^c Ch. 2. 3.—^d Or, the youngest son.

were three of this name; the second is mentioned ver. 5. and the third chap. x. 2. They were all different persons, as may be seen from their fathers' houses.

A. M. 3547. with them threescore males.
B. C. 457. 14 Of the sons also of Bigvai;
OL LXXX. 4. Uthai, and ^e Zabbud, and
Coss. Rom. with them seventy males.
Q. Minucio et
C. Horatio.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ^fabode we in tents three days: and I viewed the people and the priests, and found there none of the ^gsons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and ^hI told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they ⁱbrought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 ^kAlso of the Nethinim, whom David and the princes had appointed

^e Or, Zaccur, as some read.—^f Or, pitched.—^g See Ch. 7. 7.—^h Heb. I put the words in their mouth; see 2 Sam. 14. 3, 19.—ⁱ Neh. 8. 7. & 9. 4, 5.—^k See Ch. 2. 43.—1 2 Chron. 20. 3. m Lev. 16. 29. & 23. 29. Isa. 58. 3, 5.

Verse 15. *The river that runneth to Ahava*] Ahava was a river itself, which is supposed to be the same that is called *Diava*, or *Adiava*, in the province of *Adiabene*; and perhaps the place whence the people of *Ava* came who were brought by the king of Assyria to Palestine, 2 Kings xvii. 24.

None of the sons of Levi] None that were simply *Levites*. He found *priests*, and they were sons of *Levi*; but no *Levites* that were not *priests*.

Verse 17. *At the place Casiphia*] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between *Media* and *Hyrkania*, are intended; where, probably, the *Nethinim* were employed in working silver mines; כּסֵּפֶת *kesepeh*, from which the word comes, signifies *silver*.

Verse 22. *I was ashamed to require—a band*] He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for his true followers: he could not, therefore, consistently with his declarations, ask a band of soldiers from the king

for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

21 ¶ Then I^l proclaimed a fast there at the river of Ahava, that we might ^mafflict ourselves before our God, to seek of him a ⁿright way for us, and for our little ones, and for all our substance.

22 For ^oI was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, ^pThe hand of our God is upon all them for ^rgood that seek him; but his power and his wrath is ^sagainst all them that ^tforsake him.

23 So we fasted, and besought our God for this; and he was ^uentreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them ^vthe silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of

ⁿ Psa. 5. 8.—^o So 1 Cor. 9. 15.—^p Ch. 7. 6, 9, 28.—^r Psa. 33. 18, 19. & 34. 15, 22. Rom. 8. 28.—^s Psa. 34. 16.—^t 2 Chron. 15. 2.—^u 1 Chron. 5. 20. 2 Chron. 33. 13. Isa. 19. 22.—^v Ch. 7. 15, 16.

to protect them on the way, when they were going expressly to rebuild the temple of *Jehovah*, and restore his worship. He, therefore, found it necessary to seek the Lord by *fasting* and *prayer*, that they might have from *him* those succours without which they might become a prey to their enemies; and then, the religion which they professed would be considered by the heathen as false and vain. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety.

Verse 26. *Silver vessels a hundred talents*] That is, the weight of all the silver vessels amounted to 100 talents; not that there were 100 vessels of silver, *each a talent in weight*.

Reckoning, in round sums, 650 talents of silver at 450*l.* the talent, amount to 292,500*l.* sterling. Silver vessels, 100 talents, amount to 45,000*l.*; gold, 100 talents, at 7000*l.* per talent, amount to 700,000*l.* independently of the 20 basins of gold, amounting to 1000 drachms. Now the golden drachm, or *daric*, was worth about 1*l.* 2*s.* therefore these basins were worth 1100*l.*; the whole amounting to 1,033,600*l.*

A. M. 3547. ^w fine copper, ^x precious as
-B. C. 457.
ol. LXXX. 4: gold.

28 And I said unto them,
Ye are ^y holy unto the LORD;
the vessels are ^z holy also; and the sil-
ver and the gold are a free-will-offering
unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem : and ^a the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we ^b came to Jerusalem, and
abode there three days.

w Heb. *yellow*, or, *shining brass*.—x Heb. *desirable*.—y Lev. 21. 6, 7, 8. Deut. 33. 8.

sterling. But these different weights and coins are variously computed; some making the silver talent only 353*l.* 11*s.* 10½*d.*, and the talent of gold 5075*l.* 15*s.* 1½*d.*, calculations which I have elsewhere introduced.

Fine copper, precious as gold.] What these were we cannot tell The Syriac translates
 نحوشو كورنثيو توبا nechoshô korinthio toba, to be vessels of the best Corinthian brass; so called from the brass found after the burning of Corinth by Lucius Mummîus, which was brass, copper, gold, and silver, all melted together, as is generally supposed. But it was probably some factitious metal, made there, that took the polish, and assumed the brightness of gold, and because of its hardness was more durable. There is still a certain factitious metal made among the Asiatics of this kind : I have seen this metal often made ; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c. for twenty years together, without being scarcely at all oxidized. It requires much art in the making ; but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability, for domestic and ornamental uses, are, in many respects, more valuable than gold itself. The only difficulty is to get at first the true colour, which depends on the degree of heat, and the time employed

33 ¶ Now on the fourth day
was the silver, and the gold,
and the vessels, weighed
in the house of our God by

the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, ^doffered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for a sin-offering: all this was a burnt-offering unto the LORD.*

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they farthered the people, and the house of God.

^z Lev. 22. 2, 3. Num. 4. 4, 15, 19, 20.—^a Ch. 7. 6, 9, 28.—^b Neh. 2. 11.—^c Ver. 26, 30.—^d So Ch. 6. 17.—^e Ch. 7. 21.

in *fusion*: but there are, however, proper rules to ascertain them. This metal is widely different from the *or moulu* of France and England, is less expensive, and much more valuable.

Verse 35. *Twelve bullocks for all Israel*] Though of tribes there were only Judah and Benjamin, yet they offered a bullock for every tribe, as if present. There can be little doubt that there were individuals there from all the twelve tribes; possibly some families of each: but no complete tribe but those mentioned above.

Verse 36. *The king's lieutenants*] אחשארפני
achash-darpeney: this is generally understood
to mean *lieutenant*, or *deputy*; and is probably
of *Persian* origin, though here greatly *cor-*
rupted. The *Vulgate* renders it *regis satraps*,
the *satraps* of the king; which is the *Persian*
سأتراب *satrab*. A *viceroy* in *Persian* is صوبه دار
soubah-dar; *viceroy*s, صوبه داران *soubah-daran*.
دارافرن *darasfreen*, signifies a person in whom
one has *confidence*; and اچي *achi*, is an epithet
of a *vizir*. These two words conjoined will
make nearly that of the text. But I do not
give any of these etymologies with *confidence*.
Other words might be proposed as candidates,
but where there is so little certainty conjecture
is useless: were it necessary, a dissertation
might be written on the *Persian words*, and
Persian forms of speech, in this and the two fol-
lowing books. But probably after my toil few
of my readers would thank me for my pains.

CHAPTER IX.

The princes inform Ezra that many of the people now settled in the land had married heathen wives; and several of the rulers were principal offenders in this thing, 1, 2. He is greatly afflicted, 3, 4. His prayer to God on this account, 5-15.

NOW^a when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not^b separated themselves from the people of the lands, ^cdoing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have ^dtaken of their daughters for themselves, and for their sons; so that the ^eholy seed have ^fmingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, ^gI rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down ^hastonished.

4 Then were assembled unto me every one that ⁱtrembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished

^a 1 Esdras 8. 68, &c.—^b Ch. 6. 21. Neh. 9. 2.—^c Deut. 12. 30, 31.—^d Exod. 34. 16. Deut. 7. 3. Neh. 13. 23.—^e Exod. 19. 6. & 22. 31. Deut. 7. 6. & 14. 2.—^f 2 Cor. 6. 14.—^g Job 1. 20. ^h Psa. 143. 4.—ⁱ Ch. 10. 3. Isa. 66. 2.—^k Exod. 29. 39.—^l Or, affliction.

NOTES ON CHAPTER IX.

Verse 1. *The people of Israel*] These were they who had returned at first with Zerubbabel, and were settled in the land of Judea; and whom Ezra found on his arrival to be little better than the Canaanitish nations, from whom God had commanded them ever to keep separate.

Verse 2. *Hath been chief in this trespass.*] They who are the first men, have been the most capital offenders: so VIRGIL, *Æn.* ix. 783.

*Unus homo, vestris, ô ciops, undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? Juvenum primos tot miserit orco?*

Shall one, and he enclosed within your wall,
One rash imprison'd warrior vanquish all?
Calm you look on, and see the furious foe
Plunge clouds of heroes to the shades below! Pitt.

The first of the Trojan youth were the chief, the most illustrious: so we say the first men of the kingdom, for the nobles, &c.

Verse 3. *I rent my garment and my mantle*] The outer and inner garment; in sign of great grief. This significant act is frequently mentioned in the Sacred Writings, and was common among all ancient nations.

Plucked off the hair] Shaving the head and beard were signs of excessive grief; much more so the plucking off the hair, which must produce exquisite pain. All this testified his abhorrence, not merely of the act of having taken strange wives, but their having also joined them in their idolatrous abominations.

until the^k evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my ^lheaviness; and having rent my garment and my mantle, I fell upon my knees, and ^mspread out my hands unto the LORD my God,

6 And said, O my God, I am ⁿashamed and blush to lift up my face to thee, my God: for ^oour iniquities are increased over our head, and our ^ptrespass is ^rgrown up unto the heavens.

7 Since the days of our fathers *have* ^swe been in a great trespass unto this day; and for our iniquities, ^thave we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to ^uconfusion of face, as *it is* this day.

8 And now for a ^vlittle space grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and to give us ^wa nail in his holy place, that our God may ^xlighten our eyes, and give us a little reviving in our bondage.

^m Exod. 9. 29, 33.—ⁿ Dan. 9. 7, 8.—^o Psa. 38. 4.—^p Or, guiltiness.—^q 2 Chron. 28. 9. Rev. 18. 5.—^r Psa. 106. 6. Dan. 9. 5, 6, 8.—^s Deut. 28. 36, 64. Neh. 9. 30.—^t Dan. 9. 7, 8.—^u Heb. moment.—^v Or, a pin; that is, a constant and sure abode: So Isa. 22. 23.—^w Psa. 13. 3. & 34. 5.

Verse 4. *Those that had been carried away*] Those that had returned long before, with Zerubbabel: see ver. 1.

Until the evening sacrifice.] The morning sacrifice was the first of all the offerings of the day; the evening sacrifice the last. As the latter was offered between the two evenings, i. e. between sunset and the end of twilight; so the former was offered between break of day and sunrise. Ezra sat astonished; confounded in his mind, distressed in his soul, and scarcely knowing what to do. He probably had withdrawn himself into some sequestered place, or into some secret part of the temple; spending the time in meditation and reflection.

Verse 5. *Fell upon my knees*] In token of the deepest humility. *Spread out my hands*; as if to lay hold on the mercy of God. We have already had occasion to explain these significant acts.

Verse 6. *I am ashamed and blush*] God had been so often provoked, and had so often pardoned them, and they had continued to transgress, that he was ashamed to go back again to the throne of grace, to ask for mercy in their behalf. This is the genuine feeling of every reawakened backslider.

Verse 8. *And now for a little space*] This interval in which they were returning from servitude to their own land.

And now for a little space grace hath been showed] God has disposed the hearts of the Persian kings to publish edicts in our favour.

A. M. 3547. B. C. 457. Ol. LXXX. 4. ² yet our God hath not forsaken us in our bondage, but ^a hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and ^b to repair the desolations thereof, and to give us ^c a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded ^d by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the ^e filthiness of the people of the lands, with their abominations, which have filled it ^f from one end to another with their uncleanness.

12 Now therefore ^g give not your daughters unto their sons, neither take their daughters unto your sons, ^h nor

seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and ⁱ leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ^k hast ^l punished us less than our iniquities deserve, and hast given us *such* deliverance as this;

14 Should we ^m again break thy commandments, and ⁿ join in affinity with the people of these abominations? wouldst not thou be ^o angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, ^p thou art righteous: for we remain yet escaped, as *it is* this day: behold, we *are* ^r before thee ^s in our trespasses: for we cannot ^t stand before thee because of this.

^y Neh. 9. 36.—^z Psa. 136. 23.—^a Ch. 7. 28.—^b Heb. to set up.—^c Isa. 5. 2.—^d Heb. by the hand of thy servants.—^e Ch. 6. 21.—^f Heb. from mouth to mouth: as 2 Kings 21. 16.—^g Ex. 23. 32. & 34. 16. Deut. 7. 3.—^h Deut. 23. 6.

ⁱ Prov. 13. 22. & 20. 7.—^k Psa. 103. 10.—^l Heb. *hast withheld beneath our iniquities*.—^m John 5. 14. 2 Pet. 2. 20, 21. ⁿ Ver. 2. Neh. 13. 23, 27.—^o Deut. 9. 8.—^p Neh. 9. 33. Dan. 9. 14.—^q Rom. 3. 19.—^r 1 Cor. 15. 17.—^s Psa. 130. 3.

To leave us a remnant to escape] The ten tribes are gone irrecoverably into captivity; a great part even of Judah and Benjamin had continued beyond the Euphrates: so that Ezra might well say, there was but a remnant which had escaped.

A nail in his holy place] Even so much ground as to fix our tent-poles in.

May enlighten our eyes] To give us a thorough knowledge of ourselves, and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

A little reviving] We were perishing, and our hopes were almost dead; and because of our sins, we were sentenced to death: but God, in his great mercy, has given us a new trial; and he begins with little, to see if we will make a wise and faithful use of it.

Verse 10. *What shall we say after this?*] Even in the midst of these beginnings of respite and mercy we have begun to provoke thee anew!

Verse 11. *Have filled it from one end to another*] The abominations have been like a sweeping mighty torrent, that has increased till it filled the whole land, and carried every thing before it.

Verse 13. *Hast punished us less than our iniquities*] Great, numerous, and oppressive,

as our calamities have been; yet, merely as temporal punishments, they have been much less than our provocations have deserved.

Verse 15. *Thou art righteous*] Thou art merciful: this is one of the many meanings of the word צדק *tsedek*; and to this meaning St. Paul refers, when he says, God declares his righteousness for the remission of sins that are past, Rom. iii. 25. See the note there.

We remain yet escaped] Because of this righteousness or mercy.

In our trespasses] We have no righteousness; we are clothed and covered with our trespasses.

We cannot stand before thee because of this.] The parallel place, as noted in the margin, is Psal. cxxx. 3. *If thou Lord, shouldest mark iniquities, O Lord, who shall stand?* Every man must stand before the judgment-seat of Christ: but who shall stand there with joy? No man against whom the Lord marks iniquities. There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ who is not washed and made white in the blood of the Lamb. Reader, how dost thou expect to stand there?

CHAPTER X.

The people are greatly afflicted by Ezra's prayer, 1. Shechaniah proposes that all who had taken strange wives should put them away, and the children they had by them: and to make a covenant to serve God, 2-4. Ezra is encouraged; and makes a proclamation to collect the people, to find who had transgressed, 5-8. They come together on the 20th day of the ninth month, 9. Ezra exhorts them to put away their strange wives, 10. The people agree to it, and require time, 11-14. This being granted, the business is completed by the first of the first month, 15-17. Some of the priests had taken strange wives; their names, and the names of all who were in the same trespass, 18-44.

A. M. 3547.
B. C. 457.
Ol. LXXX. 4.
Coss. Rom.
Q. Minucio et
C. Horatio.

NOW, ^a when Ezra had prayed, and when he had confessed, weeping and casting himself down ^b before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people ^c wept very sore.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have ^d trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a ^e covenant with our God ^f to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^g tremble at ^h the commandment of our God; and let it be done according to the law.

4 Arise; for *this matter belongeth* unto thee: we also *will be* with thee: ⁱ be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, ^k to swear that they should do according to this word. And they sware.

6 ¶ ^l Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eli-

ashib: and *when* he came thither, he ^m did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be ⁿ forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and ^o all the people sat in the street of the house of God, trembling because of *this* matter, and for ^p the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and ^r have taken strange wives, to increase the trespass of Israel.

11 Now, therefore, ^s make confession unto the LORD God of your fathers,

A. M. 3547.
B. C. 457.
Ol. LXXX. 4.
Coss. Rom.
Q. Minucio et
C. Horatio.

^a 1 Esdras 8. 91, &c. Dan. 9. 20.—^b 2 Chron. 20. 9.—^c Heb. *wept a great weeping*.—^d Neh. 13. 27.—^e 2 Chron. 34. 31. ^f Heb. *to bring forth*.—^g Ch. 9. 4.—^h Deut. 7. 2, 3.—ⁱ 1 Chr. 28. 10.

NOTES ON CHAPTER X.

Verse 1. *The people wept very sore*] They were deeply affected at the thought of God's displeasure, which they justly feared was about to light upon them, because of their transgressions.

Verse 2. *Shechaniah the son of Jehiel*] He speaks here in the name of the people, not acknowledging himself culpable, for he is not in the following list. It is in the same form of speech with that in James, chap. ii. 9. *with the tongue curse we men*. He seems to have been a chief man among the people; and Ezra, at present, stood in need of his influence and support.

Yet now there is hope in Israel] מִקְוֵה mikveh, expectation of pardon; for the people were convinced of the evil, and were deeply penitent: hence it is said, ver. 1. that they wept sore.

Verse 3. *Let us make a covenant*] נִכְרַח נִכְרַח berith; let us cut or divide the covenant sacrifice. See the notes on Gen. xv. 10.

Verse 4. *Arise, for this matter belongeth unto thee*] By the decree of Artaxerxes, he was authorized to do every thing that the law of God required: see chap. vii. 23—28. And all officers were commanded to be aiding and

assisting; hence Shechaniah says, *We are with you*.

Verse 5. *And they sware*.] The thing was evidently contrary to the law of God; and now he bound them, by an oath, to rectify the abuse.

Verse 6. *Johanan the son of Eliashib*] Eliashib was high priest, and was succeeded in that office by his son Joiada, Neh. xii. 10. Probably Johanan here is the same as Jonathan in Nehemiah, who was the son of Joiada, and grandson of Eliashib. Some suppose that Johanan and Joiada were two names for the same person.

Verse 8. *All his substance should be forfeited*] To the use of the temple. So the Septuagint understood the place: ἀναθηματισθῆναι πρὸς τὴν ἱεραγίαν αὐτοῦ, "All his substance shall be devoted to a holy use."

Himself separated] Excommunicated from the church of God, and exiled from Israel.

Verse 9. *Ninth month*] Answering to a part of our December.

Trembling because of—the great rain] Ἀπὸ τοῦ χειμῶνος, Septuagint, *Because of the winter*: it was now December, the coldest and most rainy part of the year in Palestine.

Verse 11. *Make confession*] Acknowledge

A. M. 3547. and do his pleasure: and
B. C. 457. t separate yourselves from
Ol. LXXX. 4. the people of the land, and
Coss. Rom. from the strange wives.
Q. Minucio et
Sp. Virginitio.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for ^u we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until ^v the fierce wrath of our God ^w for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, ^x were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

A. M. 3548. 18 ¶ And among the sons of
B. C. 456. the priests there were found
Ol. LXXXI. 1. that had taken strange wives:
Coss. Rom. *namely*, of the sons of Jeshua
M. Valerio et
Sp. Virginitio.

t Ver. 3.—^u Or, we have greatly offended in this thing.
v 2 Chron. 30. 8.—^w Or, till this matter be despatched.

your sins before God with deep compunction of heart, and the fullest resolution to forsake them.

Verse 12. *As thou hast said, so must we do*] They all resolved to do what Ezra then commanded; they did put away their wives, even those by whom they had children, ver. 44. This was a great hardship on the women and children: though by the Jewish laws all such marriages were *null* and *void*; yet, as the women they had taken, did not know these laws their case was deplorable. However, we may take it for granted that each of them received a portion according to the circumstances of their husbands; and that they and their children were not turned away desolate, but had such a provision as their necessities required. *Humanity* must have dictated this; and no law of God is contrary to humanity. After

the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they ^y gave their hands that they would put away their wives; and *being* ^z guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elieonai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kellita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramaiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elieonai, Eliashib, Mattaniah, and Jeremoth, and Zabab, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah,

x Heb. stood.—y 2 Kings 10. 15. 1 Chron. 29. 24. 2 Chron. 30. 8.—z Lev. 6. 4, 6.

all, there is some room to doubt whether they did put them *finally* away; for, several years after, Nehemiah found Jews that had married wives of Ashdod, Ammon, and Moab, Neh. chap. xiii. 23. And if these were not the same women, we find that the same offence was continued.

Verse 17. *The first day of the month*] So they were *three whole months* in examining into this affair, and making those *separations* which the law required.

Verse 19. *They gave their hands*] They bound themselves, in the most solemn manner, to do as the rest of the delinquents had done; and they made an acknowledgment of their iniquity to God by offering each a *ram* for a trespass-offering.

Verse 25. *Moreover, of Israel*] That is, as Calmet observes, *simple Israelites*, to distinguish

A. M. 3548. Mattaniah, Bezaleel, and
B. C. 456. Binnui, and Manasseh.

Ol. LXXXI. 1. 31 And of the sons of Ha-
Coss. Rom. rim; Eliezer, Ishijah, Mal-
M. Valerio et chiah, Shemaiah, Shimeon,
Sp. Virginio.

32 Benjamin, Malluch, and Shema-
riah.

33 Of the sons of Hashum; Mattenai,
Mattathah, Zabad, Eliphelet, Jeremai,
Manasseh, and Shimei.

34 Of the sons of Bani; Maadai,
Amram, and Uel,

35 Benajah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

* Or, Mahnadebai, according

them from the *priests, Levites, and singers*,
mentioned in verses 18, 23, and 24.

Verse 44. *Some of them had wives by whom
they had children.*] This observation was proba-
bly intended to show that only a *few* of them
had children: but it shows also how rigorously
the law was put in execution.

According to a passage in *Justin Martyr's*
dialogue with *Trypho*, a Jew, Ezra offered a
paschal lamb on this occasion, and addressed
the people thus:—"And Ezra said to the peo-
ple, This passover is our Saviour and our Re-
fuge; and if ye will be persuaded of it, and let
it enter into your hearts, that we are to humble
to him in a sign, and afterward shall believe in
him, this place shall not be destroyed for ever,
saith the Lord of Hosts: but, if ye will not

38 And Bani, and Binnui, A. M. 3548.
Shimei, B. C. 456.

39 And Shelemiah, and Ol. LXXXI. 1.
Nathan, and Adaiah, Coss. Rom.
M. Valerio et
Sp. Virginio.

40 * Mahnadebai, Shashai, Sha-
rai,

41 Azareel, and Shelemiah, Shema-
riah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mat-
tithiah, Zabad, Zebina, Jadau, and
Joel, Benaiah.

44 All these had taken strange wives;
and *some* of them had wives by whom
they had children.

to some copies.

believe in him, nor hearken to his preaching,
ye shall be a laughingstock to the Gentiles."—
Dial. cum Tryphone, sect. 72.

This passage, *Justin* says, the Jews, through
enmity to Christ, blotted out of the book of
Ezra. He charges them with cancelling sever-
al other places, through the same spirit of
enmity and opposition.

In the *Hebrew text*, this and the following
book make but one, though sometimes Ne-
hemiah is distinguished as the *Second Book
of Esdras*. In the Masoretic enumeration of
sections, &c. both books are conjoined. This
may be seen at the end of *Nehemiah*. I can
add nothing of importance to the character of
Ezra, which has already been given so much
in detail in the *introduction* to this book.

END OF THE NOTES ON THE BOOK OF EZRA.

INTRODUCTION

TO THE

BOOK OF NEHEMIAH.

IN the Introduction to the Book of Ezra, we have already seen those wonderful interferences of Divine Providence, in which Nehemiah bore so large a share. Dr. Prideaux, with his usual perspicuity, has interwoven the whole of the transactions of the mission of Nehemiah, with that part of the Persian history with which they are connected; which I shall give, as in the preceding book, in his own words. He connects this book, as it ought, with the book of *Ezra*. See before.

“He who succeeded Ezra in the government of Judah and Jerusalem, was Nehemiah, a very religious and most excellent man; one that was nothing behind his predecessor, saving his learning and great knowledge in the law of God. He came to Jerusalem in the *twentieth* year of *Artaxerxes Longimanus*, about *four hundred and forty-five* years before Christ; and, by a commission from him, superseded that of Ezra, and succeeded him in the government of Judah and Jerusalem. He had in that commission, by an express clause therein inserted, full authority to repair the walls, and set up the gates of Jerusalem; and to fortify it again in that manner as it was before it was dismantled and destroyed by the Babylonians. He was a Jew, whose ancestors had formerly been citizens of Jerusalem; for there, he says, was the place of his fathers’ sepulchres: but as to the tribe or family which he was of, no more is said, but only that his father’s name was *Hachaliah*, who seems to have been of those Jews who, having gotten good settlements in the land of their captivity, chose rather to abide in them than return to their own country, when leave was granted for it. It is most likely that *Hachaliah* was an inhabitant of the city of Shushan, and that it was his dwelling there that gave his son an opportunity of gaining an advancement in the king’s palace; for he was one of the cup-bearers of King *Artaxerxes*, which was a place of great honour and advantage in the Persian court, because of the privilege it gave him of being daily in the king’s presence, and the opportunity which he had thereby of gaining his favour for the obtaining of any petition which he should make to him; and that, especially since the times of his attendance always were when the king was making his heart merry with the wine which he served up to him; for this is the best opportunity with all men for the obtaining any boon that shall be desired of them, because they are always then in the best humour of complying: it was at such a time that he asked the government of Judea, and obtained it. And, by the like advantages of his place, no doubt it was that he gained those immense riches, which enabled him for so many years, out of his own private purse only, to live in his government with that splendour and expense as will be hereafter related, without burdening the people at all for it: and no doubt it was by the favour of Queen *Esther*, as being of the same nation and people with her, that he obtained so honourable and advantageous a preferment in that court. However, neither the honour or advantage of this place, nor the long settlement of his family out of his country, could make him forget his love for it, or lay aside that zeal which he had for the religion of his forefathers, who had formerly dwelt in it. For though he had been born and bred in a strange land, yet he had a great love for Sion, and a heart thoroughly set for the advancing the prosperity of it, and was in all things a very religious observer of the law of his God; and, therefore, when some came from Jerusalem, and told him of the ill state of that city, how the walls of it were still in many places broken down, and the gates of it in the same demolished state as when burnt with fire by the Babylonians, and that, by reason hereof, the remnant of the captivity that dwelt there lay open not only to the incursions and insults of their enemies, but also to the reproach and contempt of their neighbours, as a mean and despicable people, and that they were in both these respects in great grief and affliction of heart; the good man being suitably moved with this representation, applied himself in fasting and prayer unto the Lord his God, and earnestly supplicated him for his people Israel, and the place which he had chosen for his worship among them. And having thus implored the divine mercy against this evil, he resolved next to make his application to the king for the redressing of it, trusting in God for the inclining of his heart thereto; and, therefore, when his turn came next to wait in his office, the king, observing his countenance to be sad, which at other times used not to be so, and asking the cause thereof, he took this opportunity to lay before him the distressed state of his country; and owning this to be the cause of great grief to him, prayed the king to send him there to remedy it. And by the favour of Queen *Esther* he had his petition granted unto him: for it being particularly marked in the Sacred Text that the queen was sitting with the king when *Nehemiah* obtained this grant, sufficiently indicates that her favour was assisting to him herein;*

* See the note on this passage.

Introduction to the Book of Nehemiah.

and accordingly a royal decree was issued out for the rebuilding of the walls and gates of Jerusalem; and Nehemiah was sent thither with it, as governor of the province of Judea, to put it in execution: and, to do him the more honour, the king sent a guard of horse with him, under the command of some of the captains of his army, to conduct him safe to his government. And he wrote letters to all the governors on this side the river Euphrates, to farther him in the work on which he was sent; and also gave his orders to Asaph, the keeper of the forests in those parts, to allow him as much timber out of them as should be needed for the finishing of it. However, the Ammonites, the Moabites, and the Samaritans, and other neighbouring nations round, did all they could to hinder him from proceeding therein; and to this they were excited not only by the ancient and bitter enmity which those people bore to the whole Jewish nation, because of the different manners and different religions they professed; but most especially at this time because of their lands; for, during the time that the Jews were in captivity, these nations having seized their lands, were forced to restore them on their return; for which reason they did all they could to oppose their settlement, hoping that if they could be kept low, they might find an opportunity, some time or other, of resuming the prey they had lost. But Nehemiah was not at all discouraged at this; for having, on his arrival, at Jerusalem made known to the people the commission with which he was sent, he took a view of the ruins of the old walls, and immediately set about the repairing of them, dividing the people into several companies, and assigning to each of them the quarter where they were to work, but reserving to himself the superintendence and direction of the whole, in which he laboured so effectually that all was finished by the end of the month *Elul*, within the compass of *thirty-two* days, notwithstanding all manner of opposition that was made against him both from within and without: for, within, several false prophets, and other treacherous persons, endeavoured to create obstructions: and from without, Sanballat the Horonite, Tobias the Ammonite, Geshem the Arabian, and several others, gave him all the disturbance they were able, not only by underhand dealings, and treacherous tricks and contrivances, but also by open force: so that while part of the people laboured in carrying on the building, the other part stood to their arms to defend themselves against those who had any designs upon them. And all had their arms at hand, even while they worked, to be ready at a signal given to draw together at any part where the enemy should be discovered to be coming upon them: and by this means they secured themselves against the attempts and designs of their enemies till the work was brought to a conclusion. And when they had thus far finished the walls, and set up the gates, a public dedication of them was celebrated with great solemnity by the priests and Levites, and all the people. The burden which the people underwent in the carrying on of this work, and the incessant labour which they were forced to undergo to bring it to so speedy a conclusion being very great, and such as made them faint and groan under it; to revive their drooping spirits, and make them the more easy and ready to proceed in that which was farther to be done, care was taken to relieve them from a much greater burden, the oppression of usurers, which they, at that time, lay under, and had much greater reason to complain of; for the rich, taking advantage of the necessities of the poor, had exacted heavy usury of them, making them pay the *centesimal* for all moneys lent them; that is, one *per cent.* for every month, which amounted to twelve *per cent.* for the whole year, so that they were forced to mortgage their lands, and sell some of their children into servitude, to have wherewith to buy bread for the support of themselves and families; which, being a manifest breach of the law of God, given by Moses, for that forbids all the race of Israel to take usury of any of their brethren, Nehemiah, on hearing of this, resolved forthwith to remove so great an iniquity: in order whereto he called a general assembly of all the people, where, having set forth unto them the nature of the offence, how great a breach it was of the divine law, and how heavy an oppression upon their brethren, and how much it might provoke the wrath of God against them, he caused it to be enacted by the general suffrage of that whole assembly, that all should return to their brethren whatsoever had been exacted of them upon usury, and also release all the lands, vineyards, oliveyards, and houses, which had been taken of them upon mortgage on this account.

“And thus Nehemiah, having executed the main of the end for which he obtained the favour of the king to be sent to Jerusalem, he appointed Hanani and Hananiah to be governors of the city, and returned again unto him into Persia; for a time had been set him for his return again to court, when he first obtained to be sent from thence on this commission; which, as expressed in the text, plainly imports a short time, and not that of *twelve* years, after which he again went unto the king, as some interpret it. And his having appointed governors of the city as soon as the walls were built evidently implies that he then went from thence, and was absent for some time; for, had he still continued at Jerusalem, he would not have needed any deputies to govern the place. And furthermore, the building of the walls of Jerusalem being all for which he prayed his first commission; when this was performed, he seems to have needed a new authority before he could go on to other proceedings, which were necessary for the well settling of the affairs of that country. But on his return to the king, and having given him an account how all things stood in that province, and what farther was needful to be done for the well regulating of it, he soon obtained to be sent back again to take care thereof: and the shortness of his absence seems to have been the cause why there is no mention of it in the text, though the particulars I have mentioned seem sufficiently to imply it.

“Nehemiah being returned from the Persian court with a new commission, in the *twenty-first* year of Artaxerxes, [B. C. 444.] forthwith set himself to carry on the reformation of the church, and the state of the Jews, which Ezra had begun; and took along with him the advice and direction of that learned and holy scribe in all that he attempted in this work.

“The first thing that he did was to provide for the security of the city, which he had now fortified, by settling rules for the opening and shutting of the gates, and keeping watch and ward

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on the towers and walls: but finding Jerusalem to be but thinly inhabited, and that to make this burden more easy there needed more inhabitants to bear their share with them in it, he projected the thorough repeopleing of the place: in order to which he prevailed first with the rulers and great men of the nation to agree to build them houses there, and dwell in them; and then others, following their example, offered themselves voluntarily to do the same; and of the rest of the people every tenth man was taken by lot, and obliged to come to Jerusalem, and there build them houses, and settle themselves and their families in them. And when the city was fortified, and all that had their dwellings in it were there well secured by walls and gates against the insults of their enemies, and the incursions of thieves and robbers, who before molested them, all willingly complied; by which means the houses, as well as the walls and gates, being again rebuilt, and fully replenished with inhabitants, it soon after this received its ancient lustre, and became again a city of great note in those parts.

"Nehemiah finding it necessary to have the genealogies of the people well investigated and clearly stated, next examined into that matter; and this he did not only for the sake of their civil rights, that all knowing of what tribe and family they were, they might be directed where to take their possessions; but more especially for the sake of the sanctuary, that none might be admitted to officiate, even as Levites who were not of the tribe of Levi; or as priests, that were not of the family of Aaron. And, therefore, for the true settling of this matter, search was made for the old registers; and, having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Jeshua, he settled this matter according to it; adding such also as came up, and expunging others whose families were extinct. And this caused the difference that is between the accounts we have of these genealogies in Ezra and Nehemiah: for in the *second* chapter of Ezra we have the old register, made by Zerubbabel; and in the *seventh* of Nehemiah, from the *sixth* verse to the end of the chapter, a copy of it as settled by Nehemiah, with the alterations I have mentioned. Ezra having completed his edition of the law of God, and written it out fairly and clearly, in the Chaldean character, this year, on the feast of trumpets, publicly read it to the people of Jerusalem. This feast was celebrated on the *first* of *Tisri*, the *seventh* month of the Jews' ecclesiastical year, and the *first* of their civil year. Their coming out of Egypt having been in the month *Nisan*, from that time the beginning of the year, in all ecclesiastical matters, was reckoned among them from the beginning of that month, which happened about the time of the vernal equinox; but in all civil matters, such as in contracts and bargains, they still continued to go by the old form, and began their year from the *first* of *Tisri*, which happened about the time of the autumnal equinox, as all other nations of the East then did; and all instruments and writings relating to contracts and bargains, or other civil matters, were dated according to this year; and all their jubilees and sabbatical years began with it; and, therefore, their reckoning it their New Year's Day, they celebrated it with a festival; and this festival being solemnized by the sounding of trumpets, from the morning of that day to the end of it, to proclaim and give notice to all of the beginning of the new year, it was from thence called the feast of trumpets. To celebrate this feast, the people assembled from all parts of Jerusalem; and understanding that Ezra had finished his revisal of the law, and written out a fair copy of it, they called upon him to have it read to them; when a scaffold or large pulpit was erected in the largest street of the city, where most of the people might stand to hear it. Ezra ascended into it with thirteen other principal elders, and having placed six on his right hand, and seven on his left, he stood up in the midst of them; and having blessed the Lord, the great God, he began to read the law out of the Hebrew text; and while he read it in this language, *thirteen* other of the Levites, whom he had instructed for this purpose, rendered it period by period into Chaldee, which was then the vulgar language of the people, giving them the meaning of every particular part; thus making them understand it: thus the holy scribe, with these assistants, continued from morning till noon, reading and explaining the law of God unto the people in such a manner as suited their low capacities. But it being a festival day, and the dining hour approaching, Nehemiah, Ezra, and the rest that had been assisting, dismissed them to dinner, to eat and drink, and rejoice before the Lord the remainder of the day, because it was thus consecrated thus to be kept holy unto him: but the next morning they assembled again, in the same place; and Ezra and his assistants went on farther to read and to explain the law of God, in the same manner as they had done the day before; and when they came to the *twenty-third* chapter of Leviticus, wherein is written the law of the feast of tabernacles, and had explained to them the obligation they were under to observe it, and that the *fifteenth* day of that month was the day appointed for the beginning of it, he excited an eager desire in all the people to fulfil the law of God in this particular; and proclamation was therefore made through all Judah, to give notice of the festival, and to warn them all to be present at Jerusalem on that day for the observing of it. Accordingly they went thither at the time prescribed; and, as they were instructed by the law of God, prepared booths, made of the branches of trees, and kept the festival in them, through the whole *seven* days of its continuance, in so solemn a manner as had not been observed before since the days of Joshua to this time. Ezra, taking the advantage of having the people assembled in so great a number, and so well disposed toward the law of God, went on with his assistants farther to read and explain in the same way as he had done on the two former days; and this he did from the first to the last day of the festival, till they had gone through the whole law; by which the people perceiving in how many things they had transgressed the law of God through ignorance, (for till now the law of God had never been read since their return from Babylon,) expressed much trouble of heart, being much grieved for their sins, and exceedingly terrified with the fear of God's wrath for the punishment of them. Nehemiah and Ezra finding them so well disposed, applied themselves to make the best improvement they could of it for the honour of God, and the interests of religion; and there-

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fore, proclaimed a fast to be held the day but one after the festival was ended, to which having called all the people while the sense of these things was fresh in their minds, excited them to make a solemn confession of their sins before God, and also to enter into a solemn vow and covenant with God to avoid them for the future. The observances which they chiefly obliged themselves to in this covenant were—*Firstly*, Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves. *Secondly*, To observe the sabbaths, and sabbatical years. *Thirdly*, To pay their annual tribute to the temple for the repairing of it, and finding all the necessities for the carrying on of the public service in it. And, *Fourthly*, To pay the tithes and first-fruits to the priests and Levites. And these particulars being thus named in this covenant, shows us that they were the laws of God which they had been neglectful of since their return from the captivity. It being their ignorance which had led them into these transgressions, and this ignorance having been occasioned by their not having heard the law of God read to them; to prevent this for the future, they had from this time the most learned of the Levites and scribes that were skilled in the law, to read it to them in every city; which, no doubt, was at first done by gathering the people together in the most wide street, where all might the better hear it; but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses or tabernacles to meet in, and these were the original synagogues among them. That they had no synagogues before the Babylonish captivity is plain, not only from the silence of the Scriptures of the Old Testament; but also from several passages in them, which evidently prove that there were none in those days: for it is a common saying among the Jews, that where there is no book kept of the law there can be no synagogue; for the chief service of the synagogue being the reading of the law to the people, where there was no law, there certainly could be no synagogue. Many texts of Scripture tell us that the book of the law was very rare through all Judah before the Babylonish captivity. When Jehoshaphat sent teachers through all Judah to instruct the people in the law of God, they carried the law with them; which they need not have done if there had been copies of the law in those cities where they went, which there would have been, had there been synagogues in them; it being the same absurdity to suppose a synagogue without a book of the law, as to suppose a parish church without a copy of the Bible in it: and, therefore, as this proves the want of the law through all Judah, so it does the want of synagogues in them also. And when Hilkiah found the law in the temple, neither he nor King Josiah would have been surprised at it, had books of the law been common in those times. Their behaviour on that occasion sufficiently proves that they had never seen it before, which could not have been the case had there been any copies of it to be found among the people; and if there were no copies of the law at that time among them, there could then be most certainly no synagogues for them to resort to for the hearing of it read. From hence it plainly follows, that there could be no synagogues among the Jews till after the Babylonish captivity; and it is most probable that Ezra's reading to them the law, and the necessity which they perceived there was of having it oftener read to them, was the occasion of their erecting them after the captivity in the manner I have related; and most learned men are of this opinion, and some of the Jews themselves say as much.

“Nehemiah, after having held the government of Judah *twelve* years, returned to the Persian court, either recalled thither by the king, or else going thither to solicit a new commission after the expiration of the former, [32 Artax. B. C. 433.] During all the time he had been in the government he managed it with great justice; and supported the dignity of his office, through these whole *twelve* years, with a very expensive and hospitable magnificence; for there sat at his table every day a *hundred and fifty* of the Jews and rulers, besides strangers who came to Jerusalem from among the heathen nations round about them; for when occasion brought them thither, if they were of any quality, they were always invited to the governor's house, and there hospitably and splendidly entertained; so that there were provided for Nehemiah's table every day *one ox, six* choice sheep, and fowls, and kine, with all other things in proportion, which must have been a great expense: yet all this he bore, through the whole *twelve* years, out of his own private purse, without burdening the province at all for it, or taking any part of that allowance which before was raised by other governors to support them in their station; which argues his great generosity, as well as his great love and tenderness to the people of his nation, in thus easing them of this burden; and also his vast wealth, in being able to do so. The office which he had been in at court, gave him the opportunity of amassing great riches; and he thought he could not better expend them than in the service of his country, and by doing all he could to promote its true interest in church and state; and God prospered him in the work, according to the great zeal with which he laboured in it.

“Nehemiah, on his return to the Persian court, in the *thirty-seventh* year of Artaxerxes, [B. C. 428.] having tarried there about *five* years in the execution, as it may be supposed, of his former office, at length obtained permission from the king to be sent back to Jerusalem with a new commission. The generality of chronologers as well as commentators on this part of Scripture make his going back there to have been much sooner: but considering the many and great corruptions, which he tells us in the *thirteenth* chapter the Jews had run into during his absence, it cannot be conceived how, in less than *five* years' time, they could have grown to such a height among them. He had been *twelve* years in reforming what was amiss among them, and Ezra had been *thirteen* years doing the same before him; and they had brought their reformation to such a state of stability, that a little time would not have been sufficient to have unhinged it. It is, indeed, expressed in our English version that *Nehemiah* came back from the Persian court to Jerusalem, after certain days; but the Hebrew word ימים *yamim*, which is there rendered days, signifies also years; and is in a great many places of the Hebrew Scriptures so used. About this time lived *Malachi* the prophet; the greatest of the corruptions

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he charged the Jews with are the same as those they had run into in the time of Nehemiah's absence; and therefore it is most probable that in this time his prophecies were delivered. It is certain the temple was all finished, and every thing restored in it, before this time: for there are passages in his prophecies which clearly suppose it; for he does not charge the Jews with not restoring the temple, but of their neglect of what pertained to the true worship of God in it. But at what time after the restoration of the temple it was that he wrote his prophecies is nowhere stated; and, therefore, we have only conjecture about it, and I know of no conjecture that can place it with more probability than in the time I have mentioned.

"Many things having gone wrong among the Jews during the absence of Nehemiah, as soon as he was again settled in the government he applied himself with his accustomed zeal to correct them. That which he first took notice of was, a great profanation which had been introduced into the temple for the sake of *Tobiah the Ammonite*. This man, though he had made two alliances with the Jews, for *Johanan* his son had married the daughter of *Meshullam* the son of *Berachia*, who was one of the chief managers in the rebuilding of the walls of Jerusalem, under the direction of the governor, who himself had married the daughter of *Shecaniah* the son of *Arah*, another great man among the Jews; yet, being an *Ammonite*, he bore a national hatred to all who were of the race of Israel; and, therefore, envying their prosperity, did the utmost that he could to obstruct Nehemiah in all that he did for the good of that people; and confederated with *Sanballat*, their greatest enemy, to carry on this purpose. However, by reason of the alliances I have mentioned, he had many correspondents among the Jews, who were favourers of him, and acted insidiously with Nehemiah on this account: but he, being aware of their devices, withstood and baffled them all, so long as he continued in Jerusalem. But when he went from thence to the Persian court, *Eliashib* the high priest was prevailed upon, being one in the confederacy and alliance with *Tobiah*, to allow and provide for him lodging within the temple itself; in order for which he removed the *meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which had been commanded to be given to the Levites, and the singers, and the porters, and the offering of the priests* out of the chambers where they used to be laid; and out of them to make one large apartment for the reception of this heathen stranger. It is doubted by some whether this *Eliashib* were *Eliashib* the high priest, or only another priest of that name; for he is named in the text, where this is related of him, by the title only of priest, and is there said to have the oversight of the chambers in the house of God; from whence it is argued, that he was only chamberlain of the temple, and not the high priest, who was above such an office. But the oversight of the chambers of the house of God, may import the whole government of the temple, which belonged to the high priest only: and it is not easily to be conceived how any one less than the absolute governor of the whole temple could make such an innovation in it. Besides, *Eliashib* the high priest has no character in Scripture with which such a procedure can be said to be inconsistent. By what is said in the Book of Ezra, chap. x. 18. it appears the pontifical family was in his time grown very corrupt; and there is no act of his mentioned, either in Ezra or Nehemiah, except only his assisting in the repairing of the wall of Jerusalem. Had he done any thing else worthy of memory in the reforming of what was amiss, either in church or state, in the times of Ezra or Nehemiah, it may be presumed mention would have been made of it in the books written by them. The silence of him in both these books, as to any good act done by him, is a sufficient proof that there was none to be recorded; for the high priest being the head of the Jewish church, had he borne any part with those two good men, when they laboured so much to reform that church, it is utterly impossible that it should have been passed over in their writings, where they give an account of what was done in that reformation. What *Jeshua* his grandfather did in concurrence with *Zerubbabel* the governor, and *Haggai* and *Zachariah* the prophets, in the resettling of the church and state of the Jews after their return from the Babylonish captivity, is all recorded in Scripture; and had *Eliashib* done any such thing in concurrence with Ezra and Nehemiah, we may be certain it would have been recorded also.

"Putting all this together, it appears most likely that it was *Eliashib* the high priest who was the author of this great profanation of the house of God. What was done, however, the text tells us, *Nehemiah* immediately withstood, as soon as he returned to Jerusalem: for, overruling what the high priest had ordered to be done by the authority which he had as governor, he commanded all the household stuff of *Tobiah* to be cast out, and the chambers to be cleansed and restored to their former use.

"The reading of the law to the people having been settled by Nehemiah, so as to be constantly carried on at certain stated times ever since it was begun under his government by Ezra, (probably on every sabbath day,) when in the course of their lessons they came to chap. xliii. of Deuteronomy, where it is commanded that *a Moabite or an Ammonite should not come into the congregation of the Lord, even to the tenth generation for ever*; *Nehemiah*, taking advantage of it, separated all the mixed multitude from the rest of the people, that thereby it might be known with whom a true Israelite might lawfully marry; for neither this law, nor any other of the like nature, is to be understood as excluding any of whatever nation from entering into the congregation as a proselyte, and becoming a member of their church. Neither did the Jews so interpret it, for they freely received into their religion all who would embrace it; and on their conversion admitted them to all its rites and privileges; and treated them in all respects as true Israelites, excepting only in the case of marriage; and therefore this phrase in the text, *of not entering into the congregation even to the tenth generation*, must be understood to imply no more than a prohibition not to be married with them till then; and thus all the Jewish doctors expound it.

"Among other corruptions that grew up during the absence of Nehemiah, one especially to be noticed was, the neglect of not carrying on the daily service of the house of God in the manner it ought: for the tithes which were to maintain the ministers of the temple in their office

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and stations, either being embezzled by the high priest, or other rulers under him, or else subtracted by the laity, and not paid at all; for want of them the Levites and singers were driven from the temple, every one to his own house, there to seek for a subsistence some other way. This abuse the governor, whose piety led him always to attend to the public worship, could not be long without taking notice of, and when he had thoroughly informed himself of the cause, he soon provided very effectually for its remedy; for he again made those dues to be brought into the temple treasuries, and forced every man faithfully and fully to pay them: thus, a maintenance being again provided for those who attended the service of the house of God, all was there again restored to its pristine order. And he also took care that the sabbath should be duly observed; and made many good orders for the preventing of the profanation of it; and caused them all to be put into effectual execution. But though all these things are mentioned in one chapter, they were not all done at one time; but this good man brought them about as opportunities best served for the success of effecting them. In this same year, [B. C. 425,] in which Nehemiah went again to his government of Judea, from the Persian court, *i. e.* in the *fourth* year of the *eighty-seventh* Olympiad, *Plato*, the famous Athenian philosopher, was born; who came the nearest to the truth in divine matters of any of the heathens; for having, in his travels to the East, (whither he went for his improvement in knowledge,) conversed with the Jews, and got some insight into the writings of Moses, and their other sacred books, he learned many things from them which the other philosophers could not attain unto: and therefore he is said by *Numenius* to be none other than Moses speaking Greek; and many of the ancient fathers speak of him to the same purpose."

With this Book the general historical books of the Old Testament end; and the succeeding accounts of the Jewish people must be sought partly in the Apocryphal books, and in *Josephus*; but nowhere with so much *perspicuity* as in the remaining volumes of the industrious and judicious author of the connected history of the Old and New Testaments, from which the reader has already had such copious extracts.

BOOK OF NEHEMIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, whose system of chronology is the most generally received, 3553.—Year before the birth of Christ, 442.—Year before the vulgar era of Christ's nativity, 446.—Year of the Julian period, 4268.—Year since the Flood of Noah, according to the English Bible, 1902.—Year of the Cali Yuga, or Indian era of the Deluge, 2656.—Year from the vocation of Abram, 1476.—Year from the destruction of Troy, 739.—This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustan age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 565.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 529.—Year of the era of Iphitus, king of Elis, who re-established the Olympic games, *three hundred and thirty-eight years* after their institution by Hercules, or about *eight hundred and eighty-four years* before the commencement of the Christian era, 439. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity.—Year since Coræbus won the prize at Olympia, a town of Elis in Peloponnesus, (being the *twenty-eighth* Olympiad after their re-establishment by Iphitus,) 331.—Third year of the *eighty-third* Olympiad. The epoch of the Olympiads commenced, according to the accurate and learned computations of some of the moderns, exactly *seven hundred and seventy-six years* before the Christian era, in the year of the Julian period, 3938, and *twenty-three years* before the building of Rome. N. B. The Olympic games were celebrated at the time of the full moon, which immediately followed the day of the summer solstice; therefore the Olympiads were not of equal length, because the time of the full moon differs about *eleven days* every year; and for that reason the Olympiads sometimes began the next day after the solstice, and at other times four weeks after.—Year of the Varronian, or generally received era of the building of Rome, 308. This computation was used by the Romans in the celebration of their secular games.—Year from the building of Rome, according to Cato and the Fasti Consulares, 307. Dionysius, of Halicarnassus, follows this account in his Roman Antiquities.—Year from the building of Rome, according to Polybius the historian, (a native of Megalopolis in Peloponnesus, and son of Lycortas,) 306.—Year from the building of Rome, according to Fabius Pictor, (the first Roman who wrote a history of his own country, from the age of Romulus to the year of Rome 536,) 302.—Year of the era of Nabonassar, a king of Babylon, after the division of the Assyrian monarchy, 302.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 276.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 143.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 90. The commencement of this epoch was synchonical with the termination of the *seventy years*, during which the Jews were under the dominion of the Babylonians.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 63. The consular government immediately followed the expulsion of the Tarquins.—Year before the celebrated Peloponnesian war, 16. This war began on the 7th of May, *four hundred and thirty-one years* before the Christian era; and continued *twenty-seven years* between the Athenians and the inhabitants of Peloponnesus, with their allies.—Year before the commencement of the era of the Seleucidæ, 134. This era was named after Seleucus, one of the captains of Alexander the Great, surnamed Nicator, or the Conqueror. The year in which he conquered Babylon, (*viz.* 312. B. C.) is called the year of this era.—Year before the formation of the famous Achaean league, 165.—Year before the commencement of the first Punic war, 182. The Arundelian marbles are said to have been composed in the first year of this war.—Year before the fall of the Macedonian empire, 278.—Year before the extinction of the reign of the Seleucidæ in Syria, on the conquest of that country by Pompey, 381.—Year before the commencement of the era of the Roman emperors, 415. The year in which the famous battle of Actium was fought is the first year of this era.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclidæ, or Eurypontidæ, 24.—Year of Plistonax, king of Lacedæmon, and of the family of the Euristhenidæ, or Agidæ, 21. This king was general of the Lacedæmonian armies in the Peloponnesian war. N. B. The kings of the Lacedæmonians, of the families of the Proclidæ and the Euristhenidæ, sat on the throne together for several hundred years; *viz.* from 1102 B. C. to about 200 B. C.—Year of Perdiccas II. the eleventh king of Macedon, 9.—Year of Artaxerxes, surnamed Machrochir, (*Μακροχίρ*), or Longimanus, because his arms were so long that, when standing erect, his hands reached down to his knees, 20. Roman consuls, T. Quintius Capitolinus the fourth time, and Agrippa Furius. During this consulship the Æqui and Volsci came near to the gates of Rome, and were defeated.

Eminent men who were living in the lifetime of Nehemiah; upon the supposition that his birth happened about 500 B. C. and his death about 420 B. C.

Aaron, a physician of Agrigentum; flourished 439 B. C.—*Æschylus*, the tragic poet of Athens; born 525 B. C. died 456 B. C. at the age of 69.—*Aldidamus* the philosopher; flourished 424 B. C.—*Anaxagoras*, a Clazomenian philosopher; born B. C. 500, died 428 B. C. at the age of 72.—*Aristarchus*, the tragic poet of Tegea in Arcadia; flourished about 454 B. C.—*Aristides* the Athenian; flourished about 480 B. C.—*Aristophanes*, the comic poet; said to have flourished about 434 B. C.—*L. Furius Camillus*, a celebrated Roman; born 445 B. C. and died 365 B. C. aged 80, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs.—*Charondas*, who gave laws to the people of Thurium; died 446 B. C.—*Charon*, a historian of Lampsacus; flourished about 479 B. C.—*L. Q. Cincinatus*, a celebrated Roman; flourished about 460 B. C.—*Cossus*, a Roman who killed Volumnius, king of Veii, and obtained the Spolia Opima, A. U. C. 317, B. C. 437.—*Cratinus*, the comic writer; born 528 B. C. died 431 B. C. at the age of 97.—*Democritus*, the philosopher; born 470 B. C. died 361 B. C. at the advanced age of 109.—*Empedocles*, a philosopher, poet, and historian, of Agrigentum in Sicily; flourished about 444 B. C.—*Epicarmus*, a poet and Pythagorean philosopher of Sicily, who, according to Aristotle and Pliny, added the two letters *χ* and *ψ* to the Greek alphabet; flourished about 440 B. C. and died in the 90th year of his age.—*Euctemon*, the astronomer; flourished about 431 B. C.—*Eupolis*, a comic poet of Athens; flourished about 435 B. C.—*Euripides*, the tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks; torn to pieces by dogs, 407 B. C. in the 73d year of his age.—*Gorgias*, a celebrated sophist and orator; born 508 B. C. died 400 B. C. at the advanced age of 108.—*Hellanicus*, the Greek historian; born at Mytilene, 496 B. C. died 411 B. C. in the 85th year of his age.—*Herodicus*, a physician surnamed Gymnastic; flourished 443 B. C.—*Herodotus*, a celebrated historian of Halicarnassus; born 484 B. C. read his history to the council of Athens, and received public honours in the 39th year of his age, 445 B. C.—*Hippocrates*, a celebrated physician of Cos; born 460 B. C. died 361 B. C. nearly 100 years of age.—*Isocrates*, the orator; born 447 B. C. died about 338 B. C. aged 99.—*Leocrates*, an Athenian general; flourished about 460 B. C.—*Lysias*, the orator; born 459 B. C. died 378 B. C.—*Melissus*, the Samian philosopher; flourished about 440 B. C.—*Meton*, the astrologer and mathematician; flourished about 432 B. C.—*Erriades*, the celebrated minister of Athens; born 499 B. C. died of the plague about 429 B. C.—*Phidias*, a celebrated statuary of Athens; died 432 B. C.—*Pindar*, a celebrated lyric poet of Thebes; born 521 B. C. died 434 B. C. at the age of 86.—*Plato*, the Greek poet, called the prince of the middle comedy; flourished about 454 B. C.—*Protagoras*, a Greek philosopher; died at a very advanced age, about 400 B. C.—*Socrates*, one of the most celebrated philosophers of all antiquity; born 470 B. C. died 406 B. C. aged 70.—*Sophocles*, a celebrated tragic poet of Athens, educated in the school of *Æschylus*; born 497 B. C. died 405 B. C. at the age of 91.—*Thucydides*, a celebrated Greek historian; born at Athens 471 B. C. died 391 B. C. in his 80th year.—*Xenophon*, the celebrated general, historian, and philosopher; born 493 B. C. died 359 B. C. aged 90.—*Zeno*, a celebrated painter; flourished about 469 B. C.

CHAPTER I.

Account of Nehemiah, I. His inquiry about the Jews that had returned from the captivity, and concerning the state of Jerusalem, of which he receives the most discouraging information, 2, 3. He is greatly affected; fasts and prays, 4. His prayer and confession to God, 5—11.

A. M. 3558.
B. C. 446.
A. U. C. 308.
Coss. Rom.
T. Capitolino 4.
et Agrip. Furio.

THE words of ^aNehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: ^bthe wall of Jerusalem

also ^cis broken down, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, ^dO LORD God of heaven, the great and terrible God ^ethat keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and ^fthine eyes open, that thou mayest hear the prayer of thy servant, which

A. M. 3558.
B. C. 446.
A. U. C. 308.
Coss. Rom.
T. Capitolino 4.
et Agrip. Furio.

^a Ch. 10. 1.—^b Ch. 2. 17.—^c 2 Kings 25. 10.—^d Dan. 9. 4.

^e Ex. 20. 6.—^f 1 Kings 8. 28, 29. 2 Chr. 6. 40. Dan. 9. 17, 18.

NOTES ON CHAPTER I.

Verse 1. *The words of Nehemiah*] That this book was compiled out of the journal or memoranda made by Nehemiah himself, there can be no doubt; but that he was not the compiler is evident from several passages in the work itself. As it is written consecutively as one book with Ezra, many have supposed that this latter was the author: but whoever compares the style of each, in the Hebrew, will soon be convinced that this is not correct. The style is so very different, that they could not possibly be the work of the same person.

It is doubtful, even whether the Nehemiah, who is mentioned Ezra chap. ii. 2. who came to Jerusalem with Zerubbabel, be the same with him who is the reputed author of this book. By the computation of the best chronologists, Zerubbabel came to Jerusalem in A. M. 3468; and Nehemiah, who is here mentioned, did not come before the twentieth year of the reign of Artaxerxes, which falls in with A. M. 3558, more than *fourscore* years after: and as his account here is carried down to A. M. 3580, thirty years later, he must at his death have been upwards of a hundred and thirty, allowing him to have been only twenty years old at the time that Zerubbabel went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of a hundred years of age! It seems, therefore, evident, that the Nehemiah of Ezra cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king.

Son of Hachaliah] Of what tribe or lineage he was we cannot tell: this is all we know of his parentage. Some suppose he was a priest, and of the house of Aaron, on the authority of 2 Maccab. i. 18, 21; but this is but slender evidence. It is likely he was of a very eminent family, if not of the blood royal of Judah, as only persons of eminence could be placed in the office which he sustained in the Persian court.

The month Chisleu] Answering to a part of our November and December.

Twentieth year] That is, of Artaxerxes, A. M. 3558. B. C. 446.

Shushan the palace] The ancient city of Susa; called in Persian شِشْتَر Shuster: the winter residence of the Persian kings.

Verse 2. *I asked them concerning the Jews*] Josephus gives a probable account of this business: "Nehemiah, being somewhere out of Susa, seeing some strangers, and hearing them converse in the Hebrew tongue, he went near; and, finding they were Jews from Jerusalem, he asked them how matters went with their brethren in that city, and what was their state?" And the answer they gave him is, in substance, that recorded in the text; though with several aggravations in Josephus. *Joseph. Ant. lib. xi. c. 5.*

Verse 3. *The wall of Jerusalem also is broken down*] This must refer to the walls which had been rebuilt after the people returned from their captivity: for it could not refer to the walls which were broken down and levelled with the dust by Nebuchadnezzar; for, to hear of this could be no news to Nehemiah.

Verse 4. *I mourned certain days*] From the month Chisleu to the month Nisan; about four months from the time he received the above information till the time that Artaxerxes noticed his grief, chap. ii. 1. All this time he probably spent in supplication to God; waiting for a favourable opening in divine providence. Every good work is not to be undertaken hastily; prayer and watchfulness are necessary to its completion. Many good works have been ruined by making haste.

Verse 5. *LORD God of heaven*] What was, before the captivity, Jehovah, God of hosts, or armies.

Great] Able to do mighty things. *Terrible*; able to inflict the heaviest judgments.

Verse 6. *Let thine ear*] Hear what we say and confess. *Thine eyes open*; see what we suffer.

A. M. 3558. I pray before thee now, day
B. C. 446. and night, for the children of
A. U. C. 308. Israel thy servants, and
Coss. Rom. Israel thy servants, and
T. Capitolino 4. I confess the sins of the chil-
et Agrip. Furio. dren of Israel, which we have sinned
against thee: both I and my father's
house have sinned.

7 ^h We have dealt very corruptly
against thee, and have ⁱ not kept thy
commandments, nor the statutes, nor
the judgments, which thou command-
edst thy servant Moses.

8 Remember, I beseech thee, the
word that thou commandedst thy ser-
vant Moses, saying, ^k If ye transgress,
I will scatter you abroad among the
nations:

9 ^l But if ye turn unto me, and keep
my commandments, and do them;

^g Dan. 9. 20.—^h Psa. 106. 6. Dan. 9. 5.—ⁱ Deut. 28. 15.
^k Lev. 26. 33. Deut. 4. 25, 26, 27. & 28. 64.—^l Lev. 26. 39, &c.

Verse 7. *Have not kept thy commandments*
The moral precepts by which our lives should
be regulated.

Statutes What refers to the rites and cere-
monies of thy religion.

Judgments The precepts of justice rela-
tive to our conduct to each other.

Verse 8. *Thy servant Moses* See the pa-
rallel places in the margin, and the notes there.
Though in an enemy's country, and far from
the ordinances of God, Nehemiah did not for-
get the law: he read his Bible well, and quotes
correctly.

Verse 11. *Mercy in the sight of this man*

^m though there were of you
cast out unto the uttermost
part of the heaven, yet will
I gather them from thence,
and will bring them unto the place
that I have chosen to set my name
there.

10 ⁿ Now these *are* thy servants, and
thy people, whom thou hast redeemed
by thy great power, and by thy strong
hand.

11 O LORD, I beseech thee, ^o let now
thine ear be attentive to the prayer of
thy servant, and to the prayer of thy
servants, who ^p desire to fear thy name:
and prosper, I pray thee, thy servant
this day, and grant him mercy in the
sight of this man. For I was the king's
^r cup-bearer.

Deut. 4. 29, 30, 31. & 30. 2.—^m Deut. 30. 4.—ⁿ Deut. 9. 29.
Dan. 9. 15.—^o Ver. 6.—^p Isa. 26. 8. Heb. 13. 18.—^r Ch. 2. 1.

Favour before the king Ahasuerus. He seems
then to have been giving him the cup.

For I was the king's cup-bearer] The king's
butler; (the Persians call him *ساقی* *saky*)
which gave him the opportunity of being fre-
quently with the king: and, to be in such a
place of trust, he must be in the king's confi-
dence. No Eastern potentate would have a
cup-bearer to whom he could not trust his life,
poison being frequently administered in this
way. This verse seems to have been a men-
tal prayer, which Nehemiah now put up
as he was delivering the cup into the king's
hand.

CHAPTER II.

Artaxerxes, observing the sorrow of Nehemiah, inquires into the cause, 1, 2. Nehemiah shows him the cause, and requests
permission to go and rebuild the walls of Jerusalem, 3—6. The king grants it, and gives him letters to the governors
beyond the river, 7, 8. He sets out on his journey, 9. Sanballat and Tobiah are grieved to find he had got such a commis-
sion, 10. He comes to Jerusalem and, without informing any person of his business, examines by night the state of the
city, 11—16. He informs the priests, nobles, and rulers, of his design and commission, 17, 18. This design is turned into
contempt by Sanballat, Tobiah, and Geshem, 19. Nehemiah gives them a suitable answer, 20.

A. M. 3559. **A**ND it came to pass in
B. C. 445. the month Nisan, in
A. U. C. 309. the twentieth year of ^a Ar-
Coss. Rom. taxerxes the king, that wine
M. Genucio et C. Curtio. was before him: and ^b I took up the
wine, and gave it unto the king. Now
I had not been *beforetime* sad in his
presence.

^a Ezra 7. 1.—^b Ch. 1. 11.—^c Prov. 15. 13.

NOTES ON CHAPTER II.

Verse 1. *Month Nisan*] Answering to a
part of our *March* and *April*.

I took up the wine] It is supposed that the
kings of Persia had a different cup-bearer for
each quarter of the year, and that it had just
now come to Nehemiah's turn.

Verse 2. *Then I was very sore afraid.*] Pro-
bably the king spoke as if he had some
suspicion that Nehemiah harboured some bad

2 Wherefore the king said
unto me, Why is thy coun-
tenance sad, seeing thou art
not sick? this is nothing else
but ^c sorrow of heart. Then I was
very sore afraid;

3 And said unto the king, ^d Let the
king live for ever: why should not my

^d 1 Kings 1. 31. Dan. 2. 4. & 5. 10. & 6. 6, 21.

design, and that his face indicated some con-
ceived treachery, or remorse.

Verse 3. *Let the king live for ever*] Far
from wishing ill to my master, I wish him, on
the contrary, to live and prosper for ever.
ÆLIAN, *Hist. Var.* lib. i. c. 32. uses the same
form of speech in reference to Artaxerxes
Mnemon, one of the Persian kings, βασιλεὺς
Ἀρταξέρξης, δι' αἰῶνος βασιλευνός, "O King Arta-
xerxes, may you reign for ever," when speak-

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

countenance be sad, when
the city, the place of my fa-
thers' sepulchres lieth waste,
and the gates thereof are
consumed with fire.

4 Then the king said unto me, For
what dost thou make request? So I
prayed to the God of heaven.

5 And I said unto the king, If it please
the king, and if thy servant have found
favour in thy sight, that thou wouldest
send me unto Judah, unto the city of
my fathers' sepulchres, that I may
build it.

6 And the king said unto me, (the
queen also sitting by him,) For how
long shall thy journey be? and when
wilt thou return? So it pleased the
king to send me: and I set him a time.

7 Moreover, I said unto the king, If
it please the king, let letters be given

c Ch. 1. 3.—f Heb. wife.—g Ch. 5. 14. & 13. 6.

ing of the custom of presenting them annually
with an offering of earth and water; as if they
had said, *May you reign for ever over these!*

Verse 4. *So I prayed to the God of heaven.*
Before he dared to prefer his request to the
king, he made his prayer to God, that his suit
might be acceptable: and this he does by men-
tal prayer. To the spirit of prayer every
place is a *praying place*.

Verse 5. *The city of my fathers' sepulchres*
The tombs of the dead were sacred among the
ancients: and nothing could appear to them
more detestable than disturbing the ashes or
remains of the dead. Nehemiah knew, that,
in mentioning this circumstance, he should
strongly interest the feelings of the Persian
king.

Verse 6. *The queen also sitting by him*] Who
probably forwarded his suit. This was not
Esther, as some suppose; nor the same Arta-
xerxes who had taken her to be queen; nor
does *shegel* signify queen, but rather harlot
or concubine, she who was chief favourite:
The Septuagint translate it *παλλακή*, harlot;
and properly too.

I set him a time.] How long this time was
we are not told: it is by no means likely that
it was long, probably no more than *six months*
or *a year*; after which he either returned, or
had his leave of absence *lengthened*: for in the
same year we find he was made governor of the
Jews, in which office he continued twelve
years, viz. from the twentieth to the thirty-
second year of Artaxerxes, chap. v. 14. He
then returned to Susa; and, after staying a
short time, had leave to return to rectify some
abuses that Tobiah the Ammonite had intro-
duced into the temple, chap. xiii. 6, 7. and
several others, of which the people themselves
were guilty: After having performed this
service, it is likely he returned to the Persian
king, and died in his office of cup-bearer: but
of this latter circumstance we have no mention
in the text.

me to the governors beyond
the river, that they may con-
vey me over till I come into
Judah;

A. M. 3559.
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M. Genucio et
C. Curtio.

8 And a letter unto Asaph the keeper
of the king's forest, that he may give
me timber to make beams for the gates
of the palace which appertained^h to
the house, and for the wall of the city,
and for the house that I shall enter
into. And the king granted me, ac-
cording to the good hand of my God
upon me.

9 ¶ Then I came to the governors
beyond the river, and gave them the
king's letters. Now the king had sent
captains of the army and horsemen
with me.

10 When Sanballat the Horonite,
and Tobiah the servant, the Ammonite,
heard of it, it grieved them exceedingly

h Ch. 3. 7.—i Ezra 5. 5. & 7. 6, 9, 28. Ver. 18.

Verse 8. *Asaph the keeper of the king's fo-
rest*] *הפרס ha-paradis*: of the *paradise* of the
king. This I believe is originally a *Persian*
word: it frequently occurs in Arabic, *فردوس*
ferdoos, and in Greek *παρδεισος*, and in both
signifies a *pleasant garden*, *vineyard*, *pleasure*
garden, and what we call a *paradise*.

Above the hall of audience, in the imperial
palace at Dehli, the following Persian couplet
is inscribed:—

اگر فردوسی بر روی زوی است
همین است همین است همین است

“If there be a paradise on the face of the earth,
this is it, this is it, this is it.”

Thus we find that the word is applied to de-
note *splendid apartments*, as well as *fine*
gardens; in a word, any place of pleasure and
delight. The *king's forest*, mentioned in the
text, might have been the same to Artaxerxes,
as the *New Forest* was to William the Con-
queror; or *Windsor Forest*, to the late amiable
sovereign of the British people, GEORGE the
THIRD.

And the king granted me] This noble spi-
rited man attributes every thing to God. He
might have said, I had been long a faithful ser-
vant to the king; and he was disposed, in
reward of my fidelity, to grant me my request:
but he would not say so. He granted my re-
quest, because the *good hand of my God was*
upon me. God favoured me, and influenced
the king's heart to do what I desired.

Verse 10. *Sanballat the Horonite*] Probab-
ly a native of Horonaim, a *Moubit* by birth,
and at this time governor of the Samaritans
under the king of Persia.

Tobiah the servant] He was an Ammonite;
and here, under the Persian king, joint go-
vernor with Sanballat. Some suppose that the
Sanballat here mentioned was the same who
persuaded Alexander to build a temple on

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the

priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

* Ezra 8 32.—12 Chr. 26 9. Ch. 3. 13.—m Ch. 1. 3. & Ver. 17.
p Ch. 3. 15.—2 Sam. 15. 23. Jer. 31. 40.—p Ch. 1. 3. Ps. 44. 13.

mount Gerizim in favour of the Samaritans. Pelagius thinks there were two governors of this name.

Verse 13. *The dragon-well*] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung-port] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

Verse 14. *The gate of the fountain*] Of Siloam. *The king's pool*] Probably the aqueduct made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxii. 30.

Verse 15. *By the brook*] Cedron.

By the gate of the valley] The valley through which the brook Cedron flowed. It was by this gate he went out: so he went round all the city, and entered by the same gate from which he had gone out.

& 79. 4. Jer. 24. 9. Ezek. 5. 14, 15. & 22. 4.—r Ver. 8.—2 Sam. 2. 7.—t Ps. 44. 13. & 79. 4. & 80. 6.—u Ch. 6. 6.—v Ezra 4. 3.

Verse 16. *The rulers knew not whither I went*] He made no person privy to his design, that he might hide every thing as much as possible from their enemies, till he had all things in readiness; lest they should take measures to defeat the work.

Verse 18. *Then I told them*] He opened to them his design, and his commission.

Verse 19. *Geshem the Arabian*] Some chief of the Arabs contiguous to Samaria, who had joined with Sanballat and Tobiah to distress the Jews, and hinder their work.

Will ye rebel against the king?] This they said in order to raise jealousies in the king's mind, and induce him to recall his ordinance.

Verse 20. *Ye have no portion, nor right*] To be a citizen of Jerusalem was a high honour: and they would not permit those who did not belong to the tribes of Israel, to dwell there. Zerubbabel gave the same answer to the Samaritans. Ezra iv. 3.

CHAPTER III.

The names of those who rebuilt the walls of Jerusalem; and the part assigned to each person, 1—32.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

THEN ^a Eliashib the high priest rose up with his brethren the priests, ^b and they builded the sheep

gate; they sanctified it, and set up the doors of it; ^c even unto the tower of Meah they sanctified it, un-

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

^a Ch. 12. 10.—^b John 5. 2.

^c Ch. 12. 39.

NOTES ON CHAPTER III.

Verse 1. *Eliashib the high priest*] It was right that the priests should be first in this holy

work: and, perhaps, the *sheep-gate* which is mentioned here is that by which the offerings or sacrifices were brought into the temple

A. M. 3559. B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

to the tower of ^d Hananeel.
2 And ^e next unto him
builded ^f the men of Jericho. And next to them
builded Zaccur the son of Imri.

3 ^g But the fish-gate did the sons of
Hassenaah build, who *also* laid the
beams thereof, and ^h set up the doors
thereof, the locks thereof, and the bars
thereof.

4 And next unto them repaired Memoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to ⁱ the work of their LORD.

6 Moreover, ^k the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, unto the ^l throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths.

^d Jer. 31. 38. Zech. 14. 10.—^e Heb. at his hand.—^f Ezra 2. 34.—^g 2 Chron. 33. 14. Ch. 12. 13. Zeph. 1. 10.—^h See Ch. 6. 1. & 7. 1.

They sanctified it.] As they began with the sacred offering as soon as they got an altar builded, it was proper that the gate by which these sacrifices entered should be consecrated for this purpose; *i. e.* set apart, so that it should be for this use only.

Verse 3. The fish-gate.] We really know scarcely any thing about these gates—what they were, why called by these names, nor in what part of the wall situated. All plans of Jerusalem, its temple, walls and gates, are mere works of conjecture. And yet how learnedly have some men written on all these subjects!

Verse 7. The throne of the governor.] His house, and the place where he dispensed justice and judgment. Previously to the days of Nehemiah, Jerusalem was governed by a deputy from the Persian king—see ch. v. 15. But after this time they were governed by governors and judges, chosen from among themselves.

Verse 8. Goldsmiths.] From the remotest period of the history of the Jews, they had artists, in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, and merchants, were formed into companies in the time of Nehemiah.

Apothecaries.] Rather such as dealt in drugs, aromatics, spices, &c. for embalming, or for

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Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they ^m fortified Jerusalem unto the ⁿ broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the ^o other piece, ^p and the tower of the furnaces.

12 And next unto him repaired Shalum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 ^r The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto ^s the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But ^t the gate of the fountain re-

ⁱ Judg. 5. 23.—^k Ch. 12. 39.—^l Ch. 2. 8.—^m Or, left Jerusalem unto the broad wall.—ⁿ Ch. 12. 38.—^o Heb. second measure.—^p Ch. 12. 38.—^r Ch. 2. 13.—^s Ch. 2. 13.—^t Ch. 2. 14.

furnishing the temple with the incense consumed there.

Verse 9. Ruler of the half part of Jerusalem.] Probably the city was divided into two parts; one for Judah, and the other for Benjamin, each having its proper governor. Rephaiah mentioned here was one of these governors; and Shalum mentioned ver. 12. was the other. There were other rulers or governors of particular country or village districts.

Verse 11. Repaired the other piece.] That which was left by Jedaiah after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

Verse 12. The ruler of the half part.] See on ver. 9.

The son of Halohesh.] Or the son of the Enchanter; conjectured to be thus named, from having the art to charm serpents.

Verse 13. The inhabitants of Zanoah.] This was a town in the tribe of Judah. Josh xv. 34.

Verse 14. Beth-haccerem.] A village or town in the tribe of Benjamin. See Jer. vi. 1.

Verse 15. The pool of Siloah.] This is pro-

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paired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of ^v Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the ^v pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the ^w turning of the wall.

20 After him Baruch the son of ^x Zab-bai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maa-

seiah, the son of Ananiah, by his house.

24 After him repaired Bin-nui the son of Henadad another piece, from the house of Azariah unto ^y the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the ^z court of the prison. After him, Pedaiah the son of Parosh.

26 Moreover, ^a the Nethinims ^b dwelt in ^c Ophel, unto the place over against ^e the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece over against the great tower that lieth out even unto the wall of Ophel.

28 From above the ^f horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ^g going up of the corner.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

^u John 9. 7.—^v 2 Kings 20. 20. Isa. 22. 11.—^w 2 Chron. 26. 9.—^x Or, Zaccai.—^y Ver. 19.—^z Jer. 32. 2. & 33. 1. & 37. 21.
^a Ezra 2. 43. Ch. 11. 21.

bably the same as those mentioned in the evangelists, John ix. 7.

The stairs that go down from the city of David.] Jerusalem being built on very uneven ground, some hills being taken within the walls; there was a necessity that there should be, in different places, steps, by which they could ascend and descend; probably similar to what we see in the city of Bristol.

Verse 16. The pool that was made] Calmet supposes that this was the reservoir made by Hezekiah, when besieged by Sennacherib, 2 Chron. xxxii. 4.

The house of the mighty.] Probably a place where a band of soldiers was kept; or the city guard.

Verse 19. The going up to the armory] This

^b Or, which dwell in Ophel, repaired unto.—^c 2 Chr. 27. 3.
^d Or, the tower.—^e Ch. 8. 1, 3. & 12. 37.—^f 2 Kings 11. 16.
2 Chr. 23. 15. Jer. 31. 40.—^g Or, corner chamber.

was either a tower that defended the angle where the two walls met; or the city arsenal, where shields, spears, &c. were kept to arm the people in time of danger.

Verse 20. Earnestly repaired] He distinguished himself by his zeal and activity.

Verse 22. The priests, the men of the plain] Some of the officers of the temple, particularly the singers, dwelt in the plain country round about Jerusalem, chap. xii. 28. and it is likely that several of the priests dwelt in the same place.

Verse 28. The horse-gate] The place through which the horses passed in order to be watered. It was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horseback to the

place here referred to; but then was obliged to alight, as a horse could pass no farther.

Verse 32. *The goldsmiths and the merchants*]. The word *הזרמים* *ha-iseraphim*, may signify *smiths*, or persons who work in *metals* of any kind; but it is generally understood to mean those who worked in *gold*. I have already observed, that the mention of *merchants* and *goldsmiths* shows that these persons were formed into *bodies corporate* in those ancient times. But these terms are differently rendered in the *versions*. The *Vulgate* is the same as ours, which probably our translators copied; *auri-*

fices et negociatores. The *Syriac* is *goldsmiths and druggists*. The *Arabic*, *smelters of metal and porters*. The *Septuagint*, in some copies, particularly in the *Roman* edition, and in the *Complutensian*, *Antwerp*, and *Paris Polyglotts*, has *οι χαλκις και οι μεταβολαι*, *smiths and merchants*: but in other copies, particularly the *London Polyglott*, for *μεταβολαι* we find *ροποπαλαι* *sellers of shields*. And here the learned reader will find a double mistake, in the *London Polyglott*; *ροποπαλαι* for *ροποπαλαι*, and in the *Latin version scruta* for *scuta*, neither of which conveys any sense.

CHAPTER IV.

Sanballat and Tobiah mock the Jews, and endeavour to prevent the completing of the wall, 1—3. Nehemiah prays against them, and the people complete one half of the wall, 4—6. The Arabians, Ammonites, and Ashdodites, conspire together, and come to fight against the Jews, 7, 8. The Jews commend themselves to God, and determine to fight for their lives and liberties: on hearing of which their enemies are disheartened, 9—16. The Jews divide themselves into two bands: one half working, and the other standing ready armed to meet their enemies. Even the workmen are obliged to arm themselves, while employed in building, for fear of their enemies, 17, 18. Nehemiah uses all precautions to prevent a surprise; and all labour with great fervour in the work, 19—22.

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BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

a Ch. 2. 10, 19.—b Heb. leave to themselves.—c Ch. 2. 10, 19.
d Psal. 123. 3, 4.—e Heb. despise.

NOTES ON CHAPTER IV.

Verse 2. *The army of Samaria*] As he was governor, he had the command of the army; and he wished to excite the soldiers to second his views against Nehemiah and his men.

What do these feeble Jews?] We may remark here in general, that the enemies of God's work endeavour by all means to discredit, and destroy it, and those who are employed in it.

1. They despise the workmen. *What do these feeble Jews?* 2. They endeavour to turn all into ridicule. *Will they fortify themselves?* 3. They have recourse to lying. A fox, if he go up, will break down, &c. 4. They sometimes use fair but deceitful speeches, see ch. vi. 2, &c.

Verse 4. *Turn their reproach upon their own head*] A prayer of this kind, understood literally, is not lawful for any Christian. Jesus, our great master, has said, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you." Such sayings as the above are excusable in the mouth of a Jew under severe irritation. See the next verse.

Verse 5. *Let not their sin be blotted out*] These are the most terrible imprecations: but probably we should understand them as decla-

4 ^d Hear, O our God; for we are ^e despised: and ^f turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And ^g cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall: and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of

f Psal. 79. 12. Prov. 3. 34.—g Psal. 69. 27, 28. & 109. 14, 15.
Jer. 18. 23.—h Ver. 1.

ratory; for the same form of the verb, in the Hebrew, is used as *precativ* and *imperative*. *Turn their reproach*, Their reproach shall be turned. *Give them for a prey*, They shall be given for a prey. *Cover not their iniquity*, Their iniquity shall not be covered. *Let not their sin be blotted out*, Their sin shall not be blotted out. All who know the genius of the Hebrew language, know that the *future* tense is used to express all these senses. Besides, we may rest assured that Nehemiah's curses or declaration of God's judgments, had respect only to their *bodies*, and to their *life*: not to their *souls*, and the *world* to come. And then they amount to no more than this, *What a man soweth that he shall reap*.

Verse 6. *For the people had a mind to work*] The original is very emphatic, *וַיִּהְיוּ לֵב לַעֲשׂוֹת* *vayehi leb, la'eam la'asoth*. "For the people had a heart to work." Their hearts were engaged in it; and where the heart is engaged, the work of God goes on well. The whole of this 6th verse is omitted by the *Septuagint*.

Verse 7. *The walls of Jerusalem were made up*] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus

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Jerusalemⁱ were made up, and that the breaches began to be stopped, then they were very wroth,

8 And^k conspired all of them together to come and to fight against Jerusalem, and^l to hinder it.

9 Nevertheless^m we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ⁿ From all places whence ye shall return unto us they will be upon you.

ⁱ Heb. ascended.—^k Ps. 83. 3, 4, 5.—^l Heb. to make an error to it.—^m Ps. 59. 15.—ⁿ Or, that from all places ye must return

far builded; not half of the wall completed; but the whole wall built to half height.

Verse 9. *We made our prayer unto our God, and set a watch*] The strongest confidence in the protection and favour of God does not preclude the use of all or any of the means of self-preservation and defence which his providence has put in our power. While God works in us to will and to do; we should proceed to willing, through the power he has given us to will; and we should proceed to action, through the power he has given us to act. We cannot will, but through God's power; we cannot act but through God's strength. The power, and the use of it, are two distinct things. We may have the power to will, and not will; and we may have the power to do, and not act; therefore, says the apostle, seeing God has wrought in you these powers, see that you work out your own salvation with fear and trembling.

Verse 10. *The strength of the bearers of burdens is decayed*] They worked both day and night, scarcely ever putting off their clothes, except for the purpose of being washed, ver. 21, 23.

Much rubbish] The ruins they were obliged to clear away, before they could dig the foundation for a new wall: and in this labour they were nearly exhausted: see chap. v. 15.

Verse 12. *From all places whence ye shall return unto us*] This verse is extremely difficult. Our translators have supplied the words, *they will be upon you*, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, ἀναβαινοῦσιν ἐκ παντὸς τῶν τόπων ἐφ' ἡμᾶς, *They come up from all places against us*. The sense appears to be this: the Jews which dwelt among the Samaritans, &c. came often to Nehemiah from all quarters, where they sojourned, and told him

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13 ¶ Therefore set I^o in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, after their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^p Be not ye afraid of them: remember the Lord, which is^r great and terrible, and^s fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^t and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons.

to us.—^o Heb. from the lower parts of the place, &c.—^p Num. 14. 9. Deut. 1. 29.—^r Deut. 10. 17.—^s 2 Sam. 10. 12.—^t Job. 3. 12.

the designs of his enemies against him; therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of תַּשְׁבּוּ *tashubu*, "ye shall return," we should read חֲשַׁבּוּ *chasebu*, "they designed or meditated." This word is very similar to the other, and makes the sense very clear. "The Jews who dwelt among them told us frequently, from all places, what they designed against us." For this reading Houbigant, Michaelis, and Duthé, contend. But this various reading is not found in any MS., and is not countenanced by any of the versions.—See ver. 15.

Verse 14. *Be not ye afraid of them*] Are they more terrible, or more strong, than God? *Fight for your brethren*] Your own countrymen, who worship the same God, and are come from the same stock. *Your sons*, whom they wish to slay, or lead into captivity, *your daughters and wives*, whom they wish to deflower and defile; and *your houses*, which they wish to seize and occupy as their own. They had every thing at stake: and therefore they must fight *pro aris et focis*, for their religion, their lives, and for their property. A people thus interested, who once take up the sword, can never be conquered.

Verse 15. *Their counsel to nought*] The word counsel used here, countenances the emendation in the 12th verse.

Verse 16. *Half-wrought in the work*] This is no unusual thing, even in the present day, in Palestine; people sowing their seed are often attended by an armed man, to prevent the Arabs from robbing them of their seed; which they will not fail to do if not protected.

Habergeons] In the Franco-Gallic *hautbergon* signifies a coat of mail; but as in *Teutonic* *halg* signifies the neck, and *bergen*, to cover or

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geons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

^v Heb. on his loins.—^v Exod. 14. 14, 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 23. 10.

defend; it may be considered rather as signifying a breast-plate, or armour for the breast.

Verse 17. With one of his hands wrought in the work, and with the other hand held a weapon.] That is, he had his arms at hand; and was as fully prepared to fight as to work. So Ovid, *Epist. xi. Canace Macario*, ver. 1.

*Si qua tamen cæcis errabunt scripta lituris,
Obitus a domino, cæde libellus erit;
Dextra tenet calamus; strictum tenet altera ferrum:
Et jacet in gremio charta soluta meo.
If streaming blood my fatal letter stain,
Imagine, ere you read, the writer slain.
One hand the sword, and one the pen employs,
And in my lap the ready paper lies.* Dryden.

By this mode of speech Canace does not intimate to her brother Macarius, that she actually held the sword in one hand while she held the pen in the other; but that she had it ready to slay herself as soon as she had written the epistle.

Verse 20. Ye hear the sound of the trumpet.] As the walls were very extensive; and the workmen consequently much scattered, their enemies might easily attack and destroy them successively: he therefore ordered them all to work as near to each other as they could; and himself, who was every where surveying the work, kept a trumpeter always with him, who was to sound when the enemy approached; and all were instantly to run to the place where they heard the sound.

Verse 22. Let every one with his servant lodge within Jerusalem.] The country people were accustomed, after the day's labour, to return to their families: now, being so formidably threatened, he obliged them all to sleep in Jerusalem, that they might be ready, in case of attack, to help their brethren. All this man's arrangements were wise and judicious.

Verse 23. None of us put off our clothes, saving that every one put them off for washing.] The Hebrew for all this is only אִין אֲנַחְנוּ מְשִׁימִים נִדְרֵינוּ אִישׁ שְׁלָחוּ הַמֵּיִם *ein anachnu pishtim begadeynu*

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: your God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

^v Or, every one went with his weapon for water. See Judges 5. 11.

ish shelacho hammayim; which Montanus translates, *Non nos exuentes vestes nostras, vir misile suum aquas*: "We, not putting off our garments, a man his dart to the waters." Of this latter clause what sense can be made? Let us hear what the ancient versions say.

The Vulgate, *Unusquisque tantum nudabatur ad baptismum*. "Every one stripped himself for the bath."

The Septuagint omit the latter part of this clause, *And there was none of us who put off his garments*.

The Syriac, "None of us put off his clothes for a month each in his turn."

The Arabic, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of De Rossi's MSS. אִין אֲנַחְנוּ מְשִׁימִים נִדְרֵינוּ מִלְּחָמָה עַל הַמֵּיִם *We did not lay aside our garments, but in order to send them to the washing*. This is most likely the sense of the place.

It is curious to see how our old versions translate the place.

Coverdale—We put neuer of our clothes, so so much as to wash ourselves.—1535.

Beck—We put neuer of our clothes, so much as to washe ourselves.—1549.

Cardmarden—We put neuer of our clothes no more than the other dyd theyr harnessse, save onely bycause of the water.—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from De Rossi's MS. given above, is the most likely to be the true one, because it gives a good sense, which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident: they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

CHAPTER V.

The people complain that they are oppressed, and enthralled by their richer brethren, 1—3. Nehemiah calls them to account; upbraids them for their cruelty; and obliges them to swear that they will forgive the debts, restore the mortgaged estates, and free their servants, 4—13. Nehemiah's generosity and liberality. 14—17. The provision for his table, 18, 19.

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AND there was a great
cry of the people, and
of their wives, against their
brethren the Jews.

2 For there were that said, We, our
sons, and our daughters, are many;
therefore we take up corn for them, that
we may eat, and live.

3 Some also there were that said, We
have mortgaged our lands, vineyards,
and houses, that we might buy corn,
because of the dearth.

4 There were also that said, We have
borrowed money for the king's tribute,
and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of
our brethren, our children as their chil-
dren: and, lo, we bring into bondage
our sons and our daughters to be ser-
vants, and some of our daughters are
brought unto bondage already: neither
is it in our power to redeem them; for
other men have our lands and vine-
yards.

6 ¶ And I was very angry when I
heard their cry and these words.

7 Then I consulted with myself, and

I rebuked the nobles, and the
rulers, and said unto them,
Ye exact usury, every one
of his brother. And I set
a great assembly against them.

8 And I said unto them, We after our
ability have redeemed our brethren the
Jews, which were sold unto the hea-
then; and will ye even sell your breth-
ren? or shall they be sold unto us?
Then held they their peace, and found
nothing to answer.

9 Also I said, It is not good that ye
do: ought ye not to walk in the fear
of our God, because of the reproach of
the heathen our enemies?

10 I likewise, and my brethren, and
my servants, might exact of them mo-
ney and corn: I pray you, let us leave
off this usury.

11 Restore, I pray you, to them, even
this day, their lands, their vineyards,
their oliveyards, and their houses, also
the hundredth part of the money, and
of the corn, the wine, and the oil, that
ye exact of them.

12 Then said they, We will restore

a Isa. 5. 7.—b Lev. 25. 35, 36, 37. Deut. 15. 7.—c Isa. 58. 7.
d Exod. 21. 7. Lev. 25. 39.—e Heb. my heart consulted in

me.—f Exod. 22. 25. Lev. 25. 36. Ezek. 22. 12.—g Lev. 25. 48.
h Lev. 25. 36.—i 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 12.

NOTES ON CHAPTER V.

Verse 2. *We, our sons, and our daughters, are many*] Our families are larger than we can provide for: we are obliged to go in debt; and our richer brethren take advantage of our necessitous situation, and oppress us. The details which are given in the next verse are sufficiently plain.

Verse 3. *Because of the dearth.*] About the time of Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c. for the people, it seems, were more intent on building houses for themselves, than in rebuilding the house of the Lord. "Ye looked for much; and, lo, it is come to little; because of mine house that is waste; and ye run, every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brought forth; and upon men, and upon cattle, and upon all the labour of the hands." This dearth might have been continued, or its effects still felt: but it is more likely that there was a new dearth, owing to the great number of people, for whose support the land that had been brought into cultivation was not sufficient.

Verse 4. *We have borrowed money*] This should be read, *we have borrowed money for the king's tribute, on our lands and vineyards*. They had a tax to pay to the Persian king in token of their subjection to him; and though

it is not likely it was heavy, yet they were not able to pay it.

Verse 5. *We bring into bondage our sons*] The law permitted parents to sell their children in times of extreme necessity, Exod. xxi. 7.

Verse 7. *Ye exact usury*] This was expressly contrary to the law of God; and was doubly cruel at this time, when they were just returning out of the land of their captivity, and were suffering from the effects of a dearth. Some think that it was about the time of a sabbatical year, when their land must have lain at rest without cultivation, and during which they were expressly commanded not to exact any debt, Deut. xv. 2.

I set a great assembly against them.] Brought all those delinquents before the rulers of the people.

Verse 9. *Ought ye not to walk in the fear of our God*] If ye wish to accredit that religion ye profess, which comes from the God of justice and mercy, should you not, in the sight of the heathen, abstain from injustice and cruelty? Can they credit your profession, when they see such practices?

Verse 11. *Also the hundredth part of the money*] Houbigant contends that the word *part* which we and the Vulgate translate one hundredth part, never means so any where. And, 2. That it would have answered no end to have remitted to people so distressed merely the one hundredth part of the money which had been taken from them by usury. He understands *part* as signifying the same as *min* in *et*, contracted into *me et*, a pre

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them, and will require nothing of them; so will we do as thou sayest. Then I called the priests,^k and took an oath of them, that they should do according to this promise.

13 Also ^lI shook my lap, and said, So God shake out every man from his house, and from his labour; that performeth not this promise, even thus be he shaken out, and ^memptied. And all the congregation said, Amen, and praised the LORD. ⁿAnd the people did according to this promise.

14 ^oMoreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year ^peven unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not ^qeaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread

and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but ^rso did not I, because of the ^sfear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land; and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* ^tat my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* ^uwhich was prepared for me daily *was* one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this ^vrequired not I the bread of the governor, because the bondage was heavy upon this people.

19 ^wThink upon me, my God, for good, according to all that I have done for this people.

^k Ezra 10. 5. Jer. 34. 8, 9.—^l Matt. 10. 14. Acts. 13. 51. & 18. 6.—^m Heb. empty, or, void.—ⁿ 2 Kings 23. 3.—^o Ch. 13. 6.

position and demonstrative particle joined together, also a part FROM THE money. Neither the Syriac, Septuagint, nor Arabic, acknowledge this hundredth part. Some think that the hundredth part is that which they obliged the poor debtors to pay each month, which would amount to what we would call twelve per cent. interest for the money lent, or the debt contracted. See the introduction.

Verse 13. Also I shook my lap] This was a significant action frequent among the Hebrews; and something of the same nature was practised among other nations. "When the Roman ambassadors entered the senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here peace and war; you may have which you will. The senate answered, You may give which you please. They then shook their toga, and said, We bring you war. To which all the senate answered, We cheerfully accept it." See Livy, lib. xxi. cap. 18., and see Calmet.

Verse 14. I and my brethren have not eaten the bread of the governor.] From what is related here, and in the following verse, we find that the table of the governor was always supplied by the people with bread and wine; and besides, they had forty shekels per diem for their other expenses. The people were also greatly oppressed by the servants and officers of the governor: but, during the twelve years that Nehemiah had been with them, he took not this salary, and ate none of their bread. Nor were his servants permitted to take or exact any thing from them. Having such an example, it was scandalous for their chiefs, priests, and nobles, thus to oppress an afflicted and distressed people.

Verse 16. Neither bought we any land]

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^p 1 Cor. 9. 4, 15.—^q 2 Cor. 11. 9. & 12. 13.—^r Ver. 9.—^s 2 Sam. 9. 7. 1 Kings 18. 19.—^t 1 Kings 4. 22.—^u Ver. 14. 15.—^v Ch. 13. 22.

Neither he, nor his officers, took any advantage of the necessities of the people to buy their lands, &c. He even made his own servants to work at the wall.

Verse 17. A hundred and fifty of the Jews] He kept open house, entertained all comers; besides having one hundred and fifty Jews who had their food constantly at his table, and at his expense.

Verse 18. One ox and six choice sheep] This was food sufficient for more than two hundred men.

Once in ten days store of all sorts of wine] It is supposed that every tenth day they drank wine; at all other times they drank water: unless we suppose the meaning of the phrase to be, that his servants laid in a stock of wine every ten days. Though the Asiatics drank sparingly of wine; yet it is not very likely that in a case such as that above, wine was tasted only thrice in each month.

Bishop Pococke mentions the manner in which the Bey of Tunis lived. He had daily twelve sheep, with fish, and fowls, soups, oranges, eggs, onions, boiled rice, &c. &c. His nobles dined with him. After they had done, the servants sat down; and when they had finished, the poor took what was left. Here is no mention of a fat ox; but there were six sheep at the Bey's table more than were at the table of Nehemiah;—so the twelve sheep were equal to six sheep and one ox. Probably the mode of living between these two was nearly alike.

Verse 19. Think upon me, my God, for good] Nehemiah wishes for no reward from man: and he only asks mercy at the hand of his God for what his providence enabled him to do; and which, according to the good hand of his God

upon him, he had done *faithfully*. He does not offer his *good deeds* to God, in extenuation of his *sins*, or as a *compensation* for the *heaven* he expected. Nothing of this kind: he says simply, what any good man might say, My God, as I have done good to them, so do good to me; or, as the poet sung,

"Teach me to feel another's woe,
To hide the fault I see;
The mercy I to others show,
That mercy show to me!"

Pope.

This is according to Christ Jesus: Forgive, and ye shall be forgiven; Give, and it shall be given unto you.

CHAPTER VI.

Sanballat, Tobiah, and Geshem, insidiously desire a conference with Nehemiah, which he refuses, 1—4. They then charge him with the design of rebelling, and causing himself to be made king, 5—7. Which he denies; and prays to God for support, 8, 9. A false prophet is hired by Tobiah and Sanballat, to put him in fear; he discovers the imposture, and defeats their design, 10—13. He prays to God against them, 14. The wall is finished in *fifty-two* days, 15. He discovers a secret and treasonable correspondence between Tobiah and some of the Jewish nobles, 16—19.

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NOW it came to pass, ^a when Sanballat, and ^b Tobiah, and ^c Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein, (^e though at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem ^d sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of ^e Ono. But they ^f thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and ^g Gashmu saith it, ^h that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah,

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^a Ch. 2. 10, 19. & 4. 1, 7. — ^b Or, *Gashmu*. Ver. 6. — ^c Ch. 3. 1. 3. — ^d Prov. 26. 24, 25.

^e 1 Chron. 8. 12. Ch. 11. 35. — ^f Psa. 37. 12, 32. — ^g Or, *Geshem*. Ver. 1. — ^h Ch. 2. 19.

NOTES ON CHAPTER VI.

Verse 2. *Come, let us meet together in—the plain of Ono*] They wished to get him out of Jerusalem from among his friends, that they might either carry him off, or murder him. Ono is supposed to have been in the tribe of Benjamin, near Jordan.

Verse 3. *I am doing a great work*] Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill provided to sustain such a shock. They wished to effect their purpose rather by *treachery* than by open violence. I know not any language which a man, who is employed on important labours, can use more suitably as an answer to the thousand invitations and provocations he may have to remit his work, enter into useless or trivial conferences, or notice weak, wicked, and malicious attacks on his work and his motives. "I am doing a great work; so I cannot stoop to your nonsense, or notice your malevolence. Why should the work cease,

while I leave it, and come down to such as you!"

Verse 5. *With an open letter in his hand*] This was an insult to a person of Nehemiah's quality, as letters sent to chiefs and governors, in the East, are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Verse 6. *And Gashmu saith it*] You are accused of crimes against the state; and Geshem, the Arabian, is your accuser.

Verse 7. *Thou hast also appointed prophets*] Persons who pretend to be commissioned to preach to the people, and say, *Nehemiah reigneth!*

Come now therefore, and let us take counsel] Come and justify myself before me. This was a trick to get Nehemiah into his power.

Verse 8. *There are no such things done*] You well know that what you say is false; I shall not, therefore, trouble myself about a false charge.

Verse 10. *Who was shut up*] Lived in a

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the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that ^h he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired; that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 ^k My God, think thou upon Tobiah and Sanballat according to these their works, and on the ^l prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

^h Ezek. 13. 22.—^k Ch. 13. 29.—^l Ezek. 13. 17.—^m Ch. 2. 10. & 4. 1, 7. & 6. 1.

sequestered, solitary state, pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God] The meaning is, "Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety." This he said to discourage and disgrace him, and to ruin the people; for, had Nehemiah taken his advice, the people would have been without a leader, their enemies would have come upon them at once, and they would have been an easy prey. Besides had Nehemiah done this, he would have been shut up in the temple, his government would have been declared at an end, and Sanballat would have assumed the reins.

Verse 11. Should such a man as I flee? Shall I, who am governor of the people, appointed both by God and the king, shall I betray my trust, and leave the flock without a shepherd? Shall I be a traitor, and abandon the office to which I am appointed? No! Who, in my situation, with such responsibility, and such prospects, would go into the temple to save his life? I will not: I will stand at my post, and be ready to receive my enemies whensoever they come; so let Sanballat, Tobiah, and Geshem, look to themselves.

Verse 14. And on the prophetess Noadiah] Whether this was a prophet or prophetess, we cannot tell: the Hebrew text, only, makes her a prophetess; all the versions have Noadiah the prophet, except the Arabic, which has نؤاديا *Nounadiah the prophet*. I think the ה he, at the end of נביאה *Nebiah*, is a mistake, and that we should read *Noadia the prophet*.

Verse 15. The twenty and fifth—of—Elul] This Jewish month answers to a part of our August and September.

Fifty and two days] I see no difficulty in sup-

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15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that ^m when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: ⁿ for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah ^o sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ^p words to him. And Tobiah sent letters to put me in fear.

^o Psa. 136. 2.—^o Heb. multiplied their letters passing to Tobiah.—^p Or, matters.

posing that several thousand workmen, each of whom was working as for God, should be able to complete this wall in fifty-two days. There is little doubt that several parts of the old wall were entire; in many places the foundations still remained: there were all the materials of the old wall still at hand; and, though they had to clear and carry away much rubbish, yet they do not appear to have had any stones to quarry. The work mentioned here was little when compared to what Caesar did in Gaul and other places; and to what Titus did at Jerusalem, who built a wall round Jerusalem of five thousand paces in three days, besides thirteen towers of ten stadia in circuit. And Quintus Curtius and Arrian inform us that Alexander the Great built the walls of Alexandria, on the Tanais, which were nearly eight miles in compass, in the space of between twenty and thirty days. Nehemiah, therefore, had time sufficient in fifty-two days to repair and restore the walls of Jerusalem. See Calmet on this place.

Verse 16. This work was wrought of our God.] This is an additional reason why we should not wonder at the shortness of the time in which so great a work was done; for God helped them by an especial providence: and this was so very observable, that their carnal enemies could discover it.

Verse 17. The nobles of Judah sent many letters] The circumstance marked in this and the following verses, shows still more clearly the difficulties which Nehemiah had to encounter: he had enemies without, and false friends within. A treacherous correspondence was carried on between the nobles of Judah and the Ammonites: and, had almost any other man been at the head of the Jewish affairs, Jerusalem had never been re-established.

Verse 18. He was the son-in-law of Shecha-

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niah] Previously to the coming of Nehemiah, the Jews seemed to be fast intermixing with the heathen, by *intermarriages* with *Ashdodites*, *Ammonites*, and *Moabites*: see chap. xiii. 23. Ezra had many evils of this kind to redress, Ezra ix. 3, &c. chiefly among the common peo-

ple, though there were both chiefs and priests in that trespass. But here we find the heathen and Jewish nobles interlinked; and the latter were so far imbued with the spirit of idolatry, that they forgot God, his service, their brethren, and their own souls.

CHAPTER VII.

Nehemiah makes use of proper precautions in guarding the city gates, 1-4. He purposes to reckon the people according to their genealogies; and finds a register of those who came out of Babylon with Zerubbabel, 5-7. A transcript of the register, 8-60. Account of those who came from other provinces; and of priests who, because they could not show their register, were put away from the priesthood as polluted, 61-65. The sum total of the congregation: of their men and maid servants; singing men and women; horses, mules, camels, and asses, 66-69. The sums given by different persons for the work, 70-72. All betake themselves to their several cities, 73.

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NOW it came to pass, when the wall was built, and I had ^a set up the doors, and the porters, and the singers, and the Levites, were appointed,

2 That I gave my brother Hanani, and Hananiah, the ruler ^b of the palace, charge over Jerusalem: for he *was* a faithful man, and ^c feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watchmen of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* ^d large and great; but the people *were* few therein, and the houses *were* not builded.

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5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 ^e These are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel, Joshua, Nehemiah, ^f Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was* this:

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^a Ch. 6. 1.—^b Ch. 2. 8.—^c Exod. 18. 21.—^d Heb. broad in

spaces.—^e Ezra 3. 1, &c.—^f Or, Seraiah: See Ezra 2. 2.

NOTES ON CHAPTER VII.

Verse 2. *My brother Hanani*] This was the person who gave Nehemiah the account of the desolate state of the Jews, ch. i. 2. He is now made ruler of Jerusalem, probably because Nehemiah was about to return to the Persian court. And he found this man to be one in whom he could trust:—"1. Because *he was a faithful man*; one who had a proper belief in God, his government, and his protection; and, being devoted to the interests of his people, would be *faithful* in the discharge of his office. 2. Because *he feared God above many*; was the most religious person in the congregation; would govern according to the laws; would take care of the interests of *pure religion*; would not oppress, take bribes, nor abuse his authority; but act in all things as one who had the *fear of God* continually before his eyes." These are the qualifications of a proper governor."

Verse 3. *Until the sun be hot*] The meaning of this is, the gates were not to be opened before sunrise, and always shut at sunset. This is the custom to the present day in many of the cities of the East. If a traveller arrives after sunset, he finds the gates shut: and on no con-

sideration will they open them till the next morning, so that those who come late are obliged to lodge in the plain, or *under the walls*.

Every one—over against his house] Each was obliged to guard that part of the wall that was opposite to his own dwelling.

Verse 4. *The houses were not builded.*] The city was not yet rebuilt; only a row of houses in the inside of the wall all round.

Verse 5. *God put into mine heart*] With this good man every good thing was of God. If he *purposed* any good, it was because *God put it into his heart*; if he *did* any good, it was because the good hand of his God was upon him; if he *expected* any good, it was because he earnestly *prayed God to remember him for good*. Thus, in all his ways, he acknowledged God; and God directed all his steps.

Verse 7. *Who came with Zerubbabel*] The register which he found was that of the persons only, who came long before with Zerubbabel, Ezra, and Joshua the son of Josedek; which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered

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8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of ^s Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of ^h Hariph, a hundred and twelve.

25 The children of ⁱ Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of ^k Beth-azmaveth, forty and two.

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29 The men of ^l Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other ^m Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of ⁿ Jedaiah, of the house Jeshua, nine hundred seventy and three.

40 The children of ^o Immer, a thousand fifty and two.

41 The children of ^p Pashur, a thousand two hundred forty and seven.

42 The children of ^r Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of ^s Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shalum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinims: the children of Zihah, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the chil-

^s Or, Bani.— Or, Jora.— Or, Gibbar.— Or, Azmaveth.
^l Or, Kirjath-arim.— See Ver. 12.— Or, 1 Chr. 24. 7.— Or, 1 Chr.

24. 14.— Or, See 1 Chr. 9. 12. & 24. 9.— Or, 1 Chr. 24. 8.— Or, Hodaviah. Ezra. 2. 40. or, Judah, Ezra 3. 9.

it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in Ezra, chap. ii.

Verse 8. *The children of Parosh*] As this chapter is almost entirely the same with the second chapter of the Book of Ezra, it is not necessary to add any thing to what is said there: and to that chapter, and the accompanying notes, the reader is requested to refer.

Verse 19. *The children of Bigvai, two*

thousand threescore and seven.] Some MSS. read *two thousand and sixty-six*, as in Ezra ii. 14.

Verse 33. *The men of the other Nebo*] The word *other* is not in the parallel place, Ezra ii. 29. and is wanting in many of Kennicott's and De Rossi's MSS. This *Nebo* is supposed to be the same as *Nob*, or *Nobah*, in the tribe of Benjamin.

Verse 34. *The other Elam*] To distinguish him from the Elam mentioned ver. 12.

Register of those who returned NEHEMIAH. from the Babylonish captivity.

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dren of ^t Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of ^u Shalmal,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of ^v Nephisessim.

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of ^w Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Nezia, the children of Hatipha.

57 [†] The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ^x Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ^y Amon.

60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 ^z And these were they which went up also from Tel-melah, Tel-haresa, Cherub, ^a Addon, and Immer: but they could not show their father's house,

[†] Or. Siaha.—^u Or, Shamlat.—^v Or, Nephusim.—^w Or, Bazluth.—^x Or, Peruda.—^y Or, Ami.

Verse 54. The children of Mehida] Many of Kennicott's and De Rossi's MSS. have *Mehira*.

Verse 68. Their horses, &c.] The whole of this verse is wanting in fifty of Kennicott's MSS. and in twenty-nine of those of De Rossi in the edition of Rab. Chayim, 1525, in the Roman edit. of the *Septuagint*; also in the Syriac and in the Arabic. It should however be observed, that the Arabic omits the whole list, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. Calmet's note on this passage is incorrect.

Verse 69. Their camels, four hundred thirty and five] After this verse St. Jerom has inserted the following words in the *Vulgate*:

Hucusque refertur quid in commentario scriptum fuerit; exin Nehemie historia texitur.

nor their ^b seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 [†] And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And ^c the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

66 [†] The whole congregation together was forty and two thousand three hundred and threescore.

67 Besides their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 [†] And ^d some of the chief of the fathers gave unto the work. ^e The Tirshatha gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And some of the chief of the fathers

^z Ezra 2. 59.—^a Or, Addan.—^b Or, pedigree.—^c Or, the governor, Ch. 8. 9.—^d Heb. part.—^e Ch. 8. 9.

"Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah."

But this addition is not found either in the Hebrew or any of the ancient versions. It is wanting also in the *Complutum* and *Paris Polyglott*; but is in the *Editio Prima* of the *Vulgate*.

Verse 70. The Tirshatha gave] The *Septuagint*, particularly the copy in the *Codex Alexandrinus*, intimates that this sum was given to the Tirshatha, or Nehemiah; *Και το Αθερσαθη δεσαν εις θησαυρον*, And to the Athersatha they gave for the treasure, &c.

For the meaning of the word Tirshatha, see on Ezra ii. 63.

Verse 71. Two thousand and two hundred

A. M. 3468.
B. C. 536.
OL. LXL. 1.
Anno Urbis
Condita
218.

gave to the treasure of the work ^r twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and

^f So Ezra 2. 69.

pounds] The Septuagint has *two thousand THREE hundred mina of silver*.

Verse 73. *All Israel, dwell in their cities*] It was in reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c. which belonged to them, according to the *ancient division* of the lands. It seems that the examination of the registers occupied about a *month*; for as soon

seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

A. M. 3468.
B. C. 536.
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Anno Urbis
Condita
218.

^g Ezra 3. 1.

as the walls were finished, which was in the sixth month, (*Elul*, chap. vi. 15.) Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the *concluding* verse we find that the different families had got into their paternal cities in the *seventh month*, *Tisri*, answering to a part of our *September* and *October*. Thus the register determined every thing; there was no room for complaint, and none to accuse the governor of partiality.

CHAPTER VIII.

Ezra, Nehemiah, and the Levites, read and interpret the law to the people, 1—7. The manner in which they did this important work, 8. The effect produced on the people's minds by hearing it, 9. The people are exhorted to be glad, and are told that the joy of the Lord is their strength, 10—12. On the second day they assemble, and find that they should keep the feast of tabernacles; which they accordingly religiously solemnize for seven days; and Ezra reads to them from the book of the law, 13—18.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

AND all ^a the people gathered themselves together as one man into the street that *was* ^b before the

water-gate: and they spake unto Ezra the ^c scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought ^d the law before the congregation, both of men and women, and all ^e that could hear with understanding, ^f upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate ^g from the morning until mid-day, before the men and the women, and those

that could understand; and the ears of all the people *were attentive* unto the book of the law.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

4 And Ezra the scribe stood upon a ^h pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maa-seiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbada-na, Zechariah and Meshullam.

5 And Ezra opened the book in the ⁱ sight of all the people; (for he was above all the people;) and when he opened it, all the people ^k stood up:

^a Ezra 3. 1. 1 Esdras 9. 38, &c. — ^b Ch. 3. 26. — ^c Ezra 7. 6. ^d Deut. 31. 11. 12. — ^e Heb. *that understood in hearing*.

NOTES ON CHAPTER VIII.

Verse 1. *The street that was before the water-gate*] The gate which led from the temple to the brook Cedron.

Verse 2. *All that could hear with understanding*] Infants, idiots, and children not likely to receive instruction, were not permitted to attend this meeting. Nor should any such, in any place, be ever brought to the house of God, if it can be avoided; yet, rather than a poor mother should be deprived of the ordinances of God, let her come with her child in her arms; and although it be inconvenient to the congregation, and to some ministers, to hear a child cry; yet it is cruel to exclude the mother on this account, who, having no person to take care of her child while absent, must bring it with her, or be totally deprived of the ordinances of the Christian church.

^f Lev. 23. 24. — ^g Heb. *from the light*. — ^h Heb. *tower of wood*. ⁱ Heb. *eyes*. — ^k Judges 3. 20.

Upon the first day of the seventh month.] This was the first day of what was called the *civil year*; and on it was the *feast of trumpets*, the year being ushered in by the sound of these instruments.

Verse 4. *Stood upon a pulpit of wood*] מגדל *migdal*, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said ver. 5. *that he was above all the people*. This is the first intimation we have of a *pulpit*, or structure of this kind. But we must not suppose that it was any thing similar to those *tubs* or *barrels* ridiculously set up in churches and chapels, in which a preacher is nearly as much confined during the time of his preaching, as if he was in the stocks.

Verse 5. *All the people stood up*] This was out of respect to the sacred word: in imitation

A. M. 3559.
B. C. 445.
A. U. C. 309.
Cos. Rom.
M. Genucio et
C. Curtio.

6 And Ezra blessed the LORD, the great God. And all the people ¹ answered Amen, Amen, with ^m lifting

up their hands: and they ⁿ bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Peliah, and the Levites, ^o caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ ^p And Nehemiah, which is ^r the Tirshatha, and Ezra the priest the scribe, ^s and the Levites that taught the people, said unto all the people, ^t This day is holy unto the LORD your God; ^u mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, ^v and send portions unto them for whom nothing is prepared; for *this day is holy unto our LORD*; neither be ye sorry; for the joy of the LORD is your strength.

¹¹ Cor. 14. 16.—^m Lam. 3. 41. ¹ Tim. 2. 8.—ⁿ Exod. 4. 31. & 12. 27. ² Chron. 30. 13.—^o Lev. 10. 11. Deut. 33. 10. ² Chron. 17. 7, 8, 9. Mal. 2. 7.—^p Ezra 2. 63. Ch. 7. 65. & 10. 1.—^r Or, the governor.—^s 2 Chron. 35. 3. Ver. 8.—^t Lev. 23. 24. Numb. 29. 1.

of this, when the Gospel for the day is read in our churches, all the people stand up.

Verse 6. *Ezra blessed the LORD*] In imitation of this, we say, when the Gospel for the day is commenced, *glory be to God for his holy Gospel!* and conclude this thanksgiving with, *Amen!*

Verse 8. *So they read in the book*] For an explanation of this verse, see the observations at the end of the chapter.

Verse 9. *Nehemiah, which is the Tirshatha*] This puts it out of doubt that, when the *Tirshatha* is mentioned, *Nehemiah* himself is intended, *Tirshatha* being the name of his office.

Mourn not, nor weep.] This is a holy day to God; a day appointed for general rejoicing in him who has turned our captivity, restored to us his law, and again established among us his ordinances.

Verse 10. *Eat the fat, and drink the sweet*] Eat and drink the best that you have; and, while ye are feeding yourselves in the fear of the LORD, remember those who cannot feast; and send portions to them, that the joy and the thanksgiving may be general. Let the poor have reason to rejoice as well as you.

For the joy of the LORD is your strength.]

A. M. 3559.
B. C. 445.
A. U. C. 309.
Cos. Rom.
M. Genucio et
C. Curtio.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ^w send portions, and to make great mirth, because they had ^x understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ^y to understand the words of the law.

14 And they found written in the law which the LORD had commanded ^z by Moses, that the children of Israel should dwell in ^a booths in the feast of the seventh month:

15 And ^b that they should publish and proclaim in all their cities, and ^c in Jerusalem, saying, Go forth unto the mount, and ^d fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the ^e roof of his house, and in their courts, and in the courts of the house of God, and in the

^u Deut. 16. 14, 15. Eccles. 3. 4.—^v Esth. 9. 19, 22. Rev. 11. 40.—^w Ver. 10.—^x Ver. 7. 8.—^y Or, that they might instruct in the words of the law.—^z Heb. by the hand of.—^a Lev. 23. 34, 42. Deut. 16. 13.—^b Lev. 23. 4.—^c Deut. 16. 16.—^d Lev. 23. 40.—^e Deut. 22. 8.

This is no gluttonous and drunken festival that enervates the body, and enfeebles the mind: from your religious feast your bodies will acquire strength, and your minds power and fervour, so that you shall be able to do his will, and to do it cheerfully. Religious joy, properly tempered with continual dependence on the help of God, meekness of mind, and self-dependence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man ever fell.

Verse 14. *In the feast of the seventh month*] That is, the feast of tabernacles, which was held in commemoration of the sojourning of their fathers in the wilderness after they had been delivered from the Egyptian bondage. Now, having been delivered from the Babylonish captivity, and the proper time of the year occurring; it was their especial duty to keep the same feast.

Verse 15. *Fetch olive branches*] For every thing concerning this feast of tabernacles, see the notes on Lev. xxiii. and the other places there referred to.

Verse 16. *Upon the roof of his house*] It need scarcely be repeated, that the houses in

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

street of the ¹ water-gate,
and in the street of the gate
of Ephraim.

17 And all the congrega-
tion of them that were come again out
of the captivity made booths, and sat
under the booths; for since the days of
Jeshua the son of Nun unto that day
had not the children of Israel done so.

^f Ch. 12. 37.—^g 2 Kings 14. 13. Ch. 12. 39.—^h 2 Chron.
30. 21.

the East are generally built with *flat roofs*.
On these they reposed; on these they took the
air in the heats of summer: and on these they
oftentimes slept.

Verse 17. *Since the days of Jeshua*] No
feast of tabernacles since his time had been so
heartily and so piously celebrated. The story
of the *sacred fire* now discovered, which had
been hidden by the order of Jeremiah in a dry
well, and now some of the mud from the bot-
tom being brought upon the altar, was kindled
afresh by the rays of the sun, which suddenly
broke out, though before covered with clouds,
&c. is worthy of no credit. Those who wish
to see the detail may consult 2 Maccab. chap.
i. 18—36.

On the subject in verse 8. I beg leave to
make a few observations:—*So they read in the
book, in the law of God, distinctly; and gave
the sense, and caused them to understand the
reading.* The Israelites having been lately
brought out of the Babylonish captivity, in
which they had continued *seventy years*, ac-
cording to the prediction of Jeremiah, chap.
xxv. 11. were not only extremely corrupt; but
it appears that they had, in general, lost the
knowledge of the ancient Hebrew to such a
degree, that when the book of the law was read,
they did not understand it: but certain Levites
stood by, and gave the sense, i. e. translated it
into the Chaldee dialect. This was not only
the origin of the Chaldee *Targums*, or transla-
tion of the laws and prophets into that tongue:
but was also, in all probability, the origin of
preaching from a text; for it appears that the
people were not only ignorant of their ancient
language, but also of the rites and ceremonies
of their religion, having been so long in Baby-
lon, where they were not permitted to observe
them. This being the case, not only the *lan-
guage* must be interpreted, but the meaning of
the *rites and ceremonies* must also be explained;
for we find from ver. 13, &c. of this chapter, that
they had even forgotten the *feast of tabernacles*,
and every thing relative to that ceremony.

As we nowhere find that what is called
preaching on, or expounding a text, was ever
in use before that period, we are probably
beholden to the Babylonish captivity for pro-
ducing, in the hand of divine providence, a
custom the most excellent and beneficial ever
introduced among men.

What the nature of *preaching* or *expounding*
the word of God was, at this early period of its
institution, we learn from the above-cited
text.

*First, They read in the book of the law of
God*—The words of God, the doctrines of divine

And there was very ^b great
gladness.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
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C. Curtio.

18 Also ⁱ day by day, from
the first day unto the last
day, he read in the book of the law
of God. And they kept the feast seven
days; and on the eighth day was ^k a
solemn assembly, ¹ according unto the
manner.

ⁱ Deut. 31. 10, &c.—^k Heb. a restraint.—¹ Lev. 23. 36.
Numb. 29. 35.

revelation, are the proper matter of preaching;
for they contain the wisdom of the Most High,
and teach man the things which belong to his
peace and happiness.

Secondly, They read distinctly—מפרש *pho-
rash*, from פרש *parash*, to expand; they ana-
lyzed, dilated, and expounded it at large, show-
ing the import and genuine meaning of every
word.

Thirdly, They gave the sense—ושם סכל *ve-
som sekel*, they put weight to it; showed its
value and utility, and how intimately concerned
they were in all that was revealed; thus ap-
plying verbal criticism, and general exposition,
to their true and most important purpose.

*Fourthly, They caused them to understand
the reading*—ויורו במקרא *vayyabnu bammikra*;
and they understood, had a mental taste and per-
ception of the things which were in the reading;
i. e. in the letter and spirit of the text. Thus
they knew the divine will, and approved the
things that were more excellent, being (thus)
instructed out of the law. Rom. ii. 18.

This was the ancient method of expounding
the word of God among the Jews; and this
mode is still more necessary for us:

First, Because the Sacred Writings, as they
came from God, are shut up in languages no
longer vernacular: and no translation ever did,
or ever can, reach the force of the *original*
words, though perhaps our own, in general,
comes nearest to this of all versions, whether
ancient or modern.

*Secondly, Ninety-nine out of a hundred know
nothing of these languages*; and consequently
cannot, of themselves, reap all the requisite
benefit from reading the Scriptures.

*Thirdly, Sacred things are illustrated in the
Bible by a reference to arts and sciences*, of
which the mass of the people are as ignorant
as they are of the original tongues.

*Fourthly, Provincial customs and fashions are
mentioned in these writings*, which must be un-
derstood, or the force and meaning of many
texts cannot be comprehended.

Fifthly, There is a depth in the Word of God
which cannot be fathomed except either by
divine inspiration, or by deep study and re-
search, for which the majority of the people
have no time.

*Sixthly, The people, in general, trust to the
piety, learning, and abilities of their ministers*,
and maintain them as persons capable of in-
structing them in all the deep things of God;
and believing them to be *holy men*, they are
confident they will not take their *tithes*, their
food, and their *raiment*, under a pretence of
doing a work for which they have not the ordi-
nary qualifications. Where there is not such

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

and gavest him the name of
° Abraham;
8 And foundest his heart
p faithful before thee, and
madest a ^c covenant with him to give
the land of the Canaanites, the Hit-
tites, the Amorites, and the Perizzites,
and the Jebusites, and the Gergashites,
to give it, *I say*, to his seed, and ^s hast
performed thy words; for thou art right-
eous:

9 ^t And didst see the affliction of our
fathers in Egypt, and ^u heardest their
cry by the Red sea;

10 And ^v showedst signs and wonders
upon Pharaoh, and on all his servants,
and on all the people of his land; for
thou knewest that they ^w dealt proudly
against them. So didst thou ^x get thee
a name, as it is this day.

11 ^y And thou didst divide the sea
before them, so that they went through
the midst of the sea on the dry land;
and their persecutors thou threwest
into the deeps, ^z as a stone into the
mighty waters.

12 Moreover thou ^a leddest them in
the day by a cloudy pillar; and in the
night by a pillar of fire, to give them
light in the way wherein they should go.

13 ^b Thou camest down also upon
mount Sinai, and spakest with them
from heaven, and gavest them ^c right
judgments, and ^d true laws, good sta-
tutes and commandments:

14 And madest known unto them thy
^e holy sabbath, and commandedst them

° Gen. 17. 5.—p Gen. 15. 6.—r Gen. 12. 7. & 15. 18. & 17.
7. 8.—s Josh. 23. 14.—t Exod. 2. 25. & 3. 7.—u Exod. 14. 10.
Exod. 7. 8, 9, 10, 12, & 14, chapters.—w Exod. 13. 11.
x Exod. 9. 16. Isa. 63. 12, 14. Jer. 32. 30. Dan. 9. 15.—y Exod.
14. 21, 22, 27, 28. Psa. 78. 13.—z Exod. 15. 5, 10.—a Exod. 13.
21.—b Exod. 19. 20. & 20. 1.—c Psa. 19. 8, 9. Rom. 7. 12.
d Heb. laws of truth.—e Gen. 2. 3. Exod. 20. 8, 11.—f Exod.
16. 14, 15. John. 6. 31.

The name of Abraham For the explana-
tion of this name see the notes on Gen. xvi. 5.

Verse 12. *By a cloudy pillar* See the notes
on the parallel passages, both here and in the
rest of these verses.

Verse 14. *Madest known unto them thy holy
sabbath* They appear to have forgotten this
first of all the commandments of God, during
their sojourning in Egypt.

Verse 17. *And in their rebellion appointed a
captain* This clause, read according to its
order in the Hebrew text, is thus: *And ap-
pointed a captain to return to their bondage in
their rebellion.* But it is probable that נָסִיחַם
benarim, in their rebellion, is a mistake for
נָסִיחַם benimrayim, in Egypt. This is the
reading of seven of Kennicott's and De Rossi's
MSS. the Neapolitan edition of the Hagiogra-
pha, and in the Septuagint. It is also the

precepts, statutes, and laws,
by the hand of Moses thy
servant:

15 And ^f gavest them bread
from heaven for their hunger, and
^g broughtest forth water for them out of
the rock for their thirst, and promisedst
them that they should ^h go in to possess
the land ⁱ which thou hadst sworn to
give them.

16 ^k But they and our fathers dealt
proudly, and ^l hardened their necks,
and hearkened not to thy command-
ments.

17 And refused to obey, ^m neither
were mindful of thy wonders that thou
didst among them; but hardened their
necks, and in their rebellion appointed
ⁿ a captain to return to their bondage;
but thou art ^o a God ready to pardon,
^p gracious and merciful, slow to anger,
and of great kindness, and forsookest
them not.

18 Yea, ^r when they had made them
a molten calf, and said, This *is* thy God
that brought thee up out of Egypt, and
had wrought great provocations;

19 Yet thou in thy ^s manifold mercies
forsookest them not in the wilderness:
the ^t pillar of the cloud departed not
from them by day, to lead them in the
way; neither the pillar of fire by night,
to show them light, and the way where-
in they should go:

20 Thou gavest also thy ^u good spirit
to instruct them, and withheldest not
thy ^v manna from their mouth, and

g Exod. 17. 6. Num. 20. 9, &c.—h Deut. 1. 8.—i Heb. which
thou hadst lift up thine hand to give them. Numb. 14. 30.
k Ver. 29. Psa. 106. 6.—l Deut. 31. 27. 2 Kings 17. 14. 2 Chr.
30. 8. Jer. 19. 15.—m Psa. 78. 11, 42, 43.—n Numb. 14. 4.
o Heb. a God of pardons.—p Exod. 34. 6. Num. 14. 18. Psa.
86. 5, 15. Joel 2. 13.—r Exod. 32. 4.—s Ver. 27. Psa. 106. 45.
t Exod. 13. 21, 22. Num. 14. 14. 1 Cor. 10. 1.—u Num. 11. 17.
Isa. 63. 11.—v Exod. 16. 15. Josh. 5. 12.

reading in Numb. xiv. 4. The clause should
undoubtedly be read, *They appointed a captain
to return to their bondage in Egypt.*

Verse 19. *The pillar of the cloud departed
not from them* מְלֵיחֵם meleyhem, "from
over them." I have already had occasion to
observe, that this miraculous cloud, the symbol
of the divine presence, assumed three different
positions while accompanying the Israelitish
camp. 1. As a cloud, in the form of a pillar,
it went before them, when they journeyed, to
point out their way in the wilderness. 2. As
a pillar of fire, it continued with them during
the night, to give them light, and be a rallying
point for the whole camp in the night season.
3. As an extended cloud, it hovered over them
in their encampments, to refresh them with its
dews, and to keep them from the ardours of the
sun.

A. M. 3559. gavest them ^w water for their
B. C. 445. thirst.
A. U. C. 309. 21 Yea, ^x forty years didst
Coss. Rom. thou sustain them in the wil-
M. Genucio et derness, so that they lacked nothing:
C. Curtio. their ^y clothes waxed not old, and their
feet swelled not.

22 Moreover, thou gavest them king-
doms and nations, and didst divide them
into corners: so they possessed the land
of ^z Sihon, and the land of the king of
Heshbon, and the land of Og king of
Bashan.

23 ^a Their children also multipliedst
thou as the stars of heaven, and
broughtest them into the land, con-
cerning which thou hadst promised to
their fathers, that they should go in to
possess it.

24 So ^b the children went in and pos-
sessed the land, and ^c thou subduedst
before them the inhabitants of the land,
the Canaanites, and gavest them into
their hands, with their kings, and the
people of the land, that they might do
with them ^d as they would.

25 And they took strong cities, and a
^e fat land, and possessed ^f houses full
of all goods, ^g wells digged, vineyards,
and oliveyards, and ^h fruit trees in
abundance; so they did eat, and were
filled, and ⁱ became fat, and delighted
themselves in thy great ^k goodness.

26 Nevertheless, they ^l were disobe-

dient, and rebelled against
thee, and ^m cast thy law be-
hind their backs, and slew
thy ⁿ prophets, which testi-
fied against them to turn them to thee,
and they wrought great provocations.

27 ^o Therefore thou deliveredst them
into the hand of their enemies, who
vexed them: and in the time of their
trouble, when they cried unto thee,
thou ^p heardest them from heaven; and
according to thy manifold mercies
^r thou gavest them saviours, who saved
them out of the hand of their enemies.

28 But after they had rest, ^s they ^t did
evil again before thee: therefore ledest
thou them in the hand of their enemies,
so that they had the dominion over
them: yet when they returned, and
cried unto thee, thou heardest them
from heaven; and ^u many times didst
thou deliver them, according to thy
mercies;

29 And testifiedst against them, that
thou mightest bring them again unto
thy law: yet they ^v dealt proudly, and
hearkened not unto thy command-
ments, but sinned against thy judg-
ments, (^w which if a man do, he shall
live in them,) and ^x withdrew the
shoulder, and hardened their neck,
and would not hear:

30 Yet many years didst thou ^y for-
bear them, and testifiedst ^z against

^w Exod. 17. 6.—^x Deut. 2. 7.—^y Deut. 8. 4. & 29. 5.—^z Num.
21. 21, &c.—^a Gen. 22. 17.—^b Josh. 1. 2, &c.—^c Psa. 44. 2, 3.
^d Heb. according to their will.—^e Ver. 35. Num. 13. 27. Deut.
8. 7, 8. Ezek. 20. 6.—^f Deut. 6. 11.—^g Or, cisterns.—^h Heb.
tree of food.—ⁱ Deut. 32. 15.—^j Hos. 3. 5.—^k Judg. 2. 11, 12.
Ezek. 10. 21.—^l 1 Kings 14. 9. Psa. 50. 17.—^m 1 Kings 18. 4.
& 19. 10. 2 Chron. 24. 20, 21. Matt. 23. 37. Acts 7. 52.

ⁿ Judg. 2. 14. & 3. 9, &c. Psa. 106. 41, 42.—^p Psa. 106. 44.
^r Judg. 2. 18. & 3. 9.—^s Heb. they returned to do evil.—^t So
Judg. 3. 11, 12, 30. & 4. 1. & 5. 31. & 6. 1.—^u Psa. 10. 6, 43.
^v Ver. 16.—^w Lev. 18. 5. Ezek. 20. 11. Rom. 10. 5. Gal. 3.
12.—^x Heb. they gave a withdrawing shoulder; Zech. 7. 11.
^y Heb. protract over them.—^z 2 Kings 17. 13. 2 Chron. 36. 15.
Jer. 7. 25. & 25. 4.

Verse 21. *Their clothes waxed not old*] See
the note on Deut. viii. 4.

Verse 22. *The land of Og king of Bashan*
It is most evident that Sihon was king of
Heshbon. How then can it be said that they
possessed the land of Sihon, and the land of the
king of Heshbon? The words *The land of the
king of Heshbon* are wanting in two of De
Rossi's MSS. In another MS. the words *and
the land of* are wanting; so that the clause is
read, *they possessed the land of Sihon king of
Heshbon*. The Septuagint has the same read-
ing; the Arabic nearly the same, viz. *the land
of Sihon, the land of the king of Heshbon*.
The Syriac has, *they possessed the land of Si-
hon, the land of the kings of Heshbon*. The
reading of the text is undoubtedly wrong:
that supported by the MSS. and by the Sep-
tuagint, is most likely to be the true one.
Those of the Arabic and Syriac contain, at
least, no contradictory sense. The *and*, in the
Hebrew and our version, distinguishes two
lands, and two kings; the land of Sihon, and

the land of the king of Heshbon; when it is
most certain that only one land and one king
can be meant.

Verse 25. *Became fat, and delighted them-
selves*] They became effeminate, fell under
the power of luxury; got totally corrupted in
their manners, sinned against all the mercies
of God, and then were destroyed by his judg-
ments. We have an old nervous saying,
“*War begets poverty; poverty begets peace,
peace begets affluence; affluence begets luxury
and corruption of manners: and hence civil
broils, foreign wars, and desolations.*” A sen-
sible Roman historian has said the same:—
“*Imperium facile iis artibus retinetur, quibus
initio parum est: verum ubi pro LABORE, DE-
SIDIA; pro continentia et æquitate, LIBIDO
atque SUPERBIA invasere; fortuna simul cum
moribus IMMUTATUR.*”

Verse 27. *Thou gavest them saviours*] The
whole book of Judges is a history of God's
mercies, and their rebellions.

Verse 30. *Many years didst thou forbear*]

A. M. 3559. B. C. 445. A. U. C. 309. Coss. Rom. M. Genucio et C. Curtio. them by thy spirit ^a in ^b thy prophets; yet would they not give ear: ^c therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake ^d thou didst not utterly consume them, nor forsake them; for thou art ^e a gracious and merciful God.

32 Now therefore, our God, the great, the ^f mighty, and the terrible God, who keepest covenant and mercy, let not all the ^g trouble seem little before thee ^h that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, ⁱ since the time of the kings of Assyria unto this day.

33 Howbeit ^k thou art just in all that is brought upon us; for thou hast done right, but ^l we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy

commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have ^m not served thee in their kingdom, and in ⁿ thy great goodness that thou gavest them, and in the large and ^o fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, ^p we are servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof; behold, we are servants in it:

37 And ^q it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have ^r dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^t make a sure covenant, and write it; and our princes, Levites, and priests, ^u seal ^v unto it.

^a Heb. in the hand of thy prophets. — ^b See Acts 7. 51. 1 Pet. 1. 11. 2 Pet. 1. 21. — ^c Isa. 5. 5. & 42. 24. — ^d Jer. 4. 27. & 5. 10, 18. — ^e Ver. 17. — ^f Exod. 34. 6, 7. Ch. 1. 5. — ^g Heb. nearness. ^h Heb. that hath found us. — ⁱ 2 Kings 17. 3. — ^k Dan. 9. 14. Psa. 119. 137.

^l Psa. 106. 6. Dan. 9. 5, 6, 8. — ^m Deut. 28. 47. — ⁿ Ver. 25. ^o Ver. 25. — ^p Deut. 28. 48. Ezra 9. 9. Bar. 3. 8. — ^q Deut. 28. 33, 51. — ^r Deut. 28. 48. — ^s 2 Kings 23. 3. 2 Chron. 29. 10. & 34. 31. Ch. 10. 29. Ezra 10. 3. — ^t Heb. are at the sealing, or, sealed. — ^v Ch. 10. 1.

It is supposed that Nehemiah refers here principally to the ten tribes. And many years did God bear with them; not less than two hundred and fifty-four years from their separation from the house of David, till their captivity and utter dispersion under Shalmaneser; during the whole of which time God invariably warned them by his prophets; or, as it is here said, by thy spirit in thy prophets, which gives us the true notion of divine inspiration. God's spirit was given to the prophets; and they testified to the people, according as they were taught and influenced by this spirit.

Verse 32. On our kings, on our princes]. I believe Nehemiah in this place mentions the whole of civil society in its officers, as they stand related to each other in dignity:—1. KINGS, as supreme. 2. PRINCES. 3. PRIESTS. 4. PROPHETS. 5. THE FATHERS, heads or chiefs of tribes and families. 6. The common people. Those who disturb this natural order, for it subsists even in Britain, are enemies to the peace of the whole, whatever they may pretend to the contrary.

Verse 34. Neither have our kings] In this verse he acknowledges that the kings, princes, priests, and fathers, had broken the law: but the prophets are left out; for they continued faithful to God, testifying by his spirit against the crimes of all; and this even at the risk of their lives.

Verse 35. For they have not served thee in their kingdom] Instead of בַּמְּלֻכָּהּ be malcutum, "in their kingdom," בְּמִלְכוּתָּהּ be malcutheca, "in thy kingdom," is the reading of two of Kennicott's MSS. as also of the Septuagint, Syriac, and Arabic. This is most likely to be the true reading.

Verse 36. Behold, we are servants] They had no king of their own; and were under the government of the kings of Persia, to whom they paid a regular tribute.

Verse 37. It yieldeth much increase unto the kings] Good and fruitful as the land is, yet it profits us little; as the chief profits on all things go to the kings of Persia.

Over our bodies] Exacting personal and feudal services from us, and from our cattle; and this not by any fixed rate, or rule, of so much rent, so much labour, or boons; but at their pleasure; so that we can neither call our persons, our time, our land, nor our cattle, our own: therefore, we are in great distress. Miserable are the people that live under such a government. Think of this, ye Britons! think of your liberties and rights. Compare them with any other nation under heaven, and see what a balance is in your favour. Almost all the nations of the earth acknowledge Britons the most happy of all men. May I not say,

O fortunatos nimium sua si bona norint!

Verse 38. Our princes, Levites, and priests, seal unto it.]. Persuaded that we have brought all the miseries upon ourselves by our transgressions; feeling much, and fearing more, we make a covenant with thee to devote ourselves to thy service: do with us as thou pleasest. From this sealing we learn that at this time the government of the Jews was a mixed aristocracy; composed of the nobles for the civil department, and the priests and Levites for the ecclesiastical.

This was not mixing the church with the state, or the state with the church: both were separate, yet both mutually supported each other. The state never attempted to model the

church according to its own mind; because the church had been founded and regulated by God, and neither its *creed* nor its *ordinances* could be changed. The church did not meddle with the *state*, to give it *new laws*, *new ordinances*, or *new officers*; therefore, the one could

not be jealous of the other. Where this state of things prevails, every public blessing may be expected. In every *state*, God says to the *governors* and the *governed*, Render to Cæsar the things which are Cæsar's, and to God the things which are God's.

CHAPTER X.

The names of those who sealed the covenant, 1—27. All solemnly promise not to have affinity with the people of the land, 28—30. To observe the sabbath, 31. To provide for the sanctuary according to the law, 32—36. And to pay the regular tithes for the support of the priests, Levites, and other officers of the temple, 37—39.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

NOW ^a those that sealed
were ^b Nehemiah ^c the
Tirshatha, ^d the son of Ha-
chaliah, and Ziddkijah,

2 ^e Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin.
8 Maaziah, Bilgai, Shemaiah: these
were the priests.

9 And the Levites: both Jeshua the
son of Azaniah, Binnui of the sons of
Henadad, Kadmiel;

10 And their brethren, Shebaniah,
Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people: ^f Parosh,
Pahath-moab, Elam, Zaththu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileah, Sho-
bek,

25 Rehun, Hashabnah,
Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ ^g And the rest of the people, the
priests, the Levites, the porters, the
singers, the Nethinims, ^h and all they
that had separated themselves from the
people of the lands unto the law of God,
their wives, their sons, and their daugh-
ters, every one having knowledge, and
having understanding;

29 They clave to their brethren, their
nobles, ⁱ and entered into a curse, and
into an oath, ^k to walk in God's law,
which was given ^l by Moses, the servant
of God, and to observe and do all the
commandments of the LORD our Lord,
and his judgments and his statutes;

30 And that we would not give ^m our
daughters unto the people of the land,
nor take their daughters for our sons:

31 ¶ ⁿ And if the people of the land
bring ware, or any victuals, on the sab-
bath day to sell, ^o that we would not buy
it of them on the sabbath, or on the
holy day: and ^p that we would leave the
^q seventh year, and the ^r exaction of
^s every debt.

^a Heb. at the sealings. Ch. 9. 38.—^b Ch. 8. 9.—^c Or, the governor.—^d Ch. 1. 1.—^e See Ch. 12. 1-21.—^f See Ezra 2. 3, &c. Ch. 7. 8, &c.—^g Ezra 2. 36-43.—^h Ezra 9. 1. & 10. 11, 12, 19. Ch. 13. 3.—ⁱ Deut. 29. 12, 14. Ch. 5. 12, 13. Psa. 119. 106.

NOTES ON CHAPTER X.

Verse 1. *Now those that sealed*] Four classes here seal, *Nehemiah first*, as their governor. And after him, *secondly*, The priests, ver. 2—8. *Thirdly*, The Levites, ver. 9—13. *Fourthly*, The chiefs of the people, ver. 14—27.

It is strange that, among all these, we hear nothing of Ezra, nor of the high priest *Elia-shib*. Nor are any of the prophets mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the *Arabic*: the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, *and the rest of their assembly*.

^k 2 Kings 23. 3. 2 Chron. 34. 31.—^l Heb. by the hand of. ^m Exod. 34. 16. Deut. 7. 3. Ezra 9. 12, 14.—ⁿ Exod. 20. 10. Lev. 23. 3. Deut. 5. 12. Ch. 13. 15, &c.—^o Exod. 23. 10, 11. Levit. 25. 4.—^p Deut. 15. 1, 2. Ch. 5. 12.—^q Heb. every band.

Verse 28. *And the rest of the people*] All had, in one or other of the classes which sealed, their *representatives*; and by their sealing they considered themselves bound.

Verse 29. *They clave to their brethren*] Though they did not *sign* this instrument, yet they bound themselves under a *solemn oath* that they would fulfil the conditions of the covenant, and walk according to the law of Moses.

Verse 30. *Not give our daughters*] Make no affinity with the people of the land.

Verse 31. *Bring ware*] We will most solemnly keep the sabbath. *Leave the seventh year*. We will let the land have its sabbath, and rest every seventh year. See on Exod. xxiii. 10, 11.

A. M. 3559. 32 Also we made ordi-
B. C. 445. nances for us, to charge our-
A. U. C. 309. selves yearly with the third
Coss. Rom. part of a shekel for the ser-
M. Genucio et vice of the house of our God ;
C. Curtio.

33 For ^a the show-bread, and for the
continual meat-offering, and for the
continual burnt-offering, of the sab-
baths, of the new-moons, for the set
feasts, and for the holy things, and for
the sin-offerings, to make an atonement
for Israel, and for all the work of the
house of our God.

34 And we cast the lots among the
priests, the Levites, and the people,
^u for the wood-offering, to bring it into
the house of our God, after the houses of
our fathers, at times appointed, year by
year, to burn upon the altar of the LORD
our God, ^v as it is written in the law :

35 And ^w to bring the first-fruits of
our ground, and the first-fruits of all

fruit of all trees, year by year, unto
the house of the LORD :

36 Also the first-born of our
sons, and of our cattle, as it
is written ^x in the law, and the first-
lings of our herds, and of our flocks, to
bring to the house of our God, unto the
priests that minister in the house of our
God :

37 ^y And that we should bring the
first-fruits of our dough, and our offer-
ings, and the fruit of all manner of trees,
of wine, and of oil, unto the priests, to
the chambers of the house of our God ;
and ^z the tithes of our ground unto the
Levites, that the same Levites might
have the tithes in all the cities of our
tillage.

38 And the priest the son of Aaron
shall be with the Levites, ^a when the
Levites take tithes : and the Levites
shall bring up the tithe of the tithes

^s Lev. 24. 5, &c. 2 Chron. 2. 4.—^t See Num. 28. & 29.
^u Ch. 13. 31. Isa. 40. 16.—^v Lev. 6. 12.—^w Exod. 23. 19. &
34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2.

^x Exod. 13. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16.
^y Lev. 23. 17. Num. 15. 19. & 18. 12, &c. Deut. 18. 4. & 26
2.—^z Lev. 27. 30. Num. 18. 21, &c.—^a Num. 18. 26.

Verse 32. *Charge ourselves yearly with the third part of a shekel* According to the law, every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be given than this: the general poverty of the people occasioned by their wars, overthrows, heavy tributes, &c. in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and the rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned; yet, when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the δίδραχμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter, was a stater, which contained exactly two half shekels. See Matt. xvii. 24—27.

Verse 34. *Cast the lots—for the wood-offering* There does not appear to have been any wood-offering under the law. It was the business of the Nethinim to procure this: and hence they were called hewers of wood, and drawers of water, to the congregation. But it is very likely that after the captivity, few Nethinim

were found; for as such (who were the descendants of the Gibeonites) were considered only as slaves among the Israelites, they would doubtless find it as much, if not more, their interest to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not who should furnish the wood, but what class or district should furnish it at a particular time of the year, so that there might be a constant supply. One district furnished it for one whole year, or for the first month or year; another for the second month or year; and so on. Now, the lot was to determine which district should bring the supply on the first month or year; which on the second; and so on. When the wood was brought, it was delivered to the Levites: they cut, prepared, and stacked it; and, when wanted, delivered it to the priests, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only once a year by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a feast, called by Josephus Ευροφωρία, the carrying of the wood. See De Bell. Jud. lib. ii. cap. xvii. sect. 6. p. 194. This feast is not mentioned in the Sacred Writings: then, there was no need for such an institution, as the Nethinim were sufficiently numerous.

Verse 36. *Also the first-born* See this law, and reasons of it, Exod. xiii. 1—13. As by this law the Lord had a right to all the first-born, instead of these he was pleased to take the tribe of Levi for the whole; and thus the Levites served at the tabernacle and temple, instead of the first-born of all the tribes.

Verse 38. *Tithe of the tithes* The tithes of all the produce of the fields were brought to

Every tenth man is chosen by NEHEMIAH. *lot to dwell in Jerusalem.*

A. M. 3559. unto the house of our God,
B. C. 445. to the chambers, into the
A. U. C. 309. treasure house.
Coss. Rom.
M. Genucio et
C. Curtio.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the

b 1 Chron. 9. 26. 2 Chron. 31, 11.—c Dent. 12. 6,

the Levites; out of these a tenth part was given to the priests: This is what is called the *tithe of the tithes*. The law for this is found Numb. xviii. 26.

Verse 39. *We will not forsake the house of our God*] Here was a glorious resolution; and had they been faithful to it, they had been a great and good people to the present day. But what is implied in *We will not forsake the house of our God*? I answer:—

I.—The church of God is the house of God; there he has his constant dwelling-place.

II.—True believers are his family in this house: and this family consists of 1. *Fathers and mothers*. 2. *Young persons*. 3. *Little children*. And, 4. *Servants*.

III.—The ministers of the word of God are the officers and overseers of this house and family.

IV.—The worship of God is the grand employment of this family.

new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

11: 2 Chron. 31. 12. Ch. 13. 12.—d Ch. 13. 10, 11.

V.—The ordinances of God are the food of the members of this family; or the means of their spiritual support.

VI.—Those who do not forsake the house of their God are those,—1. Who continue in the faith. 2. Who grow in grace. 3. Who labour in the vineyard. 4. Who bring forth fruit. 5. Who conscientiously attend all the ordinances. And, 6. Who take care that the offerings to the house of God shall be duly made; providing for those who labour in the word and doctrine.

VII.—Reader, 1. Art thou of this house? 2. Art thou in this house? 3. To what part of the family dost thou belong? 4. Art thou still an infant in this house? 5. Dost thou attend the ordinances of this house? 6. Hast thou forsaken this house? These questions are of great importance: answer them as in the sight of God.

CHAPTER XI.

Lots are cast that a tenth of the people may constantly dwell at Jerusalem, and the other nine parts in the other cities and villages, 1. Some willingly offer themselves to dwell in Jerusalem, and the people bless them, 2. An enumeration of the families that dwell in Jerusalem, of Judah and Benjamin, 3—9. Of those of the priests, 10—12. Of the chiefs of the fathers, 13. Of the mighty men, 14. Of the Levites, 15—18. Of the porters, 19. Of the residue of Israel, and the officers, 20—24. The villages at which they dwelt, 25—35. Certain divisions of the Levites were in Judah and Benjamin, 36.

A. M. 3559. AND the rulers of the
B. C. 445. people dwelt at Jerusalem:
A. U. C. 309. the rest of the people
Coss. Rom. also cast lots, to bring one of
M. Genucio et ten to dwell in Jerusalem the holy
C. Curtio. city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites; and the Nethinims, and the children of Solomon's servants.

a Ver. 18. Matt. 4. 5. & 27. 53.—b Judg. 5. 9.—c 1 Chron. 9. 2, 3.

NOTES ON CHAPTER XI.

Verse 1. *To bring one of ten*] Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall; and the rebuilding of which was going on fast. Nehemiah, therefore, obliged one tenth of the country people to come and dwell in it, that the population might be sufficient for the preservation and defence of the city. Ten were set apart, and the lot cast among them to see which one

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziash, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaalek, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin;

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

d Ezra 2. 43.—e Ezra 2. 55.—f 1 Chron. 9. 3, &c.—g Gen. 38. 29, Pharez.

of the ten should take up his residence in the city.

Verse 2. *All the men that willingly offered*] Some volunteered their services; which was considered a sacrifice to patriotism at that time; as Jerusalem afforded very few advantages, and was a place of considerable danger: hence the people spoke well of them, and no doubt prayed for God's blessing upon them.

Verse 3. *Now these are the chief*] A good deal of difference will be found between the

A. M. 3559.
B. C. 445.
A. U. C. 309.
Coss. Rom.
M. Genucio et
C. Curtio.

Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son

of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and Judah the son of Senuah *was* second over the city.

10 ^h Of the priests; Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.

14 And their brethren, mighty men of valour, a hundred twenty and eight: and their overseer *was* Zabdiel, ⁱ the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni:

16 And Shabbethai and Jozabad, of

^h 1 Chron. 9. 10, &c.—ⁱ Or, the son of Haggadolim.—^k Heb. *were over*.—^l 1 Chr. 26. 29.—^m Ver. 1.—ⁿ Heb. *at the gates*.

enumeration here, and that in 1 Chron. ix. 2, &c. There, those only who came with Zerubabel, appear to be numbered: here *those*, and the persons who came with Ezra and Nehemiah, enter into the count.

Verse 9. *And Joel—was their overseer*] Joel was chief, or magistrate over those; and Judah *was* his second or deputy. Perhaps each had a different office, but that of Joel *was* chief.

Verse 11. *Ruler of the house of God*] He had the command over all secular matters, as the high priest had over those which were spiritual.

Verse 14. *Mighty men of valour*] Noted for strength of body, and military courage.

Verse 17. *And Shabbethai*] This verse with the 20, 21—28, 29—32, 33, 44, and 35, are all wanting in the *Septuagint*; and the whole chapter is wanting in the *Arabic*.

The outward business] Calmet supposes that he provided the victuals for the priests, victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessities for the service of the temple.

Verse 17. *The principal to begin the thanks-*

the chief of the Levites, ^k *had* the oversight of ^l the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in ^m the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept ⁿ the gates, *were* a hundred seventy and two.

20 [†] And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 ^o But the Nethinims dwelt in ^p Ophel: and Ziha and Gispah *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For ^r *it was* the king's commandment concerning them, that ^s a certain portion should be for the singers, due for every day.

24 And Pethabiah the son of Meshezabeel, of the children of ^t Zerah, the

^o See Ch. 3. 26.—^p Or, the tower.—^r See Ezra 6. 8, 9, &c. 7. 20, &c.—^s Or, to a sure ordinance.—^t Gen. 38. 30, Zarah.

giving] The precentor, pitcher of the tune, or master singer.

Verse 22. *The overseer also of the Levites*] פקיד *pekid*, the visitant, the inspector; translated επισκοπος, *bishop*, both by the *Septuagint* and *Vulgate*.

Verse 23. *It was the king's commandment*] By the king some understand David, and others Artaxerxes. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also, as well as praises. For we know that Darius made an ample provision for the priests, that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons, Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

Verse 24. *Pethabiah—was at the king's hand*] He was the governor appointed by the Persian king over the Jewish nation in those matters in which the civil government inter-

A. M. 3559. son of Judah, was ^u at the
B. C. 445. king's hand in all matters
A. U. C. 309. concerning the people.
Coss. Rom.
M. Genucio et
C. Curcio.

25 And for the villages, with their fields, some of the children of Judah dwelt at ^v Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Je-kabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phet,

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer sheba unto the valley of Hinnom.

31 The children also of Benjamin ^w from Geba dwelt ^x at Michmash, and Aija, and Beth-el, and in their vil-lages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, ^y the valley of crafts-men.

36 And of the Levites were divisions in Judah, and in Benjamin.

^u 1 Chron. 18. 17. & 23. 28.—^v Josh. 14. 15.

ferred with Jewish concerns. He no doubt fixed, levied, and received, the tribute.

Verse 26. *And at Jeshua*] This city is no where else mentioned.

Verse 28. *Mekonah*] This city is also unknown.

Verse 31. *Geba*] Probably the same as Gibeah of Saul.

Verse 32. *Ananiah*] No city of this name is known.

Verse 34. *Hadid*] This place is also unknown.

Neballat.] Also unknown.

Verse 35. *Lod, and Ono*] These towns were built by the sons of Elpaal, 1 Chron. viii. 12.

The valley of craftsmen.] See 1 Chron. iv.

^w Or, of Geba.—^x Or, to Michmash.—^y 1 Chr. 4. 14.

14. Probably this latter town was built in this valley.

Verse 36. *And of the Levites were divisions*] The Levites had their dwellings in the divisions of Judah and Benjamin. This is probably the meaning: the Syriac says, they had the half of Judah and Benjamin; which is not likely.

That the people, whose hearts were now turned toward the Lord, would make the best provision for the support of God's work, and all those engaged in it, we may naturally suppose; but this could not be very great, as the complete service was not yet established, and the Levites themselves were few in number.

CHAPTER XII.

Account of the priests and Levites that came up with Zerubbabel, 1—7. Of the Levites, 8—21. The Levites in the days of Eliashib, 22—26. Of the dedication of the wall, and its ceremonies, 27—43. Different officers appointed, 44—47.

A. M. 3468. **N**OW these are the
B. C. 536. ^a priests and the Le-
Ol. LXI. 1. vites that went up with
Anno Urbis Zerubbabel the son of She-
Condita 218. altiel, and Jeshua: ^b Seraiah, Jeremiah, Ezra,

2 Amariah, ^c Malluch, Hattush,

3 ^d Shechaniah, ^e Rehum, ^f Meremoth,

4 Iddo, ^g Ginnetho, ^h Abi-
jah,

5 ⁱ Miamin, ^k Maadiah,
Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ^l Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren in the days of ^m Jeshua.

^a Ezra 2. 1, 2.—^b See Ch. 10. 2-8.—^c Or, Melicu, Ver. 14. ^d Or, Shebaniah, Ver. 14.—^e Or, Harim, Ver. 15.—^f Or, Merioth, Ver. 15.

^g Or, Ginnethon, Ver. 16.—^h Luke 1. 5.—ⁱ Or, Miniamin, Ver. 17.—^k Or, Moadiah, Ver. 17.—^l Or, Sallai, Ver. 20. ^m Ezra 3. 2. Hag. 1. 1. Zech. 3. 1.

NOTES ON CHAPTER XII.

Verse 1. *Now these are the priests*] Not the whole, but the chief of them, as we are informed, verses 7, 22, 23, and 24.

The Septuagint omit ver. 3. except the word *Shechaniah*; as also verses 4, 5, 6—9. 37, 38, 39, 40, and 41. The Arabic omits the twenty-six first verses, and ver. 29. Mention is made of Ezra in this verse; and he is generally allowed to be that Ezra whose book the reader has already passed over, and who came to Jerusalem in the time of Cyrus with Zerubbabel.

A. M. 3468.
B. C. 536.
O. L. X. I. 1.
Anno Urbis
Condita
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8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, ^awhich was over ^o the

thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of She-maiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the ^p Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise ^r and to give thanks, ^r according to the commandment of David the man of God, ^s ward over against ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the ^t thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah ^u the governor, and of Ezra the priest, ^v the scribe.

27 ¶ And at ^w the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, ^x both with thanksgivings, and with singing, ^y with cymbals,

A. M. 3468.
B. C. 536.
O. L. X. I. 1.
Anno Urbis
Condita
218.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Cons. Rom.
M. Genucio et
C. Curtio.

^a Ch. 11. 17.—^o That is, the psalms of thanksgiving.
^p 1 Chr. 9. 14, &c.—^r 1 Chr. 23. & 25. & 26.—^s Ezra 3. 11.

Verse 8. *Over the thanksgiving*] The principal singers; see on chap. xi. 17.

Verse 11. *Jaddua*] This was the high priest who went in his pontifical robes, accompanied by his brethren, to meet Alexander the Great, when he was advancing toward Jerusalem, with the purpose to destroy it, after having conquered Tyre and Gaza. Alexander was so struck with the appearance of the priest, that he forbore all hostilities against Jerusalem, prostrated himself before Jaddua, worshipped the Lord at the temple, and granted many privileges to the Jews. See *Josephus* ANT. lib. xi. c. 8.

Verse 22. *To the reign of Darius the Persian*] Calmet maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great: but Archbishop *Ussher* understands it of *Darius Nothus*, in whose reign he thinks Jaddua was born, who was high priest under *Darius Codomanus*.

Verse 23. *The book of the Chronicles*] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register which is now lost.

Verse 25. *The thresholds of the gates*] Some understand this of a sort of porticoes at the gates; and are puzzled about it, because

^t Or, treasuries, or, assemblies.—^u Ch. 8. 9.—^v Ezra 7. 6, 11.
^w Deut. 20. 5. Ps. 30. title.—^x 1 Chr. 25. 6. 2 Chr. 5. 13. & 7. 6.

they find no mention of porticoes elsewhere: But why may we not suppose these to resemble our watch-boxes, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

Verse 27. *At the dedication of the wall*] They sent for the Levites from all quarters, that this dedication might be as solemn and majestic as possible; and it is likely that this was done as soon as convenient after the walls were finished. The dedication seems to have consisted in processions of the most eminent persons around the walls; and thanksgivings to God, who had enabled them to bring the work to so happy a conclusion: and no doubt to all this were added a particular consecration of the city to God, and the most earnest invocation that he would take it under his guardian care, and defend it and its inhabitants against all their enemies.

The ancients consecrated their cities to the gods; and the very walls were considered as sacred. *Ovid* gives us an account of the ceremonies used in laying the foundations of the walls of the city of Rome, by *Romulus*. After having consulted together who should give name to the city, and have the direction of the

A. M. 3559. psalteries, and with harps.
B. C. 445. 28 And the sons of the
A. U. C. 309. singers gathered themselves
Coss. Rom. together, both out of the
M. Genucio et plain country round about Jerusa-
C. Curtio. lem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth; for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof ^y one went on the right hand upon the wall ^z toward the dung-gate;

32 And after them went Hoshaiiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshulam.

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And certain of the priests' sons ^a with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with ^b the musical instruments of David the man of God, and Ezra the scribe before them.

37 ^c And at the fountain-gate, which was over against them, they went up by ^d the stairs of the city of David, at the going up of the wall, above the house of David, even unto ^e the water-gate eastward.

38 ^f And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond

^y See Ver. 38.—^z Ch. 2. 13. & 3. 13.—^a Num. 10. 2, 8.—^b 1 Chr. 23. 5.

^c Ch. 2. 14. & 3. 15.—^d Ch. 3. 15.—^e Ch. 3. 26. & 8. 1, 3, 16
^f See Ver. 31.

wall by which it was necessary to surround it, they agreed to let the case be decided by the flight of birds. One brother went to the top of the Mons Palatinus, the other to that of mount Aventine. Romulus saw twelve birds, Remus saw but six: the former, therefore, according to agreement, took the command. The poet thus describes the ceremonies used on the occasion:—

*Apia dies legitur, qua mania signet aratro;
Sacra Palis suberant; inde monetur opus.
Fossa fit ad solidum: fruges jaciuntur in terra,
Et de vicino terra petita solo,
Fossa repletur humo, pleneque imponitur ara;
Et novus accenso fungitur igne focus.
Inde premens stivam, designat mania sulco;
Alba jugum, niveo cum bove vacca tulit.
Vox fuit hæc regis; Concedenti Jupiter orbem,
Et genitor Mavors, Festaque mater ades;
Quosque pium est adhibere deos, advertitis cuncti.
Auspicious vobis hoc mihi surgat opus.
Longa sit hinc etas, dominaque potentia terra
Sitque sub hæc oriens occidensque dies!
Ille precabatur. Ovid. Pastor. lib. iv. ver. 819.*

"A proper day is chosen in which he may mark out the walls with the plough: the festival of Pales was at hand when the work was begun. A ditch is dug down to the solid clay, into which they cast the fruits of the season; and bring earth from the neighbouring ground, with which they fill up the trench; and on it build an altar, by whose flames the newly made earth is cleft asunder. Then Romulus, seizing the plough, which a white heifer, yoked with a snowy bull, drew along, marked out the walls with a furrow. And thus spoke the king—'O Jupiter, and Father Mars, with Matron Vesta, prosper me in founding this city! And all ye gods approach, whomsoever it is right to invoke! Under your auspices may the work arise; may it

endure for countless ages, and be the mistress of the world; and may the East and the West be under its control.' Thus he prayed."

The above is a literal version; and the account is not a little curious.

Verse 29. *From the house of Gilgal, and out of the fields of Geba and Azmaveth*] Or, from Beth-Gilgal; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

Verse 30. *The priests and the Levites purified themselves*] This consisted in washings, abstinence from wine, and other matters, which, on all other occasions, were lawful. And as to the purifying of the gates and the walls, nothing was requisite but to remove all filth from the former, and all rubbish that might have been laid against the latter.

Verse 31. *Then I brought up the princes*] Perhaps this verse should be read thus: "Then I caused the princes of Judah to go up on the wall; and appointed two great choirs, [to sing praises;] and two processions, one on the right hand, &c.

The following seems to have been the order of the procession:—He divided the priests, the Levites, the magistrates, and the people, into two companies; each company to go round one half of the wall. They began at the dung-gate, one party going to the right and the other to the left, till they met at the great space opposite to the temple, where they all offered great sacrifices to God, and rejoiced with exceeding great joy: shouting so that the noise was heard a great way off.

Verse 38. *The broad wall*] What part this was we know not: it might have been a place

A. M. 3559. B. C. 445. A. U. C. 309. Coss. Rom. M. Genucio et C. Curtio. ^athe tower of the furnaces even unto ^bthe broad wall; 39 ¹And from above the gate of Ephraim, and above ^kthe old gate, and above ^lthe fish-gate, ^mand the tower of Hananeel, and the tower of Meah, even unto ⁿthe sheep-gate: and they stood still in ^othe prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers ^psang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem

^a Ch. 3. 11.—^b Ch. 3. 8.—^c 2 Kings 14. 13. Ch. 8. 16.—^k Ch. 3. 6.—^l Ch. 3. 3.—^m Ch. 3. 1.—ⁿ Ch. 3. 32.—^o Jer. 32. 2. ^p Heb. made their voice to be heard.—^r 2 Chron. 13. 11, 12. Ch. 13. 5, 12, 13.

designed for a public promenade; or a parade for assembling the troops, or guard of the temple.

Verse 47. *All Israel—gave the portions of the singers*] The singers and the porters were supported by the people at large; and each of these had their portions served out to them daily.

And they sanctified—unto the Levites] The things which were provided for sacred uses were delivered by the people to the Le-

was heard even afar off. 44 [†] And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions ^s of the law for the priests and Levites: ^t for Judah rejoiced for the priests and for the Levites ^u that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, ^v according to the commandment of David, and of Solomon his son.

46 For in the days of David ^w and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: ^x and they ^y sanctified holy things unto the Levites; ^z and the Levites sanctified them unto the children of Aaron.

^a That is, appointed by the law.—^t Heb. for the joy of Judah.—^u Heb. that stood.—^v 1 Chron. 25, & 26.—^w 1 Chron. 25. 1, &c. 2 Chron. 29. 60.—^x Numb. 18. 21, 24.—^y That is, set apart.—^z Numb. 18. 26.

vites; and the Levites presented them to the priests.

The children of Aaron] This may refer principally to the tithes which the people brought to the Levites; the tithe, or tenth of which the Levites gave to the priests. The presenting these tithes is termed sanctifying them; that is, dedicating them to those sacred or ecclesiastical uses for which they were designed: this is a very general meaning of the word sanctify in Scripture.

CHAPTER XIII.

The law is read, which commands that the Ammonite and Moabite should be separated from the congregation; on which they separate all the mixed multitude, 1—3. Eliashib, the high priest, having not only joined affinity with Sanballat, but was also allied to Tobiah the Ammonite, and had given him some of the chambers in the court of the house of God, 4, 5. Nehemiah casts out the goods of Tobiah, and purifies the chambers, 6—9. He rectifies several evils; and the people bring the tithes of all things to the treasurers, 10—12. He appoints treasurers, 13, 14. Finds that the sabbaths had been greatly profaned by buying and selling; and rectifies this abuse, 15—22. Finds Jews that had married strange wives; against whom he testifies, and expels one of the priests who had married the daughter of Sanballat the Horonite, 23—29. He cleanses them from all strangers, makes a final regulation, and prays for God's mercy to himself, 30, 31.

A. M. 3559. B. C. 445. A. U. C. 309. Coss. Rom. M. Genucio et C. Curtio. **O**N that day ^athey ^bread in the book of Moses in the ^caudience of the people; and therein was found

^a Deut. 31. 11, 12. 2 Kings 23. 2. Ch. 8. 3, 8. & 9. 3. Isa. 34. 16.

NOTES ON CHAPTER XIII.

Verse 1. *On that day*] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the wall of Jerusalem. It is most likely that, when this dedication was

written, ^d that the Ammonite and the Moabite should not come into the congregation of God for ever;

^b Heb. there was read.—^c Heb. ears.—^d Deut. 23. 3, 4.

ended, Nehemiah returned to Babylon, as himself particularly remarks, ver. 6. for he did return in the thirty-second year of Artaxerxes; and then, after certain days, supposed to be about the term of one year, he got leave to return to Jerusalem, to see how matters were

A. M. 3559. 2 Because they met not the
B. C. 445. children of Israel with bread
A. U. C. 309. and with water, but ^e hired
Coss. Rom. Balaam against them, that he
M. Genucio et should curse them: ^f howbeit our God
C. Curtio. turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, ^g that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest ^h having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, ⁱ where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ^j which ^k was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

A. M. 3570. 6 But in all this time was not
B. C. 434. I at Jerusalem: ^m for in the
A. U. C. 320. two and thirtieth year of Ar-
Coss. Rom. taxerxes king of Babylon
C. Julio 2. et came I unto the king, and ⁿ after cer-
L. Virginio 2. tain days ^o obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^p preparing him a chamber in the courts of the house of God.

^e Numb. 22. 5. Josh. 24. 9, 10.—^f Numb. 23. 11. & 24. 10. Deut. 23. 5.—^g Ch. 9. 2. & 10. 25.—^h Heb. the commandment of the Levites.—ⁱ Num. 18. 21, 24.—^j Ch. 5. 14.—^k Heb. being set over, Ch. 12. 44.—^m Ch. 12. 44.—ⁿ Heb. at the end of days.
^o Or, I earnestly requested.—^p Ver. 1. 5.—^r 2 Chron. 29. 5.

conducted: and there he found the evils which he mentions in this chapter, and which he redressed in the manner himself describes. See the introduction to this book.

Should not come into the congregation] That is, ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

Verse 3. They separated from Israel all the mixed multitude.] They excluded all strange women, and all persons, young and old, who had been born of these illegal connexions.

Verse 4. Eliashib the priest] Perhaps this was a different person from Eliashib the high priest; but there is no indubitable evidence that he was not the same. If he was high priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter; this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c. that came to the house of God.

Verse 6. Was not I at Jerusalem] Nehemiah came to Jerusalem in the twentieth year

A. M. 3570. 8 And it grieved me sore;
B. C. 434. therefore I cast forth all the
A. U. C. 390. household stuff of Tobiah
Coss. Rom. out of the chamber.
C. Julio 2. et
L. Virginio 2.

9 Then I commanded, and they ^r cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had ^s not been given them: for the Levites and the singers, that did the work, were fled every one to ^t his field.

11 Then ^u contended I with the rulers, and said, ^v Why is the house of God forsaken? And I gathered them together, and set them in their ^w place.

12 ^x Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the ^y treasures.

13 ^z And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and ^a next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted ^b faithful, and their ^c office was to distribute unto their brethren.

14 ^d Remember me, O my God, concerning this, and wipe not out my ^e good

15, 16, 18.—^{Mal} 3. 8.—^t Num. 35. 2.—^u Ver. 17, 25. Prov. 28. 4.—^v Ch. 10. 39.—^w Heb. standing.—^x Ch. 10. 38, 39, & 12. 44.—^y Or, store-houses.—^z Ch. 12. 44. 2 Chron. 31. 12.—^a Heb. at their hand.—^b Ch. 7. 2. 1 Cor. 4. 2.—^c Heb. it was upon them.—^d Ver. 22. 31. Ch. 5. 19.—^e Heb. kindnesses.

of Artaxerxes; and remained there till the thirty-second year, twelve years: then returned to Babylon, and staid one year; got leave to revisit his brethren, and found matters as stated in this chapter.

Verse 8. I cast forth all the household stuff of Tobiah] He acted as Jesus Christ did, when he found the courts of the Lord's house profaned: He overthrew the tables of the money-changers, and the seats of those who sold doves.

Verse 10. The portions of the Levites had not been given] Hence we find they were obliged to abandon the sacred service, and betake themselves to cultivate the land for their support. This was the fault of the rulers, who permitted all these abuses.

Verse 11. Why is the house of God forsaken] They had all solemnly promised, chap. x. 39. that they would never forsake the house of their God; but, alas, how soon is this forgotten! And Nehemiah uses their own words here by way of reproof.

Verse 13. They were counted faithful] They were reported to me as persons in whom I could confide: they had been steady in God's ways and work, while others had been careless and relaxed.

Verse 14. Wipe not out my good deeds] If

A. M. 3570.
B. C. 434.
A. U. C. 320.
Coss. Rom.
C. Julio 2. et
L. Virginio 2.

deeds that I have done for the house of my God, and for the offices thereof:

15 ¶ In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 ¶ Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants

[Or, observations.—g Exod. 20. 10.—h Jer. 17. 21, 22. Ch. 10. 31.—i Ver. 11.—k Jer. 17. 21, 22, 23.—l Lev. 23. 32.—m Jer. 17. 22.—n Heb. before the wall?—o Ch. 12. 30.—p Ver. 14, 31.—q Or, multitude.

thou wert strict to mark what is done amiss, even my good deeds must be wiped out: but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!

Verse 15. *Treading wine-presses*] The sabbath appears to have been totally disregarded.

Verse 17. *I contended with the nobles*] These evils took place through their negligence; and this I proved before them.

Verse 19. *When the gates—began to be dark*] After sunset on Friday evening, he caused the gates to be shut, and kept them shut all the sabbath; and as he could not trust the ordinary officers, he set some of his own servants to watch the gates, that no person might enter for the purpose of traffic.

Verse 20. *So the merchants—lodged without Jerusalem*] They exposed their wares for sale on the outside of the walls.

Verse 21. *I will lay hands on you*] I will imprison every man of you. This had the desired effect: they came no more.

Verse 22. *Spare me according to the greatness of thy mercy*] By some Nehemiah has been thought to deal too much with God on the principle of merit. That he wished God to remember him for good is sufficiently evident—and who does not wish the same? But that he

set I at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

[Heb. had made to dwell with them.—t Ezra 9. 2.—u Heb. they discerned not to speak.—v Heb. of people and people. w Ver. 11. Prov. 28. 4.—x Or, reviled them.—y Ezra 10. 5. Ch. 10. 29, 30.

expected heaven because of his good deeds, does not appear. Indeed the concluding clause of this verse proves the contrary; and shows that he expected nothing from God but through the greatness of his mercy. Shame on those who, with this evidence before them, brand this good man with the epithet of workmonger; a man, who, in inward holiness, outward usefulness, and genuine love to God and man, was worth ten score of such self-called believers.

Verse 24. *Half in the speech of Ashdod*] There were children in the same family by Jewish and Philistine mothers. As the Jewish mother would always speak to her children in Hebrew; so they learnt to speak Hebrew; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. Children of different wives did not ordinarily mingle together; and the wives had separate apartments. This is a better explanation than that which intimates that the same child spoke a jargon, half Ashdod and half Hebrew.

Verse 25. *I contended with them*] Proved

A. M. 3570.
B. C. 434.
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Coss. Rom.
C. Julio 2. et
L. Virginio 2.

26 ^z Did not Solomon king of Israel sin by these things? yet ^a among many nations was there no king like him,

^b who was beloved of his God, and God made him king over all Israel; ^c nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to ^d transgress against our God in marrying strange wives?

28 And one of the sons ^e of Joiada, the son of Eliashib the high priest, was

^z 1 Kings 11. 1, &c.—^a 1 Kings 3. 13. 2 Chr. 1. 12.—^b 2 Sam. 12. 24.—^c 1 Kings 11. 4, &c.—^d Ezra 10. 2.—^e Ch. 12. 10, 22.

the fact against these iniquitous fathers in a legal assembly.

And cursed them] Denounced the judgments of God, and the sentence of the law, upon them.

Smote certain of them] Had them punished by whipping.

And plucked off their hair] Had them shaven, as a mark of the greatest ignominy.

And made them swear by God, saying, Ye shall not give] Caused them to bind themselves by an oath, that they would make no intermarriages with those who were not of the seed of Israel.

Verse 26. *Did not Solomon*] Have you not had an awful example before you? What a heavy curse did Solomon's conduct bring upon himself, and upon the people, for a conduct such as that of yours?

Verse 27. *Shall we then hearken unto you*] If God spared not him, who was so much beloved of God, shall we spare you, who by your conduct are bringing down God's judgments upon Israel?

Verse 28. *One of the sons of Joiada*] This was Manasseh brother of Jaddua, son of Joiada, and grandson of Eliashib the high priest.

I chased him from me] Struck him off the list of the priests, and deemed him utterly unworthy of all connexion and intercourse with truly religious people.

Verse 29. *Because they have defiled the priesthood*] God therefore, will remember their iniquities against them, and punish them for their transgressions. These words of Nehemiah are to be understood declaratively.

Verse 31. *For the wood-offering*] This was a most necessary regulation: without it the temple service could not have gone forward; and, therefore, Nehemiah mentions this as one of the most important services he had rendered to his nation. See on chap. x. 34.

Remember me, O my God, for good] This has precisely the same meaning with, *O my God, have mercy upon me*! And thus alone it should be understood.

Of Nehemiah the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the first patriot that ever lived. In the course of

son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 ^f Remember them, O my God, ^g because they have defiled the priesthood, and ^h the covenant of the priesthood, and of the Levites.

30 ⁱ Thus cleansed I them from all strangers, and ^k appointed the wards of the priests and the Levites, every one in his business;

31 And for ^l the wood-offering, at times appointed, and for the first-fruits. ^m Remember me, O my God, for good.

^f Ch. 6. 14.—^g Heb. for the deflings.—^h Mal. 2. 4, 11, 12. ⁱ Ch. 10. 30.—^k Ch. 12. 1, &c.—^l Ch. 10. 34.—^m Ver. 14, 21.

the divine providence he was a captive in Babylon: but there, his excellencies were so apparent that he was chosen by the Persian king to fill an office the most respectable, and the most confidential, in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good: and here he might have continued to live, in the same affluence, and in the same confidence; but he could enjoy neither so long as he knew his people distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; he prayed to God for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellencies with which he had endowed him, granted his request, and gave him the high honour of restoring the desolated city of his ancestors, and the pure worship of their God. On this account he has been considered by several as an expressive type of Jesus Christ, and many parallels have been shown in their lives and conduct.

I have already, in several notes, vindicated him from all mercenary and interested views; as well as from all false notions of religion grounded on human merit. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation: and an exemplar worthy to be copied by the first patriots in every nation under heaven.

It has already been observed that, in the Jewish canon, Ezra and Nehemiah make but one book; and that both have been attributed, but without reason, to the same author: hence the Syriac version ends with this colophon—The end of the Book of Ezra the scribe, in which are contained two thousand three hundred and sixty-one verses.

MASORETIC NOTES.—Ezra and Nehemiah contain six hundred and eighty-eight verses. Middle verse is Neh. iii. 32. Sections ten.

FEBRUARY 23, 1820.

INTRODUCTION

TO THE

BOOK OF ESTHER.

THE son and successor of the famous Persian king Xerxes, was *Artaxerxes*, surnamed *Longimanus*, or in Persian اردشیر دیراز دست *Ardshier Diraz dest*, the *long-handed Ardshur*. This prince, on coming to the throne, had powerful opponents and competitors in the children of *Artabanus*, uncle to Xerxes, and in his own brother *Hystaspes*. The former, and their adherents, he overthrew in a bloody battle; and in the following year obtained a complete victory over his brother, and totally subdued the *Bactrians*, who had espoused his cause; and thus rendered himself the undisputed possessor of the Persian empire. About his *third* year, which was 462 before Christ, the history of *Esther* begins, which, in its connexion with the Persian history, is thus ably introduced by Dr. *Prideaux*.

“After Artaxerxes had obtained these successes, and thereby firmly settled himself in the peaceable possession of the whole Persian empire, (*Esther* i.) he appointed a solemn rejoicing on this account; and caused it to be celebrated in the city of Shushan, or Susa, in feastings and shows, for the term of a *hundred and eighty days*; on the conclusion of which he gave a great feast for all the princes and people that were then in Shushan, for *seven days*; and Vashti, the queen, at the same time, made a like feast in her apartment for the women. On the *seventh day*, the king's heart being merry with wine, he commanded the *seven* chamberlains to bring Queen Vashti before him, with the crown royal on her head, that he might show to the princes and people her beauty. But for her thus to show herself in such an assembly being contrary to the usage of the Persians, and appearing to her, as indeed it was, very indecent, and much unbecoming the modesty of a lady, as well as the dignity of her station, she refused to comply, and would not come; whereon the king, being very much incensed, called his *seven* counsellors to take advice with them about it, who, fearing this might be a bad example through the whole empire, in encouraging women to contemn and disobey their husbands, advised that the king should put Vashti away for ever from him, and give her royal state to another, that should be better than her; and, by his royal edict, give command throughout the whole empire, that all wives should pay honour and obedience to their husbands, and that every man should rule absolutely in his own house. Which advice pleasing the king, he commanded it accordingly to be put in execution; and Vashti never more after that came again into the king's presence: for the decree whereby she was removed from him was registered among the laws of the Medes and Persians, and, therefore, it could never again be altered. After this, orders were given out through the whole empire, for the gathering together at the palace at Shushan all the fair virgins in every province, that out of them one might be chosen whom the king should best like to be made queen in her place. At the time when this collection of virgins was made, (*Esther* ii.) there lived in Shushan a certain Jew named Mordecai, who was of the descendants of those who had been carried captive to Babylon with Jeconiah king of Judah; and, by his attendance at the king's gate, seems to have been one of the porters of the royal palace. He having no children did bring up Hadassah, his uncle's daughter, and adopted her for his own. This young woman, being very beautiful and fair, was made choice of among other virgins on this occasion; and was carried to the king's palace, and there committed to the care of Hege, the king's chamberlain, who was appointed to have the custody of these virgins; whom she pleased so well by her good carriage, that he showed her favour before all the other virgins under his care; and therefore he assigned her the best apartment of the house, and provided her first with those things that were requisite for her purification: for the custom was, that every virgin thus taken into the palace for the king's use was to go through a course of purification, by sweet oils and perfumes, for a whole year; and therefore Hadassah having been, by the favour of the chamberlain, of the earliest provided with these things, was one of the first that was prepared and made ready for the king's bed, and therefore was one of the soonest that was called to it. The term, therefore, of her purification being accomplished, her turn came to go in unto the king, who was so much pleased with her that he often called her by name, which he used not to do but to those only of his women whom he was much delighted with. Esther, growing still farther in the king's favour, and gaining his affections beyond all the rest of the women, (*Esther* ii.) he advanced her to higher honour; and on the *tenth day* of the *tenth month*, which falls about the end of our year, did put the royal diadem upon her head, and declared her queen in the place of Vashti; and, in consequence thereof, made a solemn feast for his princes and servants, which was called Esther's feast; and, in honour of her, at the same time made a release of taxes to the provinces, and gave donatives and presents to all that attended him, according to the grandeur and dignity of his royal estate. *Haman*, an *Amalekite*, of the posterity of *Agag*, who was king of *Amalek*, in the

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time of *Saul*, growing to be the chief favourite of king *Artaxerxes*, all the king's servants were commanded to pay reverence unto him, and bow before him: and all of them obeyed the king's order but *Mordecai* the Jew, who, sitting in the king's gate, according to his office, paid not any reverence to *Haman* at such times as he passed by into the palace, neither bowed he at all to him; at which, being told, he was exceedingly displeased: but scorning to lay hands on one man only, and being informed that he was a Jew, he resolved, in revenge of this affront, to destroy not only him, but also his whole nation with him: and to this act he was not a little excited by the ancient enmity which was between them and the people of whom he was descended; and therefore, for the accomplishing of this design, on the *first day of the first month*, that is, in the month *Nisan*, he called together his diviners, to find out what day would be the most fortunate for the putting his plan into execution: and they having, according to the manner of divination then in use among those Eastern people, cast lots first upon each month, did thereby determine for the *thirteenth day of the twelfth month following*, called *Adar*, as the day which they judged would be the most lucky for the accomplishing of what he purposed: whereon he forthwith went in unto the king; and, having insinuated to him that there was a certain people dispersed all over his empire who did not keep the king's laws, but followed laws of their own, diverse from the laws of all other people, to the disturbance of the good order of his kingdom, and the breach of that uniformity whereby it ought to be governed; and that, therefore, it was not for the king's profit that they should any longer be suffered; he proposed, and gave counsel that they should be all destroyed and extirpated out of the whole empire of *Persia*; and urged it as that which was necessary for the establishing of the peace and good order of his government: to which, having gained the king's consent, and an order that on the *thirteenth day of Adar following*, according as was determined by the divination of the lots, it should be put in execution; he called the king's scribes together to write the decree; and, it being drawn as he proposed, on the *thirteenth day of the same month of Nisan*, copies thereof were written out, and sent into all the provinces of the empire, commanding the king's lieutenants, governors, and all other his officers in every one of them, to destroy, kill, and cause to perish, all *Jews*, both young and old, little children and women, in one day, even on the *thirteenth day of Adar following*: and to take the spoil of them for a prey: which day was full *eleven months* after the date of the decree. The lot which seems to have pointed out that day, appears to have been directed by the special providence of God, that, so long a space intervening, there might be time enough to take such measures as should be proper to prevent the mischief intended. It is hard to find a reason for *Mordecai's* refusing to pay his respect to *Haman*, which may be sufficient to excuse him for thus exposing himself, and all his nation, to that destruction which it had like to have drawn upon them. That which is commonly said is, that it was the same adoration which was made to the king of *Persia*; and that consisting in the bowing of the knee, and the prostration of the whole body to the ground, it was avoided by *Mordecai*, upon a notion which he had of its being idolatrous: but this being the common compliment paid to the kings of *Persia*, by all that were admitted into their presence, it was no doubt paid to this very king by *Ezra* and *Nehemiah*, when they had access to him, and after also by *Mordecai* himself: for otherwise he could not have obtained that admission into his presence, and that advancement in his palace which was afterward there granted unto him; and if it were not idolatrous to pay this adoration to the king, neither was it idolatrous to pay it to *Haman*. The Greeks would not pay this respect to the kings of *Persia* out of pride; and, excepting *Themistocles*, and two or three others, none of them could ever be brought to it. I will not say that this was the case with *Mordecai* in respect to *Haman*: it seems most probable that it was from a cause that was personal in *Haman* only. Perhaps it was because *Haman* being of the race of the *Amalekites*, he looked upon him as under the curse which God had denounced against that nation; and, therefore, thought himself obliged not to give that honour to him. And if all the rest of the Jews thought the same, this might seem reason enough to him to extend his wrath against the whole nation, and to meditate the destruction of them all in revenge. But whatever was the cause that induced *Mordecai* to refuse the payment of this respect to the king's favourite, this provoked that favourite to procure the decree above-mentioned, for the utter extirpation of the whole Jewish nation in revenge for it. When *Mordecai* heard of this decree, he made great lamentation, as did also all the *Jews of Shushan*, with him; and therefore, putting on sackcloth, he sat in this mournful garb, without the king's gate, (for he would not be allowed to enter within it in that dress,) which being told *Esther*, she sent to him to know what the matter was? Whereon *Mordecai* acquainted her with the whole state of the case; and sent her a copy of the decree, that she might fully see the mischief that was intended her people; to absolutely destroy them, and root them out from the face of the earth: and, therefore, commanded her forthwith to go in unto the king, and make supplication for them. At first she excused herself because of the law whereby it was ordained, that whosoever, whether man or woman, who should come in unto the king in the inner court who was not called for, should be put to death, excepting such only to whom the king should hold out the golden sceptre in his hand that he might live; and she was afraid of hazarding her life in this cause. Whereon *Mordecai* sending to her, again told her, that the decree extended universally to all of her nation, without any exception; and that, if it came to execution, she must not expect to escape more than any other of her people; that providence seemed to have advanced her on purpose for this work; but if she refused to act her part in it, then deliverance should come some other way, and she and her father's house should perish; for he was fully persuaded that God would not suffer his people to be thus totally destroyed.

“Whereon *Esther* resolving to put her life on the hazard for the safety of her people, desired *Mordecai* that he and all the *Jews* then in *Shushan* should fast three days for her, and offer up prayer and humble supplication to God for him to prosper her in the undertaking: which being accordingly done, on the third day *Esther* put on her royal apparel, and went in unto the king,

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where he was sitting upon his throne in the inner part of his palace. And as soon as he saw her standing in the court, he showed favour unto her, and held out his golden sceptre; and Esther going near, and touching the top of it, had thereby her life secured unto her: and when the king asked her what her petition was, at first she only desired that he and *Haman* would come to a banquet which she had prepared for him.

“And when *Haman* was called, and the king and he were at the banquet, he asked her again of her petition, promising it should be granted her to the half of his kingdom: but then she desired only that the king and *Haman* should come again to the like banquet on the next day, intimating that she would then make known her request unto him. Her intention in claiming thus to entertain the king twice at her banquet before she made known her petition unto him was, that thereby she might the more endear herself unto him, and dispose him the better to grant the request which she had to make unto him.

“*Haman* being proud of the honour of being thus admitted alone with the king to the queen's banquet, went home to his house much puffed up; but on his return thither, seeing *Mordecai*, sitting at the gate of the palace, and still refusing to bow unto him, this moved his indignation to such a degree, that on his coming to his house, and calling his friends about him to relate to them the great honour that was done to him by the king and queen, and the high advancement which he had obtained in the kingdom, he could not forbear complaining of the disrespect and affront that was offered him by *Mordecai*. Whereon they advised him to cause a gallows to be built of fifty cubits in height, and next morning to ask the king to have *Mordecai* hanged thereon; and accordingly he ordered the gallows immediately to be made; and went early the next morning to the palace, for the obtaining of the grant from the king to have *Mordecai* hanged on it. But that morning the king awaking sooner than ordinary, and not being able to compose himself again to sleep, he called for the book of the records and chronicles of the kingdom, and caused them to be read unto him; wherein finding an account of the conspiracy of *Bighthan* and *Teresh*, and that it was discovered by *Mordecai* the Jew, the king inquired what honour had been done to him for the same. And being told that nothing had been done for him, he inquired who was in the court; and being told that *Haman* was standing there, he ordered him to be called in, and asked of him what should be done to the man whom the king delighted to honour: whereon *Haman*, thinking this honour was intended for himself, gave advice that the royal apparel should be brought which the king used to wear, and the horse which he kept for his own riding, and the crown which useth to be set upon his head; and that this apparel and horse should be delivered into the hands of one of the king's most noble princes, that he might array therewith the man whom the king delighted to honour, and bring him on horseback through the whole city, and proclaim before him, ‘Thus shall it be done to the man whom the king delighteth to honour.’ Whereon the king commanded him forthwith to take the apparel and horse, and do this to *Mordecai* the Jew, who sat in the king's gate, in reward for his discovery of the treason of the two eunuchs: all which *Haman* having been forced to do in obedience to the king's command, he returned with great sorrow to his house, lamenting the disappointment and great mortification he had met with in being thus forced to pay such signal honour to his enemy, whom he had intended to have hanged on the gallows which he had provided for him. And on his relating this to his friends, they all told him, that if this *Mordecai* were of the seed of the *Jews*, this bad omen foreboded that he should not prevail against them, but should surely fall before him. While they were thus talking, one of the queen's chamberlains came to *Haman's* house to hasten him to the banquet; and, seeing the gallows which had been set up the night before, fully informed himself of the intent for which it was prepared. On the king's and *Haman's* sitting down to the banquet, the king asked again of *Esther* what was her petition, with like promise that it should be granted to her to the half of his kingdom: whereon she humbly prayed the king that her life might be given her on her petition, and her people at her request; for that a design was laid for the destruction of her and all her kindred and nation. At which the king asking, with much anger, who it was that durst do this thing, she told him that *Haman*, then present, was the author of the wicked plot; and laid the whole of it open to the king. Whereon the king rose up with much wrath from the banquet, and walked out into the garden adjoining; which *Haman* perceiving, fell down before the queen upon the bed on which she was sitting, to supplicate for his life; in which posture the king having found him upon his return, spoke out in great passion, What, will he force the queen before me in the house? At which words the servants present immediately covered his face, as was then the usage to condemned persons; and the chamberlain, who had that day called *Haman* to the banquet, acquainting the king with the gallows he saw in his house there prepared for *Mordecai*, who had saved the king's life in detecting the treason of the two eunuchs, the king ordered that he should be forthwith hanged thereon; which was accordingly done; and all his house, goods, and riches, were given to *Queen Esther*; and she appointed *Mordecai* to be her steward to manage the same. On the same day the queen made the king acquainted of the relation which *Mordecai* had unto her; whereon the king took him into his favour; and advanced him to great power, riches, and dignity, in the empire; and made him the keeper of his signet, in the same manner as *Haman* had been before. But, still the decree for the destruction of the *Jews* remaining in its full force, the queen petitioned the king a second time to put away this mischief from them; but, according to the laws of the *Medes* and *Persians*, nothing being to be reversed which had been decreed, and written in the king's name, and sealed with the king's seal; and the decree procured by *Haman* against the *Jews* having been thus written and sealed; it could not be recalled. All, therefore, that the king could do in compliance with her request was, to give the *Jews* by a new decree such a power to defend themselves against such as should assault them, as might render the former decree ineffectual: and for that end he bid *Esther* and *Mordecai* draw such a decree in words as strong as could be devised, that so the former might be hindered from being executed, though

Introduction to the Book of Esther.

it could not be annulled. And, therefore, the king's scribes being again called on the *twenty-third* day of the *third* month, a new decree was drawn just *two* months and *ten* days after the former; wherein the king granted to the *Jews*, which were in every city of the *Persian* empire, full license to gather themselves together, and stand for their lives; and to destroy, slay, and cause to perish, all the power of the people and province that should assault them, with their little ones and women: and to take the spoil of them for a prey. And this decree being written in the king's hand, and sealed with his seal, copies hereof were drawn out, and especial messengers were despatched with them into all the provinces of the empire.

"The *thirteenth* day of *Adar* drawing near, when the decree obtained by *Haman* for the destruction of the *Jews* was to be put into execution, their adversaries every where prepared to act against them, according to the contents of it: and the *Jews* on the other hand, by virtue of the second decree which was obtained in their favour by *Esther* and *Mordecai*, gathered themselves together in every city where they dwelt, throughout all the provinces of king *Aralzeræes*, to provide for their safety: so that on the said *thirteenth* of *Adar*, through the means of these two different and discordant decrees, a war was commenced between the *Jews* and their enemies throughout the whole *Persian* empire. But the rulers of the provinces, and the lieutenants, the deputies, and the other officers of the king, knowing with what power *Esther* and *Mordecai* were then invested, through fear of them so favoured the *Jews*, that they prevailed every where against those that rose up against them; and on that day throughout the whole empire, slew of their enemies *seven thousand five hundred* persons; and in the city of *Shushan* on that day and the next, *eight hundred* more; among whom were the ten sons of *Haman*, whom by a special order from the king they caused all to be hanged; perhaps upon the same gallows on which *Haman*, their father had been hanged before. These transactions took place in the *thirteenth* year of *Artaxerxes*, about *four hundred and fifty-two* years before Christ." The reader is requested to refer to the notes on all these passages.

"The *Jews* being delivered thus from this dangerous design, which threatened them with nothing less than total extirpation, made great rejoicings for it on the two days following, that is, on the *fourteenth* and *fifteenth* days of the said month *Adar*: and by the order of *Esther* and *Mordecai* these two days, with the *thirteenth* that preceded them, were set apart, and consecrated to be annually observed for ever after in commemoration thereof; the *thirteenth* as a fast, because of the destruction on that day intended to have been brought upon them, and the other *two* as a feast because of their deliverance from it; and both this fast and feast they constantly observe every year on those days, even to this time. The fast they call the fast of *Esther*; and the feast the feast of *Purim*, from the Persian word *Purim*, which signifies lots; because it was by the casting of lots that *Haman* did set out this time for their destruction. This feast is the *Bacchanals* of the *Jews*, which they celebrate with all manner of rejoicing, mirth, and jollity: and therein indulge themselves in all manner of luxurious excesses, especially in drinking wine, even to drunkenness: which they think part of the duty of the solemnity, because it was by means of the wine banquet, they say, that *Esther* made the king's heart merry, and brought him into that good humour, which inclined him to grant the request which she made unto him for their deliverance: and, therefore, they think they ought to make their hearts merry also, when they celebrate the commemoration of it. During this festival the Book of *Esther* is solemnly read in all their synagogues from the beginning to the end; at which they are all to be present, men, women, children, and servants, because all these had their part in this deliverance which *Esther* obtained for them. And as often as the name of *Haman* occurs in the reading of this book, the usage is for them all to clap with their hands, and stamp with their feet, and cry out—*Let his memory perish*.

"This is the last feast of the year among them; for the next that follows is the *passover*, which always falls in the middle of the month, which begins the *Jewish* year."

THE BOOK OF ESTHER.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, 3540.—Year before the birth of Christ, 460.—Year before the vulgar era of Christ's nativity, 464.—Year of the Julian period, 4250.—Year since the Flood of Noah, 1904.—Year of the Cali Yuga, or Indian era of the Deluge, 2638.—Year from the vocation of Abram, 1458.—Year from the destruction of Troy, 721.—Year from the foundation of Solomon's temple, 547.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 511.—Year of the era of Iphitus, 421.—Year since Coræbus won the prize at the Olympic games, 313.—First year of the *seventy-ninth* Olympiad.—Year of the Varronian era of the building of Rome, 290.—Year from the building of Rome, according to Cato and the Fasti Consulares, 289.—Year from the building of Rome, according to Polybius the historian, 288.—Year from the building of Rome, according to Fabius Pictor, 284.—Year of the era of Nabonassar, 284.—Year since the commencement of the first Messenian war, 280.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 258.—Year since the commencement of the second Messenian war, 222.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 135.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 72.—Year since the conquest of Egypt by Cambyse, 62.—Year since the abolition of the tyranny of the Pisistratids at Athens, 49.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 44.—Year since the famous battle of Marathon, 38.—Year after the commencement of the *third* Messenian war, 2.—Year before the commencement of the *first* sacred war concerning the temple at Delphi, 17.—Year before the commencement of the celebrated Peloponnesian war, 34.—Year before the celebrated *retreat* of the *ten thousand* Greeks, and the expulsion of the *thirty* tyrants from Athens by Thrasybulus, 65.—Year before the commencement of the era of the Seleucids, 152.—Year before the formation of the famous Achaean league, 183.—Year before the commencement of the first Punic war, 260.—Year before the fall of the Macedonian empire, 296.—Year before the destruction of Carthage by Scipio, and of Corinth by Mummius, 317.—Year before the commencement of the Jugurthine war, which continued *five* years, 354.—Year before the commencement of the social war, which continued *five* years, and was finished by Sylla, 374.—Year before the commencement of the Mithridatic war, which continued *twenty-six* years, 376.—Year before the commencement of the servile war, under Spartacus, 392.—Year before the extinction of the reign of the Seleucids in Syria, on the conquest of that country by Pompey, 399.—Year before the era of the Roman emperors, 433.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclids, or Eurypontids, 6.—Year of Plistoanax, king of Lacedæmon, and of the family of the Euristhenides, or Agids, 3.—Year of Alexander, the *tenth* king of Macedon, 34.—Year of Artaxerxes Longimanus, king of Persia, 1.—Roman consuls, Aulus Postumius, and Sp. Furius.

CHAPTER I.

Ahasuerus makes royal feasts for his nobles and people, 1—9. Vashti is sent for by the king, but refuses to come, 10—12. Vashti is disgraced; and a law made for the subjection of women, 13—22.

A. M. 3540.
B. C. 464.
A. U. C. 290.
Coss. Rom.
A. Postumio et
Sp. Furio.

NOW it came to pass in the days of ^a Ahasuerus, (this is Ahasuerus which reigned, ^b from India even

unto Ethiopia, ^cover a hundred and seven and twenty provinces:)

2 That in those days, when

A. M. 3540.
B. C. 464.
A. U. C. 290.
Coss. Rom.
A. Postumio et
Sp. Furio.

^a Ezra 4. 6. Dan. 9. 1.—^b Ch. 8. 9.

^c Dan. 6. 1. 1 Esdras 3. 2.

The whole history of this book in its *connected* order, with the occurrences in the *Persian empire* at that time, will be found in the *introduction*; to which the reader is referred.

Concerning the *author* of this book there are several opinions: some attribute the work to *Ezra*; some to one *Joachim*, a high priest; others to the *men of the great synagogue*; and others to *Mordecai*. This latter is the most likely opinion: nor is that to be disregarded which gives *Mordecai* for copartner *Ezra* himself; though it is likely that the conclusion from chap. ix. 23. to the end of the book, was inserted by another hand, and at a later time. Though some Christians have hesitated to receive the book of Esther into the Sacred Canon: yet it has always been received by the Jews, not only as perfectly *authentic*, but also as one of the most excellent of their Sacred Books. They call it מגילת *megillah*, THE VOLUME, by way of eminence; and hold it in the highest estimation. That it records the history of a real fact, the observation of the feast of *Purim*, to the present day, is a sufficient evidence. Indeed, this is one of the strongest evidences that any fact can have,

viz. that to commemorate it a certain rite, procession, feast, or the like, should have been instituted at the time, which, without intermission, has been continued annually through every generation of *that people*, and in whatsoever place they, or parties of them, may have sojourned, to the present day. This is the fact concerning the feast of *Purim* here mentioned; which the Jews, in all places of their dispersion, have uninterruptedly celebrated, and do still continue to celebrate, from the time of their deliverance from the massacre intended by Haman to the present time. Copies of this book, widely differing from each other, exist in *Hebrew*, *Chaldee*, *Syriac*, *Greek*, and *Latin*. All these differ much from the *Hebrew* text, particularly the *Greek* and the *Chaldee*: the former has many additional paragraphs; and the latter, as it exists in the *London Polyglott*, contains five times more than the *Hebrew* text. To notice all the various readings, additions, and paraphrases, in the above copies, would require a volume of no inconsiderable magnitude. The reader who is curious may consult the above *Polyglott*. This book does not appear to be

A. M. 3540.
B. C. 464.
A. U. C. 290.
Coss. Rom.
A. Postumio et
Sp. Furio.

A. M. 3542.
B. C. 462.
A. U. C. 292.
Coss. Rom.
Tricipitino et
T. V. Gemino.

the king Ahasuerus ^d sat on the throne of his kingdom, which was in ^e Shushan the palace,

3 In the third year of his reign, he ^f made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him :

4 When he showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the peo-

^d 1 Kings 1. 46.—^e Neh. 1. 1.—^f Gen. 40. 20. Ch. 2. 18. Mark 6. 21.—^g Heb. found.—^h Or, violet.—ⁱ See Ch. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4.

extant in *Arabic*, or in any other of the oriental languages, besides the *Hebrew* and *Syriac*.

The question may naturally arise, What was the original of this book? or, In what language was it written? Though learned men, in general, decide in favour of a *Hebrew* original; yet there are many reasons which might be urged in favour of the *Persian*. Several of the proper names are evidently of a *Persian* origin; and, no doubt, all the others are so; but they are so transformed by passing through the *Hebrew*, that they are no longer discernible. The *Hebrew* has even retained some of the *Persian* words, having done little else than alter the character, e. g. *Esther*, *Mehuman*, *Mishak*, *Melzar*, *Vashti*, *Shushan*, *Pur*, *Darius*, *Paradise*, *Shushan*, &c. several of which will be noted in their proper places. The *Targum* in the *London Polyglott* is widely different from that in the *Complutum*, *Antwerp*, and *Paris* editions. The principal additions in the *Greek* are carefully marked in the *London Polyglott*, but are too long and too numerous to be inserted here. It is a singular circumstance that the name of *God* does not once occur in the whole of this book!

NOTES ON CHAPTER I.

Verse 1. *Now it came to pass*] The *Ahasuerus* of the *Romans*, the *Artaxerxes* of the *Greeks*, and *Ardsheer* of the *Persians*, are the same. Some think that this *Ahasuerus* was *Darius*, the son of *Hystaspes*: but *Prideaux* and others maintain that he was *Artaxerxes Longimanus*.

Reigned, from India even unto Ethiopia] This is nearly the same account that is given by *Xenophon*. How great and glorious the kingdom of *Cyrus* was, beyond all the kingdoms of *Asia*, is evident from this: *αρχη μιν προς εφ τη ερυθρα θαλαττη προς αρευτον δε τω ευξεινω ποντι προς εσπεραν δε κυπρω και αιγυπτω προς μεσομεριαν δε αθιοπια*. It was bounded on the east by the Red sea; on the north by the Euxine sea; on the west by Cyprus and Egypt: and on the south by Ethiopia. *CYROP.* lib. viii. page 241, edit. *Steph.* 1581.

Verse 2. *Sat on the throne of his kingdom which was in Shushan*] Having subdued all his enemies, and brought universal peace to his empire. See the commencement of the introduction.

ple that were ^g present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were white, green, and blue hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: ⁱ the beds were of gold and silver, upon a pavement ^k of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and ^l royal wine in abundance, ^m according to the state of the king.

^k Or, of porphyre, and marble, and alabaster, and stone of blue colour.—^l Heb. wine of the kingdom.—^m Heb. according to the hand of the king.

Shushan the palace] The ancient city of *Susa*, now called شُشْتَر *Shuster*, by the *Persians*. This, with *Ecbatana* and *Babylon*, were residences of the *Persian* kings. The word *הַבֵּית* *ha birah*, which we render the palace, should be rendered the city, *εἰς Σουσσις τῆ πόλιν*, as in the *Septuagint*.

Verse 4. *The riches of his glorious kingdom*] Luxury was the characteristic of the Eastern monarchs, and particularly the *Persians*. In their feasts, which were superb, and of long continuance, they made a general exhibition of their wealth, grandeur, &c. and received the highest encomiums from their poets and flatterers. Their ostentation on such occasions passed into a proverb: hence *Horace*:

*Persicos odi, puer, apparatus:
Displicent nexæ phylræ coronæ;
Mitte sectari, rosa quo locorum
Sera moretur.*

I tell thee, boy, that I detest
The grandeur of a *Persian* feast;
Nor for me the linden's rind,
Shall the flow'ry chaplet bind.

Then search not where the curious rose
Beyond his season loitering grows. *Francis.*

Verse 5. *A feast unto all the people*] The first was a feast for the nobles in general; this for the people of the city at large:

In the court of the garden] As the company was very numerous that was to be received, no apartments in the palace could be capable of containing them; therefore, the court of the garden was chosen.

Verse 6. *White, green, and blue hangings*] It was customary on such occasions not only to hang the place about with elegant curtains of the above colours, as *Dr. Shaw* and others have remarked, but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different coloured marbles, or with tiles painted, as above specified. And this was the origin of the *Mosaic* or *Mosaic work*, well known among the *Asiatics*, and borrowed from them by the *Greeks* and the *Romans*.

The beds of gold and silver, mentioned here, were the couches covered with gold and silver cloth, on which the guests reclined.

Verse 7. *Vessels being diverse*] They had different services of plate.

A. M. 3542.
B. C. 462.
A. U. C. 292.
Coss. Rom.
Triptitino et
T. V. Gemino.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Ze-

thar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

A. M. 3542.
B. C. 462.
A. U. C. 292.
Coss. Rom.
Triptitino et
T. V. Gemino.

2 Sam. 13. 28.—Ch. 7. 9.—P Or, eunuchs.—Heb. good of

countenance.—Heb. which was by the hand of his eunuchs.

Verse 8. *None did compel: for so the king had appointed*] Every person drank what he pleased; he was not obliged to take more than he had reason to think would do him good.

Among the Greeks, each guest was obliged to keep the round, or leave the company: hence the proverb *ἢ πρὶν, ἢ ἀπὸν. Drink or begone.* To this Horace refers, but gives more license:

*Pasco libatis dapibus; prout cuique libido est,
Siccata inaequales calices conviva, solutus
Legibus insanis: seu quis capiti acria fortis
Pocula; seu modicis humescit laetius.*
Horat. Sat. lib. ii. s. vi. ver. 67.

There, every guest may drink and fill
As much or little as he will;
Exempted from the *Bodiam* rules,
Of roaring prodigals and fools,
Whether in merry mood, or whim,
He fills his goblet to the brim;
Or, better pleased to let it pass,
Is cheerful with a moderate glass. See Francis.

At the Roman feasts there was a person chosen by the cast of dice, who was the *Arbiter bibendi*; and prescribed rules to the company, which all were obliged to observe. References to this custom may be seen in the same poet: ODAE. lib. i. Od. iv. ver. 18.

Non regna vini sortiere talis.

And in lib. ii. Od. vii. ver. 25.

—*Quem Venus arbitrum
Dicit bibendi?*

Mr. Herbert, in his excellent poem, *The Church Porch*, has spent five verses on this vile custom and its rules. E. G.

Drink not the third glass; who thou canst not tame
When once it is within thee; but before
Mayst rule it as thou list; and pour the shame,
Which it would pour on thee, upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I keep the round.

He that is drunken may his mother kill
Big with his sister; he hath lost the reins;
Is outlaw'd by himself. All kinds of ill
Did with his liquor slide into his veins.
The drunkard forfeits man; and doth divest
All worldly right, save what he hath by beast.

Nothing too severe can be said on this destructive practice.

Verse 9. *Also Vashti the queen*] *وشتی* is a mere Persian word; and signifies a beautiful or excellent woman.

Made a feast for the women] The king having subdued all his enemies, left no competitor for the kingdom; and being thus quietly and firmly seated on the throne, made this a time of gene-

ral festivity. As the women of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves: and, while the men were in the court of the garden, the women were in the royal house.

Verse 10. *He commanded Mehuman*] All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. *Mehuman*, *مهومان*, signifies a stranger or guest. We shall find other names and words in this book the Persian etymology of which may be easily traced.

Verse 11. *To bring Vashti the queen*] The Targum adds *naked*.

For she was fair to look on.] Hence she had her name *وشتی* *Vashti*, which signifies beautiful. See ver. 9.

Verse 12. *Vashti refused to come*] And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could consent to expose herself to the view of such a group of drunken bacchanals! Her courage was equal to her modesty: she would resist the royal mandate, rather than violate the rules of chaste decorum.

Her contempt of worldly grandeur, when brought in competition with what every modest woman holds dear and sacred, is worthy of observation. She well knew that this act of disobedience would cost her her crown, if not her life also: but she was regardless of both, as she conceived her virtue and honour were at stake.

Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come.

Hail! noble woman: be thou a pattern to all thy sex on every similar occasion. Surely, every thing considered, we have few women like Vashti. While some of the highest of the land will dress and deck themselves with the utmost splendour, even to the selage of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds, that they may be seen and admired of men; and, even to the endless reproach and broad suspicion of their honour and chastity, will figure away in masquerades; Vashti must be considered at the top of her sex:

Rara avis in terris, nigroque similima cygno.

A black swan is not half so rare a bird.

A. M. 3542. 13 ¶ Then the king said
B. C. 462. to the ^twise men, ^uwhich
A. U. C. 292. knew the times, (for so *was*
Coss. Rom. the king's manner toward
Tricipitino et T. V. Gemino. all that knew law and judgment :

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the ^vseven princes of Persia and Media, ^wwhich saw the king's face, and which sat the first in the kingdom ;)

15 ^xWhat shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains ?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall ^ydespise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia

^t Jer. 10. 7. Dan. 2. 12. Matt. 2. 1.—^u 1 Chron. 12. 32. ^v Ezra 7. 14.—^w 2 Kings 25. 19.—^x Heb. *What to do.*—^y Eph. 5. 33.—^z Heb. *If it be good with the king.*—^a Heb. *from before him.*—^b Heb. *that it pass not away,* Ch. 8. 8. Dan. 6. 8.

Verse 13. *To the wise men*] Probably the lawyers.

Verse 14. *And the next unto him—the seven princes*] Probably, the privy counsellors of the king. *Who saw the king's face*—were at all times admitted to the royal presence.

Verse 16. *Vashti—hath not done wrong to the king only*] This reasoning or arguing was inconsequent and false. Vashti had not *generally* disobeyed the king; therefore, she could be no precedent for the general conduct of the Persian women. She disobeyed only in *one particular*: and this, to serve a purpose, Memucan draws into a *general consequence*: and the rest came into the conclusion which he drew, being either too drunk to be able to discern *right from wrong*; or too intent on reducing the women to a state of vassalage, to neglect the present favourable opportunity.

Verse 18. *The ladies of Persia*] שָׂרוֹת *saroth*, the princesses: but the meaning is very well expressed by our term *ladies*.

Verse 19. *That it be not altered*] Let it be inserted among the *permanent laws*; and made a part of the *constitution* of the empire. Perhaps the Persians affected such a degree of *wisdom* in the construction of their laws, that

and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 ^zIf it please the king, let there go a royal commandment ^afrom him, and let it be written among the laws of the Persians and the Medes, ^bthat it be not altered, That Vashti come no more before King Ahasuerus; and let the king give her royal estate ^cunto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall ^dgive to their husbands honour, both to great and small.

21 And the saying ^epleased the king and the princes; and the king did according to the word of Memucan :

22 For he sent letters into all the king's provinces, ^finto every province according to the writing thereof, and to every people after their language, that every man should ^gbear rule in his own house, and ^hthat *it* should be published according to the language of every people.

12, 15.—^c Heb. *unto her companion.*—^d Eph. 5. 33. Col. 3. 18. 1 Pet. 3. 1.—^e Heb. *was good in the eyes of the king.*—^f Ch. 8. 9.—^g Eph. 5. 22, 23, 24. 1 Tim. 2. 12.—^h Heb. *that one should publish it according to the language of his people.*

they never could be amended, and should never be repealed. And this we may understand to be the ground of the saying, *The laws of the Medes and Persians that change not.*

Verse 22. *That every man should bear rule in his own house*] Both God's law, and common sense, taught this from the foundation of the world. And is it possible that this did not obtain in the Persian empire, previously to this edict! The twentieth verse has another clause, *That all wives shall give to their husbands honour, both to great and small.* This also was universally understood. This law did nothing. I suppose the parade of enactment was only made to deprive honest Vashti of her crown. The Targum adds, "That each woman should speak the language of her husband." If she were even a *foreigner*, she should be obliged to learn and speak the language of the king. Perhaps there might be some common sense in this, as it would oblige the foreigner to devote much time to study and improvement; and, consequently, make her a better woman, and a better wife. But there is no proof that this was a part of the decree. But there are so many additions to this book in the principal versions, that we know not what might have made a part of it originally.

CHAPTER II.

The counsellors advise that a selection of virgins should be made throughout the empire, out of whom the king should choose one to be queen in place of Vashti, 1—4. Account of Mordecai and his cousin Esther, 5—7. She is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification, 8—11. The manner in which these young women were introduced to the king; and how those were disposed of who were not called again to the king's bed, 12—14. Esther pleases the king, and is set above all the women; and he makes her queen in place of Vashti, and does her great honour, 15—20. Mordecai, sitting at the king's gate, discovers a conspiracy formed against the king's life, by two of his chamberlains; he informs the king, the matter is investigated, they are found guilty and hanged, and the transaction is recorded, 21—23.

A. M. 3543.
B. C. 461.
A. U. C. 293.
Coss. Rom.
P. Volumnio et
S. Sulpicio.

AFTER these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, ^b unto the custody of ^c Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of

Shimei, the son of Kish, a Benjaminite;

6 ^d Who had been carried away from Jerusalem with the captivity which had been carried away with ^e Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he ^f brought up Hadassah, that is, Esther, ^g his uncle's daughter: for she had neither father nor mother, and the maid was ^h fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ⁱ gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he

A. M. 3543.
B. C. 461.
A. U. C. 293.
Coss. Rom.
P. Volumnio et
S. Sulpicio.

^a Ch. 1. 19, 20.—^b Heb. *unto the hand*.—^c Or, *Hegai*, Ver. 8.
^d 2 Kings 24. 14, 15. 2 Chr. 36. 10, 20. Jer. 24. 1.—^e Or, *Jehoi-*

achin, 2 Kings 24. 6.—^f Heb. *nourished*, Eph. 6. 4.—^g Ver. 15.—^h Heb. *fair of form and good of countenance*.—ⁱ Ver. 3.

NOTES ON CHAPTER II.

Verse 2. *Let there be fair young virgins sought for the king*] This was the usual way in which the *harem*, or *seraglio*, was furnished: the finest women in the land, whether of high or low birth, were sought out, and brought to the *harem*. They all became the king's concubines: but one was raised as *chief wife* or *sultana*, to the throne; and her issue was specially entitled to inherit.

Verse 3. *Hegai the king's chamberlain*] ^{הגאי} ^{חמור} ^{המלך} *Hegai saris ham-melech*, "Hegai, the king's eunuch," so the *Septuagint*, *Vulgate*, *Targum*, and *Syriac*. In the Eastern countries the women are intrusted to the care of the eunuchs only.

Let their things for purification be given them] ^{תמריקיהן} ^{תמריקיהן} *tumerukeyhen*, their cosmetics. What these were we are told in ver. 12; oil of myrrh, and sweet odours. The myrrh was employed for six months, and the odours for six months more; after which the person was brought to the king. This space was sufficient to show whether the young woman had been chaste: whether she were with child or not, that the king might not be imposed on, and be obliged to father a spurious offspring; which might have been the case had not this precaution been used.

Instead of the oil of myrrh, the *Targum* says it was the oil of unripe olives, which caused the hair to fall off, and rendered the skin delicate.

Verse 5. *Whose name was Mordecai*] The *Targum* says, "He was the son of Jair, the son of Shimea, the son of Gera, the son of Kish." And "this was the same Shimea that cursed David; and whom David forbade Joab to slay, because he saw, in the spirit of prophecy, that he was to be the predecessor of Esther and Mordecai: but when he became old, and incapable of having children, David ordered Solomon to put him to death."

Verse 7. *He brought up Hadassah*] ^{הדסה} *hadassah*, signifies a myrtle in Chaldee: this was probably her first or Babylonish name. When she came to the Persian court, she was called *Esther*, ^{אסתר} *aster*, or ^{סטרה} *stara*, which signifies a star in Persian: the name is undoubtedly Persian. Esther was the daughter of Abihail, the uncle of Mordecai; and therefore must have been Mordecai's cousin, though the *Vulgate* and *Josephus* make her Mordecai's niece: but it is safest here to follow the Hebrew.

Verse 9. *The maiden pleased him*] He conceived a partiality for her above the rest; probably because of the propriety of her de-

A. M. 3543. B. C. 461.
A. U. C. 233.
Coss. Rom.
P. Volunio et
S. Sulpio. 10. ^{speedily} gave her her ^k things for purification, with ¹ such things as belonged to her, and seven maidens, *which* were meet to be given her, out of the king's house: and ^m he preferred her and her maids unto the best *place* of the house of the women.

10 ^a Esther had not showed her people, nor her kindred: for Mordecai had charged her that she should not show *it*.

11 And Mordecai walked every day before the court of the women's house, ^o to know how Esther did, and what should become of her.

A. M. 3546. B. C. 458.
A. U. C. 236.
Coss. Rom.
L. Minucio et
C. Nautio 2. 12 ¶ Now when every maid's turn was come to go in to King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on

^k Ver. 3. 12.—^l Heb. *her portions*.—^m Heb. *he changed her*.
ⁿ Ver. 20.

portment, and her engaging though unassuming manners.

Seven maidens] These were to attend her to the *bath*, to anoint and adorn her, and be her servants in general.

Verse 10. *Esther had not showed her people*] This might have prejudiced her with the king; for it was certainly no credit at the Persian court to be a *Jew*; and we shall find from the sequel that those who were in the Persian dominions were far from being *reputable*, or in a *safe state*. Besides, had her lineage been known, *envy* might have prevented her from ever having access to the king.

Verse 12. *Six months with oil of myrrh*] See on verse 3.

Verse 13. *Whatsoever she desired*] When any of the young women were called to go to the king, it appears that it was an ordinance that whatever kind of *dress*, *stuff*, *colour*, *jewels*, &c. they thought best to set off their persons, and render them more engaging, should be given them.

Verse 14. *She returned into the second house*] This was the place where the king's *concubines* were kept. They went out no more, and were never given in marriage to any man; and saw the king's face no more unless specially called.

Custody of Shaashgaz] This is probably another Persian name *sheshkkeh*,

A. M. 3546. B. C. 459.
A. U. C. 236.
Coss. Rom.
L. Minucio et
C. Nautio 2. the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, ^p the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ^r favour ^s in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king ^t made a great feast unto all his princes and his servants, *even* Esther's feast; and he

A. M. 3457.
B. C. 457.
A. U. C. 237.
Coss. Rom.
Q. Minucio et
C. Horatio.

^o Heb. *to know the peace*.—^p Ver. 7.—^r Or, *kindness*.—^s Heb. *before him*.—^t Ch. 1. 3.

beardless, a proper epithet of a *eunuch*; or *sestgunj*, weak loins, for the same reason. Names of this kind at once show the reason of their imposition, by describing the state of the person.

Verse 15. *She required nothing*] She left this entirely to her friend Hegai, who seems to have been intent on her success. She therefore left her decorations to his judgment alone; and went in that dress, and in those ornaments, which he deemed most suitable.

Verse 16. *The tenth month—Tebeth*] Answering to part of our *December* and *January*.

Verse 17. *Set the royal crown upon her head*] Made her what is now called in the East the *SULTANA*, the *queen*. She was the mistress of all the rest of the wives; all of whom were obliged to pay her the most profound respect.

Verse 18. *Made a release to the provinces*] Remitted some kind of *tribute*, or *impost*, in honour of Esther, at her coronation; as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. As it was the custom of the Persian kings to give their queens something like what is called with us the *aurum reginae*, the "queen gold," (which was a tenth of all fines, &c. above what was given to the king;) for they gave them such a city to buy them *clothes*, another for their *hair*,

A. M. 3547. made a ^u release to the provinces, and gave gifts according to the state of the king.
 A. B. C. 457.
 A. U. C. 297.
 Coss. Rom.
 a. Minucio et C. Horatio.

19 And when the virgins were gathered together the second time, then Mordecai sat ^v in the king's gate.

20 ^w Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ^x In those days, while Mordecai sat in the king's gate, two of the king's

chamberlains, ^y Bigthan and Teresh, of those which kept ^z the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, ^a who told ^t unto Esther the queen; and Esther certified the king ^{thereof} in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in ^b the book of the Chronicles before the king.

A. M. 3547.
 B. C. 457.
 A. U. C. 297.
 Coss. Rom.
 Q. Minucio et C. Horatio.

^v Heb. *rest.*—^w Ver. 21. Ch. 3. 2.—^x Ver. 10.—^y See Esther 12. 1.

^y Or, *Bigthana*. Ch. 6. 2.—^z Heb. *the threshold*.—^a Ch. 6. 2.
^b Ch. 6. 1.

a third for their necklaces, a fourth for their pearls, &c.; it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this queen gold from all these expenses; and this would tend greatly to make the queen popular.

Verse 21. *Mordecai sat in the king's gate*] Mordecai might have been one of the officers of the king, as the gate was the place where such usually attended to await the king's call. It is not likely that he was the porter: had he been only such, *Haman* could have removed him at once.

Two of the king's chamberlains] Eunuchs. Why they conspired against the life of the king we are not informed. The Targum says, that they found out that Esther had intended to use her influence with the king to get them removed from their office, and Mordecai put in their place; therefore, they determined to poison Esther, and slay the king in his bed-chamber. It is very likely that they were creatures of Haman, who probably affected the kingdom; and perhaps were employed by him to remove the king, and so make his way open to the throne.

Verse 22. *Was known to Mordecai*] Josephus says that a Jew, named *Barnabas*, overheard the plot; told it to Mordecai, Mordecai to Esther, and Esther to the king, in

Mordecai's name: and he was registered as the discoverer.

Verse 23 *It was found out*] It was proved against them, in consequence of which they were hanged. Perhaps the words *עץ על ידו* *vayittal al ets*, "they were hung upon wood," or "a tree," may refer to their being impaled. A pointed stake is set upright in the ground; and the culprit is taken, placed on the sharp point, and then pulled down by his legs till the stake that went in at the fundament passes up through the body, and comes out by the side of the neck. A most dreadful species of punishment, in which revenge and cruelty may glut the utmost of their malice. The culprit lives a considerable time in excruciating agonies.

It has been observed, that the name of God does not once occur in this book. This is true of the Hebrew text, and all translations from it: but in the Septuagint we find the following words, in ver. 20. after, *Esther had not showed her kindred*—Οὕτως γὰρ ἐντείλατο αὐτῇ Μαρδοχαιος, φοβισθαι τὸν Θεόν, καὶ ποιεῖν τὰ προσταγματα αὐτοῦ, καθὼς ἦν μετ' αὐτοῦ; "For so Mordecai had charged her to fear God and to keep his commandments, as she did when with him." This, as far as the Septuagint is concerned, takes away the strange reproach from this book. It must be owned that it was not because there were not many fair opportunities that the sacred name has not been introduced.

CHAPTER III.

Ahasuerus exalts Haman the Agagite, and commands all his officers to do him reverence, which Mordecai refuses, 1—3. Haman, informed of Mordecai's refusal, plots his destruction, and that of the Jews, 4—6. Lots are cast to find out the proper time, 7. Haman accuses the Jews to Ahasuerus, counsels him to destroy them, and offers ten thousand talents of silver for the damage which the revenue might sustain by their destruction, 8, 9. The king refuses the money, but gives Haman full authority to destroy them, 10, 11. Letters are written to this effect, and sent to the king's lieutenants through out the empire, and the thirteenth day of the month Adar is appointed for the massacre, 12—15.

A. M. 3551.
 B. C. 453.
 A. U. C. 301.
 Coss. Rom.
 P. Curiatio et S. Quintilio.

AFTER these things did King Ahasuerus promote ^a Haman the son of Hammedatha the ^b Agagite,

^a See Esther 16. 10, 11.

and advanced him, and set his seat above all the princes that were with him.

A. M. 3551.
 B. C. 453.
 A. U. C. 301.
 Coss. Rom.
 P. Curiatio et S. Quintilio.

2 And all the king's ser-

^b Numb. 24. 7. 1 Sam. 15. 8.

NOTES ON CHAPTER III.

Verse 1. *Haman—the Agagite*] Perhaps he was some descendant of that *Agag* king of the Amalekites, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews.

Set his seat above all the princes] Made him his prime minister; and put all the officers of state under his direction.

Verse 2. *The king's servants that were in the king's gate*] By servants here, certainly a higher class of officers are intended than por-

A. M. 3551. wants, that *were* ^c in the
B. C. 453. king's gate, bowed, and re-
A. U. C. 301. verenced Haman: for the
Coss. Rom. king had so commanded
P. Curiatio et concerning him. But Mordecai ^d bow-
S. Quintilio. ed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the ^e king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them; that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

^c Ch. 2. 19.—^d Ver. 5. Paul. 15. 4. Esth. 13. 12.—^e Ver. 2.

ters; and Mordecai was one of those officers; and came to the gate with the others who were usually there in attendance, to receive the commands of the king.

Mordecai bowed not] יכרע לו לא yikarâ, "he did not bow down;" nor did him reverence וְלֹא יִשְׁתַּחֲוֶה v'lo yishtachaveh, "nor did he prostrate himself." I think it most evident, from these two words, that it was not *civil* reverence merely that Haman expected, and Mordecai refused: this sort of respect is found in the word כָּרַע karâ, to bow. This sort of reverence Mordecai could not refuse without being guilty of the most inexcusable *obstinacy*; nor did any part of the Jewish law forbid it. But Haman expected what the Persian kings frequently received, a species of *divine adoration*; and this is implied in the word שָׁחָה shachah, which signifies that kind of *prostration* which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The Turgum says that Haman set up a statue for himself, to which every one was obliged to bow, and to adore Haman himself. The Jews all think that Mordecai refused this prostration, because it implied *idolatrous adoration*. Hence, in the Apocryphal additions to this book, Mordecai is represented praying thus: "Thou knowest that if I have not adored Haman, it was not through pride, nor contempt, nor secret desire of glory; for I felt disposed to kiss the footsteps of his feet (gladly) for the salvation of Israel: but I feared to give to a man that honour which I know belongs only to my God."

Verse 7. *The first month*] That is, of the civil year of the Jews.

The month Nisan] Answering to a part of our March and April.

The twelfth year of King Ahasuerus] According to the chronology in our Bibles, about five hundred and ten years before Christ.

They cast Pur, that is, the lot] This appears to be the Hebrew corruption of the pure Persian word *pari*, which signifies any thing that happens *fortuitously*. There is an addition here in the Greek text, that was probably in the original, and which makes this place very plain. I shall set down the whole verse, and

5 And when Haman saw that Mordecai ^f bowed not, nor did him reverence, then was Haman ^g full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman ^h sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, ⁱ they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the

^f Ver. 2. Ch. 5. 9.—^g Dan. 3. 19.—^h Ps. 83. 4.—ⁱ Ch. 9. 24.

give the Greek in a parenthesis, that it may be read consecutively with what is in the Hebrew. In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, (ἀπὸς ἀπολείσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἐπέσεν ὁ κληρὸς εἰς τὴν τεσσαρακιστῆατὴν τοῦ μηνὸς ἐστὶν Ἀδάρ, "That they might destroy in one day the people of Mordecai; and the lot fell on the fourteenth day of the month Adar.")

We see plainly intimated by the Hebrew text that they cast lots, or used a species of *divination*, to find out which of the twelve months would be the most favourable for the execution of Haman's design; and having found the desired month, then they cast lots or used *divination*, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise. But the Hebrew text does not tell us the result of this *divination*; we are left to guess it out; but the Greek supplies this deficiency, and makes all clear. From it we find that, when they cast for the month, the month Adar was taken; and when they cast for the day, the fourteenth [Heb. thirteenth] of that month was taken.

Some have questioned whether Pur may not have signified also some game of chance, which they played before, or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity: or, they cast lots, or played who should get the property of such and such opulent families. Holinshead, one of our ancient historians, informs us that, previously to the battle of Agincourt, the English army, under Henry V., were so thinned and weakened by disease, and the French army so numerous, that "Frenchmen, in the mean while, as though they had been sure of victory, made great triumphe, for the captains had determined before how to divide the spoil; and the souldiers, the night before, had played the Englishmen at dice." To this the chorus of Shakespeare alludes:—

Proud of their numbers, and secure in soul,
The confident and over lusty French
Do the low rated English play at dice.

(44**)

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

twelfth month, that is, the month Adar.

8 ¶ And Haman said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and ^k their laws are diverse from all people; neither keep they the king's laws: therefore it is not ^l for the king's profit to suffer them.

^k Ezra 4. 13. Acts 16. 20.—^l Heb. meet, or, equal.—^m Heb. to destroy them.

The poor condemned English,
Like sacrifices by their watchful fires,
Sit patiently, and inly ruminate
The morning's danger; and their gestures sad,
Investing lank-lean cheeks, and war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts. *Hen. V.*

Did Haman and his flatterers intend to divide the spoils of the designed-to-be-massacred Jews in some such manner as this?

Verse 8. *Their laws are diverse from all people*] Such they certainly were: for they worshipped the true God, according to his own laws; and this was not done by any other people then on the face of the earth.

Verse 9. *Let it be written that they may be destroyed*] Let it be enacted that they may all be put to death. By this he would throw all the odium off himself, and put it on the king and his counsellors; for he wished the thing to pass into a law, in which he could have but a small share of the blame.

I will pay ten thousand talents of silver] He had said before that it was not for the king's profit to suffer them; but here he is obliged to acknowledge that there will be a loss to the revenue; but that loss he is willing to make up out of his own property.

Ten thousand talents of silver is an immense sum indeed; which, counted by the Babylonish talent, amounts to two millions one hundred and nineteen thousand pounds sterling: but, reckoned by the Jewish talent, it makes more than double that sum.

Those who cavil at the Scriptures would doubtless call this one of the many absurdities which, they say, are so plenteously found in them; supposing it almost impossible for an individual to possess so much wealth. But, though they do not believe the Bible, they do not scruple to credit Herodotus, who (lib. 7.) says, that when Xerxes went into Greece, Pythius the Lydian had two thousand talents of silver, and four millions of gold darics, which sum united make near five millions and a half sterling.

Plutarch tells us, in his life of Crassus, that after this Roman general had dedicated the tenth of all he had to Hercules, he entertained the Roman people at ten thousand tables, and distributed to every citizen as much corn as was sufficient for three months; and, after all these expenses, he had seven thousand one hundred Roman talents remaining, which is more than a million and a half of English money.

In those days silver and gold were more plentiful than at present, as we may see in the

9 If it please the king, let it be written ⁿ that they may be destroyed: and I will ^a pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king ^o took ^p his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

ⁿ Heb. weigh.—^o Gen. 41. 42.—^p Ch. 3. 2, 8.—^a Or, oppressor. Ch. 7. 6.

yearly revenue of Solomon; who had of gold from Ophir at one voyage four hundred and fifty talents, which make three millions two hundred and forty thousand pounds sterling; and his annual income was six hundred and sixty-six talents of silver, which make four millions seven hundred and ninety-five thousand two hundred pounds English money.

In addition to the above, I cannot help subjoining the following particulars:—

Crassus, who was mentioned before, had a landed estate valued at one million six hundred and sixty-six thousand six hundred and sixty-six pounds thirteen shillings and fourpence.

C. Cæcilius Ridorus, after having lost much in the civil war, left by will effects to the amount of one million forty-seven thousand one hundred and sixty pounds.

Lentulus, the augur, is said to have possessed no less than three millions three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence.

Apicius was worth more than nine hundred and sixteen thousand six hundred and seventy-one pounds thirteen shillings and fourpence; who, after having spent in his kitchen eight hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence, and finding that he had no more left than eighty-three thousand three hundred and thirty-three pounds six shillings and eightpence, he considered it so little for his support, that he judged it best to put an end to his life by poison.

The superfluous furniture of M. Scæurus, which was burnt at Tusculum, was valued at no less than eight hundred and thirty-three thousand three hundred and thirty-two pounds thirteen shillings and fourpence.

Anthony owed at the Ides of March the sum of three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and sixpence, which he paid before the calends of April.

None of these men were in trade, to account for the circulation of such immense sums through their hands. See DICKSON'S Husband. of the Anc.

Verse 10. *The king took his ring*] In this ring was no doubt included his privy seal; and he gave this to Haman, that when he had formed such a decree as he thought fit, he might seal it with his ring, which would give it its due force and influence among the rulers of the provinces. The privy seal of many of our sovereigns appears to have been inserted in

A. M. 3551. 11 And the king said unto
B. C. 453. Haman, The silver is given
A. U. C. 301. to thee, the people also, to
Cos. Rom. do with them as it seemeth
P. Curatio et good to thee.
S. Quintilio.

12 * Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, "according to the writing thereof, and to every people after their language; " in the name of King Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were " sent by posts into all the king's provinces, to

destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, * in one day, even upon ^v the thirteenth day of the twelfth month, which is the month Adar, and ^z to take the spoil of them for a prey.

14 ^a The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but ^b the city Shushan was perplexed.

* Ch. 8. 9.—† Or, secretaries.—" Ch. 1. 22. & 8. 9.—v 1 Kings 21. 8. Ch. 8. 8, 10.—w Ch. 8. 10.

x Ch. 8. 12, &c.—y 2 Mac. 15. 36.—z Ch. 8. 11.—a Ch. 8. 13, 14.—b See Ch. 8. 15. Prov. 29. 2.

their rings: and the seals of Eastern potentates were worn in rings upon their fingers. One such seal, once the property of the late *Tippoo Sultan*, lies before me; the inscription is deeply cut in silver, which is set in a massy carriage of gold. This, as fitted to the finger, he probably kept always on his hand, to be ready to seal despatches, &c. or, it might be carried by a confidential officer for the same purpose, as it seems to refer to one of the chief *cucheries*.

Verse 12. *Unto the king's lieutenants*] *אחשדרפני* *Achashdarpene*. This is, in all probability, another Persian word; for there is nothing like it in the Hebrew language, nor can it be fairly deduced from any roots in that tongue. The *Vulgate* translates *ad omnes satrapas regis*, to all the *satraps* of the king. It is very likely that this is the true sense of the word; and that the *אחשדרפני* *achashdarpene*, as it may be pronounced, is the Chaldee or Hebrew corruption of the Persian word *ساتراپ* *satraban*, the plural of *ساتراپ* *satrab*, a Persian peer, though the word is now nearly obsolete in the Persian language; for, since the conquest of Persia by Mohammedanism, the names of offices are materially changed, as something of *Islamism* is generally connected with the titles of officers both civil and military, as well as religious.

Verse 13. *To destroy, to kill, and to cause to perish*] To put the whole of them to death in any manner; or by every way and means.

Take the spoil of them for a prey.] Thus, whoever killed a Jew had his property for his trouble! And thus the hand of every man was armed against this miserable people. Both in the Greek version, and in the Latin, the copy of this order is introduced at length, expressing "the king's desire to have all his dominions in quiet and prosperity; but that he is informed that this cannot be expected, while a certain detestable people are disseminated through all

his provinces, who not only are not subject to the laws, but endeavour to change them: and that nothing less than their utter extermination will secure the peace and prosperity of the empire; and, therefore, he orders that they be all destroyed, both male and female, young and old," &c.

Verse 15. *The posts*] Literally, the *couriers*, the *hircarrahs*, those who carried the public despatches; a species of public functionaries, which have been in use in all nations of the world from the remotest antiquity.

The decree was given in Shushan] It was dated from the royal city Susa, where the king then was.

The city Shushan was perplexed.] They saw that in a short time, by this wicked measure, the whole city would be thrown into confusion: for although the Jews were the only objects of this decree; yet, as it armed the populace against them, even the Persians could not hope to escape without being spoiled, when a desperate mob had begun to taste of human blood, and enrich themselves with the property of the murdered. Besides, many Persian families had, no doubt, become united by intermarriages with Jewish families; and in such a massacre they would necessarily share the same fate with the Jews. A more impolitic, disgraceful, and cruel measure was never formed by any government; and one would suppose that the king who ordered it must have been an idiot, and the counsellors who advised it must have been madmen. But a despotic government is ever capable of extravagance and cruelty; for, as it is the bane of popular freedom and happiness, so it is the disgrace of political wisdom, and of all civil institutions. Despotism and tyranny in the state are the direst curses which insulted justice can well inflict upon a sinful nation.

CHAPTER IV.

On hearing of the king's decree to exterminate the Jews, Mordecai mourns, and clothes himself in sackcloth, 1, 2. The Jews are filled with consternation, 3. Esther, perceiving Mordecai in distress at the palace gate, sends her servant Hatach to inquire the reason, 4—6. Hatach returns with the information, and also the express desire of Mordecai that she should go instantly to the king, and make supplication in behalf of her people, 7—9. Esther excuses herself, on the ground that she had not been called by the king for *thirty* days past; and that the law was such, that any one approaching his presence, without express invitation, should be put to death, unless the king should, in peculiar clemency, stretch out to such person the golden sceptre, 10—12. Mordecai returns an answer, insisting on her compliance, 13, 14. She then orders Mordecai to gather all the Jews of Shushan, and fast for her success *three* days, night and day; and resolves to make the attempt, though at the risk of her life, 15—17.

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WHEN Mordecai perceived all that was done, Mordecai ^arent his clothes, and put on sackcloth ^b with ashes, and went out into the midst of the city, and ^ccried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there* was great mourning among the Jews, and fasting, and weeping, and wailing; and ^dmany lay in sackcloth and ashes.

4 ¶ So Esther's maids and her ^echamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, one of the king's chamberlains, ^fwhom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of ^gthe sum of the money that Haman had promised to pay to the king's treasures for the Jews, to destroy them.

8 Also he gave him ^hthe copy of the writing of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into ⁱthe inner court, who is not called, ^k*there is* one law of his to put *him* to

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^a 2 Sam. 1. 11.—^b Josh. 7. 6. Ezek. 27. 30.—^c Gen. 27. 34.
^d Heb. sackcloth and ashes were laid under many. Isa. 38. 3.

NOTES ON CHAPTER IV.

Verse 1. *Mordecai rent his clothes*] He gave every demonstration of the most poignant and oppressive grief. Nor did he hide this from the city; and the Greek says that he uttered these words aloud: *Ἀπεραι εἶνος παντὶν Ἰουδαίων*, *A people is going to be destroyed, who have done no evil!*

Verse 2. *Before the king's gate*] He could not enter into the gate, or the place where the officers waited, because he was in the habit of a mourner; for this would have been contrary to law.

Verse 3. *Fasting, and weeping, and wailing*] How astonishing, that in all this there is not the slightest intimation given of *praying to God!*

Verse 4. *Sent raiment*] She supposed that he must have been spoiled of his raiment by some means; and, therefore, sent him clothing.

Verse 5. *Then called Esther for Hatach*] This eunuch the king had appointed to wait upon her partly, as is still the case in the East, to *serve her*; and partly to *observe her conduct*: for no despot is ever exempt from a twofold torture, *jealousy and suspicion*.

Dan. 9. 3.—^e Heb. eunuchs.—^f Heb. whom he had set before her.—^g Ch. 3. 9.—^h Ch. 3. 14, 15.—ⁱ Ch. 5. 1.—^k Dan. 2. 9.

Verse 8. *That she should go in unto the king*] The Greek adds, "Remember the time of your low estate, and in what manner you have been nourished, and carried in my arms; and that Haman, who is next to the king, has got a decree for our destruction. Pray, therefore, to the Lord; and plead with the king, that we may be delivered from death." But there is not a word of this either in the *Hebrew*, *Syriac*, or *Vulgate*.

Verse 11. *Into the inner court*] We have already seen that the Persian sovereigns affected the highest degrees of *majesty*, even to the *assuming of divine honours*. No man nor woman dared to appear *unveiled* before them, without hazarding their lives: into the inner chamber of the *harem* no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for *thirty* days. In the last verse of the preceding chap-

A. M. 3551. death, except such ¹to whom
B. C. 453. the king shall hold out the
A. U. C. 301. golden sceptre, that he may
Coss. Rom. live: but I have not been
P. Curatio et S. Quintilio. called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews:

14 For if thou altogether holdest thy peace at this time, *then* shall there ^menlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be de-

stroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this* answer,

16 Go, gather together all the Jews that are ^apresent in Shushan, and fast ye for me, and neither eat nor drink ^othree days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; ^pand if I perish, I perish.

17 So Mordecai ^rwent his way, and did according to all that Esther had commanded him.

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1 Ch. 5. 2. & 8. 4.—m Heb. *respiration*. Job 9. 18.—n Heb.

found.—o See Ch. 5. 1.—p See Gen. 43. 14.—r Heb. *passed*.

ter we find that the king and Haman sat down to drink. It is very likely that this wicked man had endeavoured to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai; and, consequently, view her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that he had been the cause why Esther had not seen the king for thirty days.

Verse 13. *Think not—that thou shalt escape*] This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and, therefore, he gives her to understand that, although in the king's palace, she should no more escape than the Jews.

Verse 14. *Then shall there enlargement and deliverance arise*] He had a confidence that deliverance would come by some means; and he thought that Esther would be the most likely; and that, if she did not use the influence which her providential station gave her, she would be highly culpable.

And who knoweth whether thou art come] As if he had said, "Is it likely that Divine Providence would have so distinguished thee, and raised thee from a state of abject obscurity, merely for thy own sake? must it not have been on some public account? Did not he see what was coming; and has he not put thee in the place where thou mayest counteract one of the most ruinous purposes ever formed?" Is there a human being who has not some particular station by an especial providence, at some particular time, in which he can be of some essential service to his neighbour, in averting evil, or procuring good; if he be but only faithful to the grace and opportunity afforded by this station? Who dares give a negative to these questions? We lose much, both in reference to ourselves and others, by not advertising to our providential situation and circumstances. While on this subject, I will give the reader two important sayings, from two eminent men; both keen observers of human nature, and deeply attentive in all such cases to the operations of Divine Providence.

To every thing there is a season; and a time to every purpose under heaven. Therefore, Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.

SOLOMON.

There is a tide in the affairs of men,
Which, taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries. *Shakespeare.*

Has there not been a case within time of memory, when evil was designed against a whole people, through the Hamans who had poisoned the ears of well-intentioned men; in which one poor man, in consequence of a situation into which he was brought by an astonishing providence, used the influence which his situation gave him; and, by the mercy of his God, turned the whole evil aside? By the association of ideas the following passage will present itself to the reader's memory, who may have any acquaintance with the circumstance:—

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man; and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Ah, Lord God! They say of me, DO THOU HE NOT SPEAK PARABLES?" Rem acu tetigit.

Verse 16. *Fast ye for me, and neither eat nor drink three days*] What a strange thing, that still we hear nothing of prayer, nor of God! What is the ground on which we can account for this total silence? I know it not. He could not suppose there was any charm in fasting, sackcloth garments, and lying on the ground. If these were not done to turn away the displeasure of God, which seemed now to have unchained their enemies against them; what were they done for?

If I perish, I perish.] If I lose my life in this attempt to save my people, I shall lose it cheerfully. I see it is my duty to make the attempt; and, come what will, I am resolved to do it. She must, however, have depended much on the efficacy of the humiliations she prescribed.

CHAPTER V.

Esther presents herself before the king, and finds favour in his sight, 1, 2. He asks what her request is, and promises to grant it, 3. She invites him and Haman to a banquet, which they accept, 4, 5. He then desires to know her request; and she promises to make it known on the morrow, if they will again come to her banquet, 6-8. Haman, though overjoyed at the manner in which he was received by the queen, is indignant at the indifference with which he is treated by Mordecai, 9. He goes home, and complains of this conduct to his friends, and his wife Zeresh, 10-13. They counsel him to make a gallows of fifty cubits high, and to request the king that Mordecai may be hanged on it, which they take for granted the king will not refuse: and the gallows is made accordingly, 14.

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NOW it came to pass, ^aon the third day, that Esther put on ^bher royal apparel, and stood in ^cthe inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw the queen standing in the court, ^dthat she obtained favour in his sight; and ^ethe king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? ^fit shall be even given thee to the half of the kingdom.

4 And Esther answered, If ^git seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he ^hmay do as Esther hath said. So the king and

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Haman came to the banquet that Esther had prepared.

6 ⁱAnd the king said unto Esther at the banquet of wine, ^jWhat is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is,

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and ^kto perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ^lThen went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ^mthat he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman ⁿrefrained himself; and when he came home, he sent and ^ocalled for his friends, and Zeresh his wife.

11 And Haman told them of the glory

^a See Ch. 4. 16.—^b See Ch. 4. 11. & Ch. 6. 4.—^c See Ch. 2. 15, 17. Prov. 21. 1.—^d Ch. 4. 11. & S. 4.—^e So Mark 6. 23.

^f Ch. 7. 2.—^g Ch. 9. 12.—^h Heb. to do.—ⁱ Ch. 3. 5.—^k So 2 Sam. 13. 22.—^l Heb. caused to come.

NOTES ON CHAPTER V.

Verse 1. *On the third day*. Most probably the third day of the fast which she had prescribed to Mordecai and the Jews.

Verse 2. *She obtained favour in his sight*. The Septuagint represents "the king, as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this; was so terrified that she fainted away; on which the king, touched with tenderness, sprung from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner." This is more circumstantial than the Hebrew, but is not contrary to it.

The golden sceptre that was in his hand.] That the kings of Persia did wear a golden sceptre we have the following proof in Xenophon: Οτι ου τοδ το χρυσου Σκηπτρον το τιν βασιλειαν διασφιν εστιν, αλλ' οι πιστοι φιλοι Σκηπτρον βασιλευσιν αληθεστατον και ασφαλεστατον. Κορ. παιδ. lib. viii. p. 139. edit. Steph. 1581. It is not, said Cyrus to his son Cambyzes, the GOLDEN SCEPTRE that saves the kingdom; faithful friends are the truest and safest sceptre of the empire.

Verse 4. *Let the king and Haman come this day unto the banquet*. It was necessary to invite Haman to prevent his suspicion; and that he might not take any hasty step which might have prevented the execution of the great design.

Verse 6. *The banquet of wine*. At that part of the banquet when the wine was introduced.

Verse 8. *I will do to-morrow*. She saw she was gaining on the king's affections; but she was not yet sufficiently confident; and therefore wished another interview, that she might ingratiate herself more fully in the king's favour, and thus secure the success of her design. But providence disposed of things thus, to give time for the important event mentioned in the succeeding chapter.

Verse 9. *That he stood not up, nor moved for him*. This was certainly carrying his integrity or inflexibility to the highest pitch. But still we are left to conjecture that some reverence was required, which Mordecai could not conscientiously pay.

Verse 11. *The multitude of his children*.] The Asiatic sovereigns delight in the number of their children; and this is one cause why they take so many wives and concubines.

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of his riches; and ^m the multitude of his children, and all *the things* wherein the king had promoted him, and how he had ⁿ advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing,

^m Ch. 9, 7, &c.—ⁿ Ch. 3, 1.—^o Heb. trees.

Verse 13. *Yet all this availeth me nothing*] *Pride* will ever render its possessor unhappy. He has such a high opinion of his own worth, that he conceives himself defrauded by every one who does not pay him all the respect and homage he conceives to be his due.

The soul was made for God; and nothing but God can fill it, and make it happy. *Angels* could not be happy in *glory*, when they had cast off their allegiance to their Maker. As soon as his heart had departed from God, *Adam* would needs go to the forbidden fruit, to satisfy a desire, which was only an indication of his having been unfaithful to his God. *Solomon* in all his glory, possessing every thing heart could wish, found all to be *vanity and vexation of spirit*; because his soul had not God for its portion. *Ahab*, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he cannot get the *vineyard of Naboth*: but because he had not God in his heart, who could alone satisfy its desires. *Haman*, on the same ground, though the prime favourite of the king, is wretched, because he cannot have

so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a ^o gallows ^p be made of fifty cubits high; and to-morrow ^r speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused ^s the gallows to be made.

^p Ch. 7, 9.—^r Ch. 6, 4.—^s Ch. 7, 10.

a bow from that man whom his heart even despised. O how distressing are the inquietudes of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith!

Verse 14. *Let a gallows be made of fifty cubits high*] The word *pylts*, which we translate *gallows*, signifies simply *wood, a tree, or pole*; and this was to be *seventy-five* feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe *impaling* is here also meant. See the note on chap. ii. 23.

In former times the Jews were accustomed to burn Haman in effigy; and with him a *wooden cross*, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was in fact to deride the *Christian religion*. The emperors *Justinian* and *Theodosius* abolished it by their edicts; and the practice has ceased from that time, though the principle from which it sprang still exists; with the same virulence against Christianity and its glorious Author.

CHAPTER VI.

That night the king, not being able to sleep, orders the chronicles of the kingdom to be read to him; and finds there the record concerning the discovery of the treason of the *two eunuchs*, made by Mordecai, 1, 2. He inquires whether Mordecai had been rewarded, and was answered in the negative, 3. At this time Haman arrives, in order to request the king's permission to hang Mordecai: and, being suddenly asked what should be done to the man whom the king delighted to honour, supposing that himself must be meant, presented the ceremonial, 4—9. The king orders him to give Mordecai those honours; which he performs to his extreme mortification, 10, 11. He informs his wife Zeresh of these transactions, who predicts his downfall, 12, 13. He is hurried by the eunuchs to the queen's banquet, 14.

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ON that night ^a could not the king sleep, and he commanded to bring ^b the book of records of the Chro-

^a Heb. the king's sleep fled away.

NOTES ON CHAPTER VI.

Verse 1. *On that night could not the king sleep*] The *Targum* says the king had a dream, which was as follows:—"And the king saw one in the similitude of a man, who spoke these words to him: Haman desireth to slay thee, and to make himself king in thy stead. Behold he will come unto thee early in the morning, to ask from thee the man who rescued thee from death, that he may slay him: but say thou unto Haman, What shall be done for the man whose honour the king studieth? And thou wilt find that he will ask nothing less from thee

nelles; and they were read before the king.

2 And it was found written, that Mordecai had told

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^b Ch. 2, 23.

than the royal vestments, the regal crown, and the horse on which the king is wont to ride." [The records of the *Chronicles*] It may be well asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as *chronicles* afford, to be read to him. But the truth is, as *chronicles* were composed among the *Persians*, he could not have brought before him any work more instructive, and more entertaining: because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time.

A. M. 3551. of ° Bigthana and Teresh,
B. C. 453. two of the king's chamber-
A. U. C. 301. lains, the keepers of the
Coss. Rom. door, who sought to lay
P. Curatio et S. Quintilio. hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? Now Haman was come into ° the outward court of the king's house, ° to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man ° whom the king delighteth to honour? Now Haman thought

° Or, *Bigthan*, Ch. 2. 21.—^d Heb. *threshold*.—^e See Ch. 5. 1.—^f Ch. 5. 14.—^g Heb. *in whose honour the king delighteth*.
^h Heb. *in whose honour the king delighteth*.

and the famous epic poem of the finest Persian poet, *Feridoosy*, the *Homer* of India, is nothing else than a collection of chronicles, brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the tenth century. After thirty years' labour, he finished this poem, which contained one hundred and twenty thousand lines; and presented it to the Sultan Mahmoud, who had promised to give him a *dinar* (eight shillings and sixpence,) for every line. The poem was finished A.D. 984; and was formed out of compositions of a similar nature, made by former poets. This chronological poem is written in all the harmony, strength, and elegance, of the most beautiful and harmonious language in the universe; and what adds greatly to its worth is, that it has few *Arabic* words, with which the beautiful Persian tongue was loaded, and in my opinion corrupted, after the conquest of the major part of Asia by the Mohammedans. The pedants of Hindoostan, whether they speak or write in prose, or in verse, affect this commixture of Arabic words; which, though they subjugate to Persian rules, yet are producing a ruggedness in a language, which in *Feridoosy* flows deep and strong like a river of oil over every kind of channel. Such, I suppose, was the *chronicle* that was read to Ahasuerus, when his distractions prevented his sleep, and his troubled mind required that soothing repose which the gentle though powerful hand of poetry is alone, in such circumstances, capable of affording. Even our rough English ancestors had their poetic chronicles; and, among many, the *chronicle* of Robert of Gloucester is proof in point. I need not add, that all that is real in *Ossian* is of the same complexion.

Verse 3. *What honour and dignity hath been*

in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man ° whom the king delighteth to honour,

8 Let the royal apparel be brought ° which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, ° and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sit-

ⁱ Heb. *Let them bring the royal apparel*.—^k Heb. *where with the king clotheh himself*.—^l 1 Kings 1. 33.—^m Heb. *cause him to ride*.—ⁿ Gen. 41. 43.

done to Mordecai] It is certain he found nothing in the record; and had any thing been done, that was the most likely place to find it.

Verse 4. *Who is in the court*] This accords with the *dream* mentioned by the Targum; and given above.

Now Haman was come] This must have been very early in the morning. Haman's pride and revenge were both on the tenters to be gratified.

Verse 6. *The king said unto him*] He did not give him time to make his request; and put a question to him which, at the first view, promised him all that his heart could wish.

Verse 8. *Let the royal apparel be brought*] *Pride and folly* ever go hand in hand. What he asked would have been, in any ordinary case, against his own life: but he wished to reach the pinnacle of honour; never reflecting that the higher he rose, the more terrible would be his fall. The *royal apparel* was never worn but by the king: even when the king had laid them aside, it was death to put them on. The Targum has, *purple robes*.

And the horse—and the crown royal] Interpreters are greatly divided whether what is called here the *crown royal* be not rather an ornament worn on the head of the horse, than what may be called the *royal crown*. The original may be understood both ways; and our version seems to favour the former opinion: but I think it more likely that the *royal crown* is meant;—for why mention the ordinary trappings of the royal steed?

Verse 9. *One of the king's most noble princes*] Alas, poor Haman! never was the fable of the dog and shadow more literally fulfilled. Thou didst gape at the shadow, and didst lose the substance.

Verse 10. *Make haste, and take the apparel*

A. M. 3551. B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

teth at the king's gate: ° let nothing fail of all that thou hast spoken. 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman^p hasted to his house mourning, ° and having his head covered.

° Heb. suffer not a whit to fall.—p 2 Chron. 26. 20.

—and do even so to Mordecai] O mortifying reverse of human fortune! How could Haman bear this! The *Targum* might speak according to nature, when he said, that "Haman besought the king to kill him, rather than degrade him so." How astonishing is the conduct of divine providence in all this business! From it we plainly see that there is neither counsel, nor wisdom, against the Lord. And, that he who digs a pit for his neighbour is sure to fall into it himself.

Verse 12. *Mordecai came again to the king's gate*] He resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. Covering the head and face was a sign of shame and confusion, as well as of grief, among most people of the earth.

Verse 13. *But shall surely fall before him.*]

A. M. 3551. B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his

wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

° 2 Sam. 15. 30. Jer. 14. 3, 4.—Ch. 5. 8.

The Septuagint adds, οτι ὁ Θεὸς ὁ ζῶν μετ' αὐτοῦ, for the living God is with him. But this is a sentiment that could scarcely be expected to proceed from the mouth of heathens, such as these were.

Verse 14. *Hasted to bring Haman*] There was a dreadful banquet before him, of which he knew nothing: and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.

One grand design of this history is, to show that he who lays a snare for the life of his neighbour is most likely to fall into it himself: for, in the course of the divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord, With what measure ye mete, it shall be measured to you withal.

CHAPTER VII.

The king at the banquet urges Esther to prefer her petition, with the positive assurance that it shall be granted, 1, 2. She petitions for her own life, and the life of her people, who were sold to be destroyed, 3, 4. The king inquires the author of this project, and Haman is accused by the queen, 5, 6. The king is enraged: Haman supplicates for his life; but the king orders him to be hanged on the gallows he had prepared for Mordecai, 7—10.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

SO the king and Haman came^a to banquet with Esther the queen.

2 And the king said again unto Esther on the second day, ° at the banquet of wine, What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered

^a Heb. to drink.—b Ch. 5. 6.—c Ch. 3. 9. & 4. 7.

NOTES ON CHAPTER VII.

Verse 2. *At the banquet of wine*] *Postquam vino incalescat*, after he had been heated with wine, says the *Vulgate*. In such a state the king was more likely to come into the measures of the queen.

Verse 3. *Let my life be given me*] This was very artfully, as well as very honestly, managed; and was highly calculated to work on the feelings of the king. What! is the queen's

A. M. 3551. B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are ° sold, I and my people, ° to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

^d Heb. that they should destroy, and kill, and cause to perish.

life, whom I most tenderly love, in any kind of danger?

Verse 4. *To be destroyed, to be slain*] She here repeats the words which Haman put into the decree. See chap. iii. 13.

Could not countervail the king's damage.] Even the ten thousand talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Cos. Rom.
P. Curiatio et
S. Quintilio.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, ^e that durst presume in his heart to do so?

6 And Esther said, ^f The adversary and enemy is this wicked Haman. Then Haman was afraid ^g before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his wrath, *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fall-

^e Heb. *whose heart hath filled him.*—^f Heb. *the man adversary.*—^g Or, *at the presence of.*—^h Ch. 1. 6.—ⁱ Heb. *with me.*

Verse 5. *Who is he, and where is he*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was: *מי הוא זה הוא אשר מלאו לבו לעשות כן* *Mey hu zeh-ve ey ze hu asher melau libbo la'asoth ken.* "Who? He—this one? And where? This one—he? Who hath filled his heart to do thus?" He was at once struck with the horrible nature of a conspiracy so cruel and diabolic.

Verse 7. *Haman stood up*] He rose from the table to make request for his life, as soon as the king had gone out; and then he fell on his knees before the queen, she still sitting upon her couch.

Verse 8. *Will he force the queen*] On the king's return he found him at the queen's knees; and, professing to think that he intended to do violence to her honour, used the above expressions; though he must have known that, in such circumstances, the thought of perpetrating an act of this kind could not possibly exist.

They covered Haman's face] This was a sign of his being devoted to death: for the attend-

en upon ^h the bed whereon Esther *was*. Then said the king, Will he force the queen also ⁱ before me in the house? As the word went out of the king's mouth, they ^k covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, ^m the ⁿ gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So ^o they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

^k Job 9. 24.—^l Ch. 1. 10.—^m Ch. 5. 14. Psa. 7. 16. Prov. 11. 5, 6.—ⁿ Heb. *tree.*—^o Dan. 6. 24. Psa. 37. 35, 36.

ants saw that the king was determined on his destruction. When a criminal was condemned by a Roman judge, he was delivered into the hands of the sergeant with these words: *1, lictor; caput obnubito, arbori infelici suspendito.* "Go, sergeant; cover his head, and hang him on the accursed tree."

Verse 9. *Behold also, the gallows*] As if he had said, Besides all he has determined to do to the Jews, he has erected a very high gallows, on which he had determined, this very day, to hang Mordecai, who has saved the king's life.

Hang him thereon] Let him be instantly impaled on the same post. Harm watch, harm catch; says the proverb. Perillus was the first person burnt alive in the brazen bull, which he had made for the punishment of others: hence the poet said,

*Nec lex est justior ulli
Quam necis artifices arte perire sua.*

Nor can there be a juster law than that the artificers of death should perish by their own invention.

CHAPTER VIII.

Ahasuerus invests Mordecai with the offices and dignities possessed by Haman, 1, 2. Esther begs that the decree of destruction gone out against the Jews may be reversed, 3—6. He informs her that the acts that had once passed the king's seal cannot be reversed; but he instructs her and Mordecai to write other letters in his name, and seal them with his seal, and send them to all the provinces in the empire, giving the Jews full liberty to defend themselves; which is accordingly done; and the letters are sent off with the utmost speed to all the provinces: in consequence the Jews prepare for their own defence, 7—14. Mordecai appears publicly in the dress of his high office, 15. The Jews rejoice in every place; and many of the people become Jews, because the fear of the Jews had fallen upon them, 16, 17.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Cos. Rom.
P. Curiatio et
S. Quintilio.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the

queen. And Mordecai came before the king; for ^a Esther had told what he *was* unto her.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Cos. Rom.
P. Curiatio et
S. Quintilio.

^a Ch.

2. 7.

NOTES ON CHAPTER VIII.

Verse 1. *The king—give the house of Haman*] As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was for-

feited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces;

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because

^b Ch. 3. 10. — ^c Heb. and she wept, and besought him. — ^d Ch. 4. 11. & 5. 2. — ^e Heb. the device. — ^f Or, who wrote. — ^g Heb. be able that I may see. — ^h Ch. 7. 4. Neh. 2. 3.

office, as Mordecai was found deserving of the former, and fit to discharge the duties of the latter.

Verse 2. *The king took off his ring*] In the ring was the seal of the king. Giving the ring to Mordecai was tantamount to giving him the seals of the kingdom, and constituting him the same as Lord Chancellor among us.

Verse 6. *To see the destruction of my kindred?*] She had now informed the king that she was cousin to Mordecai, and consequently a Jewess; and though her own life and that of Mordecai were no longer in danger, Haman being dead, yet the decree that had gone forth was in full force against the Jews; and, if not repealed, their destruction would be inevitable.

Verse 8. *May no man reverse*] Whatever had passed the royal signet could never be revoked; no succeeding edict could destroy or repeal a preceding one; but one of a similar nature to the Jews against the Persians, as that to the Persians was against the Jews, might be enacted; and thus the Jews be enabled legitimately to defend themselves; and, consequently, placed on an equal footing with their enemies.

Verse 9. *The month Sivan*] This answers to a part of our May and June.

he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 ¶ Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof: and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the

ⁱ Ver. 1. Prov. 13. 22. — ^k See Ch. 1. 19. Dan. 6. 8, 12, 15. ^l Ch. 3. 12. — ^m Ch. 1. 1. — ⁿ Ch. 1. 22. & 3. 12. — ^o 1 Kings 21. 8. Ch. 3. 12, 13.

Verse 10. *On mules, camels, and young dromedaries*] What these beasts were is difficult to say. The word רֶקֶשׁ *rekesh*, which we translate mules, signifies a swift chariot-horse.

The strange word אַהַשְׁתְּרָנִים *ahashteranims*, is probably a Persian word, but perhaps incurably corrupted. The most likely derivation is that of Bochart, from the Persian اَکَشْ *alekash*, huge, large, rough, and اَسْتَر *aster*, a mule; large mules.

The words בְּנֵי הָרָמִיִּים *beney huramim*, the sons of mares, which we translate dromedaries, is supposed to signify mules, produced between the he ass and the mare, to distinguish them from those produced between the stallion and the ass. But there is really so much confusion about these matters, and so little consent among learned men as to the signification of these words, and even the true knowledge of them is of such little importance, that we may well rest contented with such names as our modern translations have given us. They were, no doubt, the swiftest and hardiest beasts that the city or country could produce.

Verse 11. *To destroy, to slay, and to cause to perish*] The same words as in Haman's decree: therefore, the Jews had as much authority to slay their enemies, as their enemies had to slay them.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curiatio et
S. Quintilio.

A. M. 3551.
B. C. 453.
A. U. C. 301.
Coss. Rom.
P. Curatio et
S. Quintilio.

people and province that would assault them, both little ones and women, and to take the spoil of them for

a prey,

12^r Upon one day, in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13^s The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's command-

p See Ch. 9. 10, 15, 16.—r Ch. 3. 13, &c. & 9. 1.—s Ch. 3. 14, 15.—t Heb. revealed.—u Or, violet.—v See Ch. 3. 15. Prov.

Little ones and women] This was the ordinary custom, to destroy the whole family of those convicted of great crimes; and, whether this was right or wrong, it was the custom of the people, and according to the laws. Besides, as this edict was to give the Jews the same power against their enemies as they had by the former decree against them, and the women and children were there included; consequently, they must be included here.

Verse 14. *The decree was given at Shushan*] The contrary effect which it was to produce considered, this decree was in every respect like the former. See chap. iii.

Verse 15. *Blue and white*] Probably, stripe interchanged with stripe; or blue faced and bordered with white fur.

A great crown of gold] A large turban, ornamented with gold, jewels, &c.

Fine linen and purple] See on Gen. xli. 42. The *ya buts*, here mentioned, is most probably the same with the *byseus* of the ancients; supposed to be the beautiful *tuft* or *beard*, growing

ment. And the decree was given at Shushan the palace.

15^t And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

29. 2.—w Psa. 97. 11.—x 1 Sam. 25. 8. Ch. 9. 19, 22.—y Ps. 18. 43.—z Gen. 35. 5. Ex. 15. 16. Deut. 2. 25, & 11. 25. Ch. 9. 2.

out of the side of the *pinna longa*, a very large species of *muscle*, found on the coasts of the Mediterranean sea; of which there are a pair of gloves in the British Museum. This *byssus* I have described elsewhere.

Shushan—was glad] Haman was too proud to be popular; few lamented his fall.

Verse 17. *Many—became Jews, for—fear*] These were a species of *converts* not likely to bring much honour to true religion; but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews, whether they continued steady in that faith or not.

It is only the Gospel which will not admit of coercion for the propagation and establishment of its doctrines. It is a spiritual system, and can be propagated only by spiritual influence. As it proclaims holiness of heart and life, which nothing but the spirit of God can produce; so it is the spirit of God alone, that can persuade the understanding, and change the heart. If the kingdom of Christ were of this world, then would his servants fight. But it is not from hence.

CHAPTER IX.

On the 13th of the month Adar the Jews destroy their enemies, and the governors of the provinces assist them, 1—5. They slay five hundred in Shushan, and kill the ten sons of Haman, but take no spoil, 6—10. The king is informed of the slaughter in Shushan, 11. He desires to know what Esther requests further; who begs that the Jews may be permitted to act on the following day as they had done on the preceding, and that Haman's sons may be hanged upon the gallows, which is granted; and they slay three hundred more in Shushan, and in the other provinces seventy five thousand, 12—16. A recapitulation of what was done; and of the appointment of the feast of Purim to be observed, through all their generations, every year, 17—28. Esther writes to confirm this appointment, 29—32.

A. M. 3552.
B. C. 452.
A. U. C. 302.
Coss. Rom.
C. Menenio et
P. Capitolino.

NOW^a in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in exe-

cution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

A. M. 3552.
B. C. 452.
A. U. C. 302.
Coss. Rom.
C. Menenio et
P. Capitolino.

^a Ch. 8. 12.—^b Ch. 3. 13.

^c 2 Sam. 22. 41.

NOTES ON CHAPTER IX.

Verse 1. *Now in the twelfth month*] What a number of providences, and none of them apparently of an extraordinary nature, concurred to preserve a people so signally, and, to

all human appearance, inevitably doomed to destruction! None are ever too low for God to lift up: too high for God to cast down. Must not these heathens have observed, that the uncontrollable hand of an Almighty Being had

A. M. 3552.
B. C. 452.
A. U. C. 302.
Coss. Rom.
C. Menenio et
P. Capitolino.

2 The Jews^d gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as^e sought their hurt: and no man could withstand them; for^f the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and^g officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai^h was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecaiⁱ waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did^j what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10^k The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; ^lbut on the spoil laid they not their hand.

^d Ch. 8. 11. & Ver. 16.—^e Psa. 71. 13; 24.—^f Ch. 8. 17.
^g Heb. those which did the business that belonged to the king.
^h 2 Sam. 3. 1. 1 Chron. 11. 9. Prov. 4. 18.—ⁱ Heb. according to their will.

worked in behalf of the Jews! And must not this have had a powerful tendency to discredit the idolatry of the country?

Verse 3. *And all the rulers of the provinces*] Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm; these officers assisted the Jews, no doubt, with the troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any person who did not rise up to destroy them. See ver. 5.

Verse 6. *And in Shushan*] It is strange that in this city, where the king's mind must have been so well known, there should be found five hundred persons to rise up in hostility against those whom they knew the king befriended!

Verse 10. *The ten sons of Haman*] Their names are given above. And it is remarked here, and in ver. 16. where the account is given of the number slain in the provinces;

11 On that day the number of those that were slain in Shushan the palace^m was brought before the king.

12ⁿ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, ^owhat is thy petition? and it shall be granted thee: or what is^p thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also^q according unto this day's decree, and^r let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^tbut on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces^u gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, ^vbut they laid not their hands on the prey.

^k Ch. 5. 11. Job 18. 19. & 27. 13, 14, 15. Psa. 21. 10.—^l See Ch. 8. 11.—^m Heb. came.—ⁿ Ch. 5. 6. & 7. 2.—^o Ch. 8. 11.
^p Heb. let men hang.—^q 2 Sam. 21. 6, 9.—^r Ver. 2. & Ch. 8. 11.—^s Ver. 10.—^t Ver. 2. & Ch. 8. 11.—^u See Ch. 8. 11.

that the Jews laid no hand on the spoil. They stood for their lives, and gave full proof that they sought their own personal safety, and not the property of their enemies; though the decree in their favour gave them authority to take the property of all those who were their adversaries, chap. viii. 11.

Verse 13. *Let Haman's ten sons be hanged*] They had been slain the preceding day; and now she requests that they may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.

Verse 15. *And slew three hundred men*] Esther had probably been informed by Mordecai, that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this second day be added to the former permission. This being accordingly granted, they found three hundred more, in all eight hundred. And thus Susa was purged of all their enemies.

A. M. 3552.
B. C. 452.
A. U. C. 302.
Coss. Rom.
C. Menenio et
P. Capitolino.

17 On the thirteenth day of the month Adar; and on the fourteenth day ^w of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together ^x on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar ^y a day of gladness and feasting, ^z and a good day, and of ^a sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, both nigh and far,

21 To stablish *this* among them, that they should keep ^b the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was ^c turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of ^d sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as

they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, ^e had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to ^f consume them, and to destroy them;

25 But ^g when ^h *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should ⁱ return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of ^j Pur. Therefore, for all the words of ^k this letter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as ^m joined themselves unto them, so as it should not ⁿ fail, that they would keep these two days according to their writing, and according to their *appointed* time, every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not ^o fail from among the Jews, nor the memorial of them ^p perish from their seed.

^w Heb. *in it*.—^x Ver. 11, 15.—^y Deut. 16, 11, 14.—^z Ch. 8, 17.—^a Ver. 22. Neh. 8, 10, 12.—^b See 2 Mac. 15, 36.—^c Psa. 30, 11.—^d Ver. 19. Neh. 8, 11.—^e Chap. 3, 6, 7.—^f Heb. *crush*.

Verse 18. *The Jews—assembled—on the thirteenth—and on the fourteenth*] These two days they were employed in slaying their enemies: and they rested on the *fifteenth*.

Verse 19. *The Jews of the villages*] They joined that to the preceding day, and made it a day of festivity, and of *sending portions to each other*; that is, the *rich* sent portions of the sacrifices slain on this occasion to the *poor*, that they also might be enabled to make the day a day of festivity; that as the sorrow was *general*, so also might the *joy* be.

It is worthy of remark, that the ancient *Itala* or *Antehieronymian* version of this book omits the whole of these *nineteen* verses.

Verse 20. *Mordecai wrote these things*] It has been supposed that thus far that part of the Book of Esther, which was written by *Mordecai*, extends: what follows, to the end, was probably added either by *Ezra*, or the *men of the great synagogue*; though what is said here may refer only to the letters sent by *Mordecai* to the Jews of the provinces. From this to the end of the chapter is nothing else than a

^g Heb. *when she came*.—^h Ver. 13, 14. Ch. 7, 5, &c. & 8, 3, &c.—ⁱ Ch. 7, 10. Ps. 7, 16.—^k That is, *lot*.—^j Ver. 20.—^m Ch. 8, 17. Isa. 56, 3, 6. Zech. 2, 11.—ⁿ Heb. *pass*.—^o Heb. *pass*.
^p Heb. *be ended*.

recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called the *feast of Purim*, in commemoration of their providential deliverance from the malice of Haman.

Verse 23. *The Jews undertook to do as they had begun*] They had already kept the *fifteenth* day, and some of them in the country the *fourteenth* also; as a day of rejoicing: *Mordecai* wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an *annual feast* throughout all their generations; and this, they *undertook to do*. And it has been observed among them, in all places of their dispersion, from that day to the present time, without any interruption.

Verse 26. *They called these days Purim*] That is, from *pur*, the lot: because, as we have seen, Haman cast lots to find what month, and what day of the month, would be most favourable for the accomplishment of his bloody designs against the Jews. See on chap. iii. 7.; and for the manner in which this feast is now kept, see at the end of the book.

A. M. 3552. 29 Then Esther the queen,
B. C. 452. the daughter of Abihail,
A. U. C. 302. and Mordecai the Jew,
Coss. Rom. wrote with ^s all authority, to
C. Menenio et confirm this ^t second letter of Purim.
P. Capitolino.

30 And he sent the letters unto all the Jews, to ^u the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth.

31 To confirm these days of Purim in

* Ch. 2. 15.—Heb. all strength.—† See Ch. 8. 10. & Ver. 20.

[And of that which they had seen.] The first letter to which this second refers, must be that sent by Mordecai himself. See ver. 20.

Verse 29. *Esther—wrote with all authority*] Esther and Mordecai had the king's license so to do; and their own authority was great and extensive.

Verse 31. *As they had decreed for themselves and for their seed*] There is no mention of their receiving the approbation of any high priest, nor of any authority beyond that of Mordecai and Esther: the king could not join in such a business, as he had nothing to do with the Jewish religion, that not being the religion of the country.

their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed ^v for themselves and for their seed, the matters of ^w the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

* Ch. 4. 1.—† Heb. for their souls.—* Ch. 4. 3. 16.

Verse 32. *The decree of Esther confirmed these matters*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historiâ continentur*; "And all things which are contained in the history of this book, which is called Esther."

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed*; and the roll was transcribed in this book. The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not much different.

CHAPTER X.

Ahasuerus lays a tribute on his dominions, 1. Mordecai's advancement under him, 2. His character, 3.

A. M. 3552. AND the king Ahasue-
B. C. 452. rus laid a tribute upon
A. U. C. 302. the land, and upon ^a the isles
Coss. Rom. of the sea.
C. Menenio et
P. Capitolino.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, ^b whereunto the king ^c advanced him, are they not written in the book of the Chronicles

of the kings of Media and Persia?

3 For Mordecai the Jew was ^d next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, ^e seeking the wealth of his people, and speaking peace to all his seed.

* Gen. 10. 5. Psalm 72. 10. Isaiah 24. 15.—b Ch. 8. 15. & 9. 4.

NOTES ON CHAPTER X.

Verse 1. *Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

The isles of the sea.] Probably the isles of the Egean sea, which were conquered by Darius Hystaspes. Calmet supposes that this Hystaspes is the Ahasuerus of Esther.

Verse 2. *The book of the Chronicles—of Media and Persia*] The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous, and indeed very important.

Verse 3. *Was next unto King Ahasuerus*] He was his prime minister; and, under him, was the governor of the whole empire.

The *Targum* is extravagant in its encomiums upon Mordecai: "All the kings of the earth feared and trembled before him: he was as resplendent as the evening star among the stars; and was as bright as Aurora beaming forth in the morning; and he was chief of the Jews."

Seeking the wealth of his people] Studying

to promote the Jewish interest to the utmost of his power.

Speaking peace to all his seed.] Endeavouring to settle their prosperity on such a basis, that it might be for ever permanent. Here the *Hebrew* text ends: but in the ancient *Vulgate*, and in the *Greek*, ten verses are added to this chapter, and six whole chapters besides; so that the number of chapters in *Esther* amount to sixteen. A translation of these may be found in the *Apocrypha*, bound up with the Sacred Text, in most of our larger English Bibles. On any part of this work it is not my province to add any comment.

THIS is the last of the historical books of the Old Testament; for, from this time to the birth of Christ they had no inspired writers; and the interval of their history must be sought among the Apocryphal writers, and other historians who have written on Jewish affairs. The most complete supplement to this history will be found in that most excellent work of Dean Prideaux, entitled *The Old and New Testament connected in the history of the Jews and neighbouring na-*

tions, from the declension of the kingdoms of Israel and Judah to the time of CHRIST, 4 vols. 8vo. 1725. The editions prior to this date are not so complete. I shall place a summary of the Jewish history, from the time of Esther to the Incarnation, at the end of the book.

We have already seen what the *feast of Purim* means, and why it was instituted: nothing remains but that we show the *manner* in which it is celebrated among the Jews in the present time, which is probably very little, if any thing, different from the manner in which it was celebrated from the time of its institution.

The day before the feast the Jews observe as a fast, because on this day the fathers fasted when they were threatened with utter destruction by Haman, and when they were gathering together to stand for their lives. The two following days are merely bacchanalian, or days of high feasting, drinking, and mirth; for, on these days, they hold it lawful to drink till they are unable to discern between the curses on Haman, and the blessings on Mordecai. The chassan reads the whole Book of Esther, not out of a printed copy, but from a roll, generally containing this book alone. All men, women, and children, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact. When the roll is unfolded, the chassan says, "Blessed be God, the King of the World, who hath sanctified us by his precepts, and commanded us to read the *Megillah*! Blessed be God, who in those days worked miracles for our fathers!" As often as the name of Haman occurs, all the auditory cry out, Let his name be blotted out! May the memory of the wicked rot! The children at the same time hissing, and striking loudly on the forms with little wooden hammers, made for the purpose.

When the reader comes to the viiith, viiith, and ixth verses of the ixth chapter, where the names of Haman's ten sons occur, he pronounces them with great rapidity, and in one breath, to intimate that they were all hanged, and expired in the same moment. In most MSS. and printed editions of the Book of Esther, the ten names, contained in the verses already mentioned, are written under each other in ten lines, no other word being connected with them. The reason of this is, to exhibit the manner in which they were hanged, viz. on a pole fifty cubits, that is seventy-five feet high: each of the brothers being immediately suspended, the one under the other, in one perpendicular line.

When the chassan has finished the reading, all cry aloud, Cursed be Haman! Blessed be Mordecai! Cursed be Zeresh! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed likewise be Harbonah, at whose instance Haman was hanged!

On this feast they send portions to each other, and particularly to the poor, that they may be able to partake of the general happiness.

To excite and increase mirth, the men put on the women's apparel, and the women the men's; for, though this is positively forbidden by the law, yet they consider it innocent on this occasion, as it is done only to increase the festivity.

In former times they made a man of straw, which they called Haman, put it on a cross, and burnt both. To this the *Targum* refers.

It was discovered at last that this was intended, indirectly, to cast contempt on the Christian religion, Haman, the man of straw on the cross, representing our blessed Lord crucified. This part of the ceremony the emperors Justinian and Theodosius ordered them to discontinue, on pain of losing all their secular privileges: and from that time this part of the ceremony has been discontinued.

In some places they bring a large stone to the door of the synagogue, on which the name of Haman is written; and when in the course of the reading that name occurs, they beat on this fictitious Haman, with stones, till they break it all to pieces.

It is said, that the disorders committed in the synagogues on the feast of Purim are so great, that the joiners are sure to have considerable labour at the conclusion, to repair the damages done among the seats, &c. in the synagogue. It seems, on the whole, that the feast is by no means a religious one; and that there is not one act performed in it that has any tendency to enlighten the understanding or improve the heart. Indeed, the Jews, bad as they might have been before the feast of Purim, are much less children of Abraham at the conclusion than they were before.

For farther information on this subject, should the reader think he has not got enough, I beg him to refer to *Buxtorf*, *Leusden*, *Stehlan*, and *Calmét's* Dictionary, article *Pur*.

Masoretic Notes on the Book of Esther.

Number of verses, 167. Middle verse, chap. v. ver. 7. Sections 5.

The following excellent remarks on the history of the Jews from the Babylonish captivity I borrow from *Dr. John Taylor's* scheme of *Scripture Divinity*; and make no doubt I shall have the thanks of every reader whose thanks are worth having.

"After the Babylonish captivity, the Jews no more lapsed into idolatry; but remained steady in the acknowledgment and worship of the one living and true God. Even then they fell into new ways of perverting religion, and the wise and holy intentions of the divine law:—1st, By laying all the stress on the *external* and *less momentous* parts of it, while they neglected the *weighty* and *substantial*, true holiness of heart and life. Mankind are too easily drawn into this error: while they retain a sense of religion, they are too apt to listen to any methods by which it may be reduced to a consistency with the *gratification of their passions, pride, and avarice*. Thus, by placing religion in *mere profession*, or in the zealous observance of *rites and ceremonies*, instead of *real piety, truth, purity, and goodness*, they learn to be *religious without virtue*. 2dly, By speculating and commenting upon the divine commands and institutions, till their force is quite enervated, and they are refined into a sense that will commodiously allow a slight regard instead of sincere obedience. 3dly, By confirming and establishing the two former methods of corrupting religion by tradition, and the authority of learned rabbins, pretending that there was a system of religious rules delivered by *word of mouth* from Moses, explanatory of the written law, known only to those rabbins: to whose judgment, therefore, and decision, all the people were to submit.

"This in time (the space of two hundred and nineteen years) became the general state of religion among the Jews, after they had discarded idolatry; and this spirit prevailed among them for some ages, (two hundred and ninety years,) before the coming of Messiah: but, however, it did not interfere with the main system of providence, or the introducing the knowledge of God among the nations, as they still continued steadfast in the worship of the true God, without danger of deviating from it.

"Thus the Jews were prepared by the preceding dispensation for the reception of the Messiah, and the just notions of religion which he was sent to inculcate; inasmuch that their guilt must be highly aggravated, if they rejected him, and his instructions. It could not be for want of capacity, but of integrity: and must be assigned to wilful blindness and obduracy. Out of regard to temporal power, grandeur, and enjoyments; they loved darkness rather than light.

"For many ages the Jews had been well known in the eastern empire among the Assyrians, Chaldeans, Medes, and Persians; but, till the time of Alexander the Great, they had no communication with the Grecians.

"About the year before Christ 332 Alexander built Alexandria in Egypt; and, to people his new city, removed thither many of the Jews, allowing them the use of their own laws and religion, and the same liberties with the Macedonians themselves. The Macedonians who spake the Greek language, and other Greeks, were the principal inhabitants of Alexandria: from them the Jews learned to speak Greek, which was the common language of the city, and which soon became the native language of the Jews that lived there, who, on that account, were called *Hellenists*, or *Greek Jews*, mentioned Acts vi. 1, 9, 11, 20. These Greek Jews had synagogues in Alexandria; and for their benefit the *Five Books of Moses*, which alone at first were publicly read, were translated into Greek, (by whom is uncertain,) and were read in their synagogues every sabbath day: and in the time of *Antiochus Epiphanes*, about 168 years before Christ, the prophets also were translated into Greek for the use of the Alexandrian Jews.

"This translation contributed much to the spreading the knowledge of true religion among the nations in the western parts of the world.

"For the Jews, their synagogues and worship were after Alexander's death dispersed almost every where among the nations. *Ptolemy*, one of Alexander's successors, having reduced Jerusalem and all Judea about 320 years before Christ, carried one hundred thousand Jews into Egypt, and there raised considerable numbers of them to places of trust and power; and several of them he placed in *Cyrene*, and *Libya*. *Seleucus*, another of Alexander's successors, about 300 years before Christ, built Antioch in Cilicia, and many other cities, in all thirty-five, and some of the capital cities in the Greater and Lesser Asia, in all which he planted the Jews, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch, in Syria, where they settled in great numbers, and became almost as considerable a part of that city as they were at Alexandria. On that memo-

orable day of pentecost, Acts ii. 5; 9, 11, 12, were assembled in Jerusalem Jews, devout men out of every nation under heaven, namely, Parthians, Medes, and Persians, of the province of Elymais, inhabitants of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene in Libya, and Rome, Cretes, and Arabs, who were all either Jews natural, or devout men, i. e. proselytes to the Jewish religion. And in every city of the Roman empire, where Paul preached, he found a body of his countrymen the Jews, except in Athens, which was at that time, I suppose, a town of no considerable trade; which shows that the Jews and their synagogues, at the time of our Lord's appearance, were providentially scattered over all the Roman empire, and had in every place introduced more or less among the nations the knowledge and worship of God; and so had prepared great numbers for the reception of the Gospel.

"About the time that Alexander built Alexandria in Egypt, the use of the *papyrus* for writing was found out in that country. This invention was so favourable to literature, that *Ptolemy Soter* was thereby enabled to erect a museum, or library, which, by his son and successor, *Philadelphus*, who died two hundred and forty-seven years before Christ, was augmented to seven hundred thousand volumes. Part of this library happened to be burnt when *Julius Cæsar* laid siege to Alexandria: but, after that loss, it was again much augmented: and soon grew up to be larger, and of more eminent note, than the former; till at length it was burnt and finally destroyed by the Saracens, in the year of our Lord 642. This plainly proves how much the invention of turning the *papyrus* into paper contributed to the increase of books, and the advancement of learning, for some ages before the coming of our Lord. Add to all this, that the world, after many changes and revolutions, was, by God's all-ruling wisdom, thrown into that form of civil affairs, which best suited with the great intended alteration. The many petty states and tyrannies, whose passions and bigotry might have run counter to the schemes of providence, were all swallowed up in one great power, the Roman, to which all appeals lay: the seat of which, Rome, lay at a great distance from Jerusalem; the spring from which the Gospel was to rise, and flow to all nations: and, therefore, as no material obstruction to the Gospel could come but from one quarter, none could suddenly arise from thence, but only in process of time when the Gospel was sufficiently opened and established; as it did not in the least interfere with the Roman polity and government.

"The Gospel was first published in a time of general peace and tranquillity throughout the whole world, which gave the preachers of it an opportunity of passing freely from one country to another, and the minds of men the advantage of attending calmly to it.

"Many savage nations were civilized by the Romans, and acquainted with the acts and virtues of their conquerors. Thus the darkest countries had their thoughts awakened, and were growing to a capacity of receiving at the stated time the knowledge of true religion: so that all things and circumstances conspired now with the views of Heaven, and made this apparently the fulness of time, (Gal. iv. 4.) or

the fittest juncture for God to reveal himself to the Gentiles, and to put an end to idolatry throughout the earth. Now the minds of men were generally ripe for a purer and brighter dispensation; and the circumstances of the world were such as favoured the progress of it." p. 368.

Hated and despised as the Jews were among the proud Romans, and the still more proud and supercilious Greeks, their sojourning among them, and their Greek version of the Scriptures, commonly called the *Septuagint*; were the means of furnishing them with truer notions, and a more distinct knowledge of vice and virtue, than they ever had before. And, on examination, we shall find that from the time of Alexander's conquest of Judea, a little more than three hundred years before our Lord, both Greeks and Romans became more correct in their theological opinions; and the sect of *eclectic philosophers*, whose aim was to select from all preceding sects what was most consistent with reason and truth, were not a little indebted to the progress which the light of God, dispensed by means of the *Septuagint*, had made in the heathen world. And let it be remembered that for Jews, who were settled in Grecian countries, this version was made;

and by those Jews it was carried through all the places of their dispersion.

To this version Christianity, under God, owes much. To this version we are indebted for such a knowledge of the Hebrew originals of the Old Testament, as we could never have had without it; the pure Hebrew having ceased to be vernacular after the Babylonish captivity; and Jesus Christ and his apostles have stamped an infinite value upon it, by the general use they have made of it in the New Testament; perhaps never once quoting, directly, the Hebrew text, or using any other version than some copy of the *Septuagint*. By this version, though prophecy had ceased from the times of Ezra, Daniel, and Malachi, yet the law and the prophets were continued down to the time of Christ: and this was the grand medium by which this conveyance was made. And why is this version neglected? I hesitate not to assert, that no man can ever gain a thorough knowledge of the phraseology of the New Testament writers who is unacquainted with this version; or has not profited by such writers as derived their knowledge from it.

A. CLARKE.

Millbrook, February 3, 1820.

THE END OF THE NOTES ON THE BOOK OF ESTHER.

PREFACE

TO THE

BOOK OF JOB.

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them; for even the *language*, in its construction, is dissimilar from that in the *Law*, the *Prophets*, and the *Historical Books*. But on all hands it is accounted a work that contains "the purest *morality*, the sublimest *philosophy*, the simplest *ritual*, and the most majestic *creed*." Except the two first chapters, and the ten last verses, which are merely *prose*, all the rest of the book is *poetic*; and is every where reducible to the *hemistich* form, in which all the other poetic books of the Bible are written: it is, therefore, properly called a *POEM*; but whether it belongs to the *dramatic* or *epic* species has not been decided by learned men. To try it by those *rules* which have been derived from *Aristotle*, and are still applied to ascertain compositions in these departments of poetry, is, in my opinion, as absurd as it is ridiculous. Whoever made a poem on these rules? And is there a poem in the universe worth reading, that is strictly conformable to these rules? *Not one!* The rules, it is true, were deduced from compositions of this description: and although they may be very useful in assisting poets to methodise their compositions, and to keep the different parts distinct; yet they have often acted as a species of critical trammels, and have cramped genius. Genuine poetry is like a mountain flood: it pours down resistless; bursts all bounds; scoops out its own channel; carries woods and rocks before it; and spreads itself abroad, both deep and wide, over all the plain. Such, indeed, is the poetry which the reader will meet with in this singular and astonishing book. As to *Aristotle* himself, although he was a keen-eyed plodder of nature, and a prodigy for his time: yet, if we may judge from his *poetics*, he had a soul as incapable of feeling the true *genie createur*, as *Racine* terms the *spirit of poetry*, as he was by his physics, metaphysics, and analogies, from discovering the true system of the universe.

As to the Book of Job, it is most evidently a *poem*, and a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by *language* the most happy and energetic; conveying *instruction*, both in divine and human things, the most ennobling and useful; abounding in *precepts* the most pure and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

All these points will appear in the strongest light to every attentive reader of the book; and to such its great end will be answered; they will learn from it, that God has way every where:—That the *wicked*, though bearing rule for a time, can never be ultimately prosperous and happy; and that the *righteous*, though oppressed with sufferings and calamities, can never be forgotten by him in whose hands are his saints, and with whom their lives are precious; that in this world neither are the wicked ultimately punished, nor the righteous ultimately rewarded: that God's judgments are a great deep, and his ways past finding out; but the issues of all are to the glory of his wisdom and grace, and to the eternal happiness of those who trust in him. This is the grand design of the book; and this design will be strikingly evident to the simplest and most unlettered reader, whose heart is right with God, and who is seeking instruction in order that he may glorify his Maker by receiving and by doing good.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started. None, says *Calmet*, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer principally,—1. To the *person* of Job. 2. To his *existence*. 3. To the *time* in which he lived. 4. To his *country*. 5. To his *stock* or *kindred*. 6. To his *religion*. 7. To the *author* of the book. 8. To its *truth*. 9. To its *authenticity*. And, 10. To the *time* and *occasion* on which it was written.

With respect to the *first* and *second*, several writers, of eminent note, have denied the *personality* of Job; according to them, no such person ever existed; he is merely *fabulous*, and is like the *Il penseroso*, or *sorrowful man* of Milton; sorrow, distress, affliction, and persecution, personified; as the name imports. According to them, he is a mere *ideal being*, created by the genius of the poet; clothed with attributes, and placed in such circumstances as gave the poet scope and materials for his work.

Thirdly, as to the *time* in which those place him who receive this as a *true history*, there is

Preface to the Book of Job.

great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in Egypt, and that he lived at the time of the *Exodus*. Some place him in the time of the *Israelitish judges*; others in the days of *David*; others in those of *Solomon*; and others in the time of the *Babylonish captivity*, having been teacher of a school at Tiberias in Palestine; and, with the rest of his countrymen, carried away into Babylon; and that he lived under *Ahasuerus* and *Esther*. *Fourthly*, as to his *country*: some make him an *Arab*; others an *Egyptian*; others a *Syrian*; some an *Israelite*; and some an *Idumean*. *Fifthly*, as to his *origin*: some derive him from *Nachor*; and others from *Esau*, and make him the *fifth* in descent from *Abraham*. *Sixthly*, as to his *religion*: some suppose it to have been *Sabaism*; others that it was *patriarchal*; and others that he was bred up in the *Jewish* faith. *Seventhly*, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others *Job*; others *Job and his friends*; others *Moses*; some *Solomon*; others *Isaiah*; and others *Ezra*, or some *unknown Jew*, posterior to the captivity. *Eighthly*, as to the book: some maintain that it is a history of *fact*, given by one best qualified to record it; and others, that it is an *instructive fiction*; facts, persons, dialogues and all, being *supposititious*: given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man and Lazarus*. *Ninthly*, as to its *authenticity*: while some, and those not well qualified to judge, have asserted it to be a mere *human production*, of no divine authority; others have clearly shown that the book itself, whatever questions may arise concerning the *person, author, time, place, &c.* was ever received by the *Jewish church and people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of divine revelation. *Tenthly*, as to the *occasion* on which it was written, there are considerable differences of opinion. Some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others for the comfort and encouragement of the *Israelites* in the *Babylonish captivity*. These state that *Job* represents *Nehemiah*; and that his three professed friends, but real enemies, *Eliphaz the Temanite*, *Bildad the Shuhite*, and *Zophar the Nuamathite*, represent *Sanballat the Horonite*, *Tobiah the Ammonite*, and *Geshem the Arabian*; and that the whole book should be understood and interpreted on this ground: and that with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies;—and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally support, defend, and finally render conqueror, every *individual* that trusts in him.

I shall not trouble my readers with the arguments which have been used by learned men *pro* and *con*, relative to the particulars already mentioned: were I to act otherwise, I must transcribe a vast mass of matter, which, though it might display great learning in the authors, would most certainly afford little edification to the great bulk of my readers. My own opinion on those points they may naturally wish to know; and to that opinion they have a right; it is such as I dare avow; and such as I feel no disposition to conceal. I believe *Job* to have been a *real person*; and his history to be a *statement of facts*.

As the preface to this book, I mean the first chapter, states him to have lived in the land of *Uz*, or *Uls*, I believe, with Mr. Goode, and several other learned men, this place to have been "situated in *Arabia Petrea*, on the south-western coast of the lake *Asphaltites*, in a line between Egypt and Philitia, surrounded with Kedar, Teman, and Midian; all of which were districts of Arabia Petrea; situated in Idumea, the land of Edom, or Esau; and comprising so large a part of it, that *Idumea* and *Ausitis*, or the land of *Uz*, and the land of *Edom*, were convertible terms, and equally employed to import the same region: thus Lam. iv. 21. *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz.*" See Mr. Goode's *Introductory Dissertation*; who proceeds to observe, "Nothing is clearer than that all the persons introduced into this poem were *Idumeans*, dwelling in Idumea; or, in other words, Edomite Arabs. These characters are *Job* himself, dwelling in the land of *Uz*; *Eliphaz* of *Teman*, a district of as much repute as *Uz*: and upon the joint testimony of *Jeremiah* xlix. 7. 2. *Ezekiel* xxv. 13. *Amos* i. 11, 12. and *Obadiah* ver. 8, 9. a part, and a principal part, of *Idumea*: *Bildad* of *Shuah*, always mentioned in conjunction with *Sheba* and *Dedan*, all of them being uniformly placed in the vicinity of Idumea: *Zophar* of *Nuamah*, a city whose name imports *pleasantness*, which is also stated by *Joshua* xv. 21, 41. to have been situated in Idumea, and to have lain in a southern direction toward its coast, or the shores of the Red sea: and *Elihu* of *Buz*, which, as the name of a place, occurs but once in Sacred Writ: but is there (*Jerem.* xxv. 22.) mentioned in conjunction with *Teman* and *Dedan*; and hence, necessarily like themselves, a border city upon *Ausitis*, *Uz*, or *Idumea*. It had a number of names; it was at first called *Horitis* from the *Horim* or *Horites*, who appear to have first settled there. Among the descendants of these, the most distinguished was *Seir*; and from him the land was known by the name of the *Land of Seir*. This chief had a numerous family; and among the most signalized of his grandsons was *Uz*, or *Uls*; and from him and not from *Hor* the son of *Nahor*, it seems to have been called *Ausitis*, or the *Land of Uz*: The family of *Uz*, *Seir*, or *Uz*, were at length dispossessed of the entire region by *Esau* or *Edom*; who strengthened himself by his marriage with one of the daughters of *Ishmael*; and the conquered territory was denominated *Idumea*, or the land of *Edom*." See Mr. Goode as above.

The man and his country being thus ascertained, the time in which he lived is the point next to be considered.

I feel all the difficulties of the various chronologies of learned men: all that has been offered on the subject is only *opinion* or *probable conjecture*; and, while I differ from the opinion of

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many respectable authors, I dare not say that I have more to strengthen my conjecture than they have for theirs.

I do not believe that he lived under the *patriarchal* dispensation; nor in any time *previous* to the *giving of the law*, or to the *death of Moses*. I have examined the opposite arguments, and they have brought no conviction to my mind. That he lived *after* the giving of the law, appears to me very probable from what I consider frequent references to the Mosaic institutions occurring in the book; and which I shall notice in their respective places. I know it has been asserted *there are no such references*; and I am astonished at the assertion. The reader will judge whether a plain case is made out where the supposed references occur. An obstinate adherence to a preconceived system is like *prejudice*—it has neither *eyes* nor *ears*.

With this question, that relative to the *author* of the book is nearly connected. Were we to suppose that *Job* himself, or *Elihu*, or *Job* and *his friends*, wrote the work, the question would at once be answered that regards the *time*; but all positive evidence on this point is wanting: and while other suppositions have certain *arguments* to support them, the above claimants, who are supported only by critical *conjecture*, must stand where they are for want of evidence. The opinions that appear the most probable, and have plausible arguments to support them, are the following:—1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as many of the sentiments contained in it are precisely the same with those in the Proverbs; and they are delivered often in nearly the same words. 3. The book was written by some *Jew* in, or soon after, the time of the Babylonian captivity.

1. That *Moses* was the author, has been the opinion of most learned men: and none has set the arguments in support of this opinion in so strong a light as Mr. *Mason Goode*, in his *Intraductory Dissertation* to his *translation and notes* on this book. Mr. G. is a gentleman of great knowledge, great learning, and correct thinking: and whatever he says or writes is entitled to respect. If he have *data*, his deductions are most generally consecutive and solid. He contends “that the writer of this poem must in his style have been equally master of the *simple* and of the *sublime*; that he must have been minutely and elaborately acquainted with *astronomy*, *natural history*, and the *general science* of his age; that he must have been a *Hebrew* by birth and *native language*, and an *Arabian* by long residence and local study; and, finally, that he must have flourished and composed the work before the *Exody*.” And he thinks that “every one of these features is consummated in *Moses*, and in *Moses* alone; and that the whole of them give us his complete lineaments and portraiture. Instructed in all the learning of Egypt, it appears little doubtful that he composed it during some part of his forty years’ residence with the hospitable Jethro, in that district of Idumæa which was named Midian.” In addition to these external proofs of identity, Mr. *Goode* thinks, “a little attention will disclose to us an internal proof of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of *Job* and those pieces of poetry which *Moses* is usually admitted to have composed. This point he proceeds to examine; and thinks, that the following examples may make some progress toward settling the question, by exhibiting a very singular proof of general *parallelism*.”

“The order of creation, as detailed in the first chapter of *Genesis*, is precisely similar to that described in *Job*, chap. xxxviii. ver. 1—20. the general arrangement that occupied the *first* day;—the formation of the *clouds*, which employed the *second*;—the separation of the *sea*, which took up a part of the *third*;—and the establishment of the *luminaries* in the skies, which characterized the *fourth*.”

“In this general description, as given in *Genesis*, the vapour in the clouds, and the fluid in the sea, are equally denominated *waters*: thus, chap. i. ver. 5, 6, 7. “And God said, Let there be a firmament in the *midst of the waters*, and let it divide the *waters from the waters*. And God made the firmament, and divided the *waters which were under the firmament* from the *waters which were above the firmament*.”

“Let us compare this passage with *Job* xxvi. 8, 10.

He driveth together the *waters* into his thick clouds;
And the cloud is not rent under them.—
He setteth a bow on the face of the *waters*,
Till the consummation of light and of darkness.

“These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated *waters*, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person. The following is another very striking peculiarity of the same kind, occurring in the same description; and is, perhaps, still more in point. The combined simplicity and sublimity of *Gen. i. 3*. “And God said, Be light! and light was,” has been felt and praised by critics of every age, Pagan and Mohammedan, as well as Jewish and Christian; and has, by all of them, been regarded as a characteristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, ch. xxxvii. 6.

Behold! he saith to the snow, Be!
On earth then falleth it.
To the rain—and it falleth;—
The rains of his might.

“This can hardly be regarded as an allusion, but as an instance of identity of manner. In the Psalmist we have an allusion: and it occurs thus, xxxiii. 9. הוא אמר וַיֵּהוּ *hu amar-vayehi*, ‘He spake, and it existed;’ and I copy it that the reader may see the difference. The eulogy

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of Longinus upon the passage in Genesis is a eulogy also upon that in Job; and the Koran, in verbally copying the Psalmist, has bestowed an equal panegyric upon all of them:

قال كى فيكون

Dixit 'Esto'; et fuit.—He said, *Be thou*; and it was.

“With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so lofty a subject, characteristically distinguishes the writer of the Book of Job, who commonly employs a diction peculiarly plain, whenever engaged upon a subject peculiarly magnificent, as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example, as, indeed, I have already remarked; and that of the midnight apparition in the fourth chapter is no less so.

“The following instances are of a more general nature; and lead, upon a broader principle, to the same conclusion:

Ch. ver. Job.
xiii. 26. Wherefore accountest thou me thine enemy?
Wouldst thou hunt down the parched stubble?
iv. 9. By the blast of God they perish;
And by the breath of his nostrils they are consumed.
xv. 24. *Distress and anguish* dismay him;
They overwhelm him as a king ready for battle.
xx. 26. Terrors shall be upon him—
26. Every *horror* treasured up in reserve for him.
A fire unblown shall consume him.

Ch. ver. Job.
27. The heavens shall disclose his iniquity,
And the earth shall rise up against him.
xviii. 15. Brimstone shall be rained down upon his dwelling.
16. Below shall his root be burnt up,
And above shall his branch be cut off.
xii. 17. Counsellors he leadeth captive,
And judges he maketh distracted.
24. He bewildereth the judgment of the leaders of the people of a land,
And causeth them to wander in a pathless desert:
25. They grope about in darkness, even without a glimpse;
Yea, he maketh them to reel like the drunkard.
viii. 17. His roots shall be entangled in a rock;
With a bed of stones shall he grapple;
18. Utterly shall it drink him up from his place;
Yea, it shall renounce him, and say, “I never knew thee.”
19. Behold the Eternal exulting in his course,
Even over his dust shall rise up another.

Ch. ver. Exodus.
xiii. 7. Thou sendest forth thy wrath,
Consuming them as stubble.
8. And with the blast of thy nostrils
The waters were gathered together.
10. Thou didst blow with thy wind:
The sea covered them.
16. Terror and dread shall fall upon them.
By the might of thine arm they shall be still as a stone.

Ch. ver. Deuteronomy.
xxviii. 22. And Jehovah shall smite thee with a consumption;
And with a fever, and with an inflammation;
And with an extreme burning.
23. And thy heaven over thy head shall be brass;
And the earth under thee iron.
24. And Jehovah shall make the rain of thy land powder and dust;
From heaven shall it come down upon thee,
Until thou be destroyed.
28. Jehovah shall smite thee with destruction,
And blindness, and astonishment of heart.
29. And thou shalt grope at noon day,
As the blind gropeth in darkness;
And thou shalt not prosper in thy ways;
And thou shalt only be oppressed,
And consumed continually.
And it shall come to pass,
As Jehovah exulted over you
To do you good, and to multiply you;
So will Jehovah exult over you.
To destroy you, and reduce you to nought.

“In this specimen of comparison it is peculiarly worthy of remark, that not only the same train of ideas is found to recur; but in many instances the same words, where others might have been employed; and, perhaps, have answered as well: the whole obviously resulting from that habit of thinking upon subjects in the same manner, and by means of the same terms, which is common to every one, and which distinguishes original identity from intentional imitation. I will only advert to one instance: the use of the very powerful, but not very common verb *exult*, ‘to exult,’ *exulto, glorior, γαυριζω*, which occurs in the last verse of both the above passages, and is in each instance equally appropriate:—*יָשַׁח יְהוָה* *yasis Yehova*—*הוֹרָם מֶשֶׁח* *hu mesos משח*

“The same term is again employed Job xxxix. 21. to express the spirited prancing of the high-mettled war-horse.

“The above passage from chap. viii. 19. has not been generally understood, and has been given erroneously in the translations.” Mr. Goode, in his notes, p. 101—103. enters at large into a defence of his version of this passage.

Ch. ver. Job.
viii. 8. For examine, I beseech thee, the past age;
Yea, gird thyself to the study of its forefathers;
10. Shall not they instruct thee, counsel thee,
And swell forth the sayings of their wisdom?
xx. 17. He shall not behold the branches of the river,
Brooks of honey and butter.—
xxix. 6. When my path flowed with butter,
And the rock poured out for me rivers of oil.
xxv. 27. Though his face be enveloped with fatness,
And heaped up with fatness on his loins.
vi. 4. The arrows of the Almighty are within me;
Their poison drinketh up my spirit. [me]
The terrors of God set themselves in array against
xvii. 13. His arrows fly around me;
He pierceth my reins without mercy.

Ch. ver. Deuteronomy.
xxxii. 7. Reflect on the days of old;
Contemplate the times of ages beyond ages;
Inquire of thy father, and he will show thee;
Thine elders, and they will instruct thee.
13. He gave him to suck honey out of the rock,
And oil out of the flinty rock;
14. Butter of kine, and milk of sheep.
15. But Jeshurun waxed fat; and kicked:
Thou art waxen fat, thou art grown thick;
Thou art enveloped with fatness.
23. I will heap mischiefs upon them;
I will spend my arrows upon them.
42. I will make mine arrows drunk with blood

“The fine pathetic elegy of the *ninetieth* Psalm has been usually ascribed to Moses; and *Dathé* imagines it was written by him a little before his death.

“Kennicott and Geddes have some doubt upon this point, chiefly because the ultimate period assigned in it to the life of man is fourscore years; while Moses was, at his death, a hundred and twenty years old, yet “his eye was not dim, nor his natural tone abated.” Deut. xxxiv. 7.

“The following comparison will, perhaps, have a tendency to confirm the general opinion, by rendering it probable that its author and the author of the Book of Job were the same person.

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- Ch. ver. Job.
- xiv. 2. He springeth up as a flower, and is cut down ;
Yea, he fleeth as a shadow, and endureth not.
 - 3. And dost thou cast thine eyes upon such a one ?
And wouldest thou bring me into judgment with thyself ?
 - 16. Yet now art thou numbering my steps ;
Thou overlookest nothing of my sins :—
 - 18. And for ever, as the crumbling mountain dissolveth,
And the rock mouldereth away from his place,
 - 19. So consumest thou the hope of man,
Thou harasses him continually till he perish.
 - vii. 21. Why wilt thou not turn away from my transgression,
And let my calamity pass by ?
 - xi. 14. If the iniquity of thy hand thou put away,
And let not wickedness dwell in thy tabernacles,
 - 16. Lo ! then shalt thou forget affliction ;
As waters passed by shalt thou remember it :
 - 17. And brighter shall the time be than noontide ;
Thou shalt shine forth, thou shalt grow vigorous, like the day spring.

- Psa. ver. Psalm.
- 5. They are like the passing grass of the morning ;
 - 6. In the morning it springeth up and groweth,
In the evening it is cut down and withereth.
 - 7. For we are consumed by thine anger,
And by thy wrath are we troubled.
 - 8. Thou hast set our iniquities before thee ;
Our secret sins in the light of thy countenance.
 - 9. Behold, all our days are passed away in thy wrath.
We spend our years as a tale that is told.
 - 10. Their strength is labour and sorrow ;
It is soon cut off, and we flee away.
 - 12. So teach us to number our days
That we may apply our hearts unto wisdom.
 - 14. O satisfy us early with thy mercy,
That we may rejoice and be glad all our days.
 - 15. Make us glad according to the days of our affliction,
To the years we have seen evil :
 - 16. Let thy wonders be shown unto thy servants,
And thy glory unto their children :
 - 47. And let the beauty of Jehovah, our God, be upon us,
And establish thou the work of our hands.

"The strictly and decidedly acknowledged productions of Moses are but few ; and in the above examples I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing that, being so few, they should offer a resemblance in so many points.

"There may at times be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation ; yet, in the former case, it will commonly, if I mistake not, be found looser, but more general ; in the latter stricter, but more confined to particular words or idioms ; the whole of the features not having been equally caught, while those which have been laid hold of are given more minutely than in the case of habit. The manner runs carelessly through every part ; and is perpetually striking us unawares : the copy walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind : both sides have an equal claim to originality, and seem very powerfully to establish a unity of authorship."

Thus far Mr. Goode ; who has, on his own side of the question, most certainly exhausted the subject. The case he has made out is a strong one : we shall next examine whether a stronger cannot be made out in behalf of Solomon as the second candidate for the authorship of this most excellent book.

2. That the Book of Job was the work of Solomon was the opinion of some early Christian writers, among whom was Gregory Nazianzen ; and of several moderns, among whom were Spanheim and Harduin. The latter has gone so far as to place the death of Job in the thirty-fifth year of the reign of David ; and he supposes that Solomon wrote the work in question, about the second or third year of his reign ! On this last opinion no stress whatever should be placed.

As the argument for Moses has been supported by supposed parallelisms between his acknowledged works and the Book of Job ; so has that which attributes the latter to Solomon. That Solomon, from his vast learning and wisdom, was capable of such a work, none can deny. His knowledge in astronomy, natural history, politics, theology, languages, and the general science of his age, must have given him at least equal qualifications to those possessed by Moses. And if he was the author of the Book of Canticles, which most men believe, he had certainly a poetic mind, equal, if not superior, to all the writers who had existed previously to his time. The Book of Proverbs and that of Ecclesiastes are almost universally attributed to him : now, in the Book of Job, there are a multitude of sentiments, sentences, terms, and modes of speech, which are almost peculiar to Solomon, as will appear from the whole books.

In both we find the most exalted eulogium of wisdom. See Job. xxviii. 12. Prov. viii. 11, &c. Job says, "The fear of the Lord, that is wisdom ; and to depart from evil, that is understanding," chap. xxviii. ver. 28. Solomon says, "The fear of the Lord is the beginning of knowledge ; but fools despise wisdom and instruction." Prov. i. 7.

Job speaks of the state of the dead, nearly in the same terms as Solomon : compare chap. xxi. 33. xxii. 22. xxxvi. 5. with Prov. ix. 18.

Job says, chap. xxvi. 6. *Hell is naked before him, and destruction hath no covering.* Solomon says, Prov. xv. 11. "*Hell and destruction are before the Lord ; how much more the hearts of the children of men.*" Job says, "*Man drinketh iniquity like water,*" chap. xv. 16. And Elihu charges him with *drinking up scorning like water*, chap. xxxiv. 7. The same image occurs in Solomon, Prov. xxvi. 6. "He that sendeth a message by the hand of a fool *drinketh damage.*"

In Job xv. 34. it is said, *fire shall consume the tabernacle of bribery.* The same turn of thought occurs, Prov. xv. 27. *He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live.*

Both speak of weighing the spirits or winds. See Job. xxviii. 25. Prov. xvi. 2. But to me the parallelism in these cases is not evident ; as both the reason of the saying, and some of the terms in the original, are different. Job tells his friends, *If they would hold their peace, it would be their wisdom*, chap. xiii. 5. Solomon has the same sentiment in nearly the same words, Prov. xvii. 28. *Even a fool, when he holdeth his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding.*

Solomon represents the *rephaim* or *giants* as in hell, or the great deep, Prov. ii. 18. ix. 18. vii. 27. The like sentiment is in Job xxvi. 5. See the Hebrew.

In Job xxvii. 16, 17. it is said that, *if the wicked heap up silver as the dust, and prepare raiment as the clay ; the just shall put it on, and the innocent shall divide the silver.* The like sen-

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ment is found, Prov. xxviii. 3. *He that by usury and unjust gain increaseth his substance, he shall gather for him that will pity the poor.* Solomon says, Prov. xvi. 18. *Pride goeth before destruction, and a haughty spirit before a fall:* and, *Before destruction the heart of man is haughty;* and before honour is humility, xviii. 12. and, *A man's pride shall bring him low;* but honour shall uphold the humble in spirit, xxix. 23. The same sentiment is found in Job, chap. xxii. 29. *When men are cast down, then thou shalt say, There is a lifting up; and he shall save the humble person.*

Both speak nearly in the same way concerning the creation of the earth and the sea. *Where wast thou when I LAID THE FOUNDATIONS OF THE EARTH? Who shut up the sea with doors, when it brake forth as if it had issued from the womb? Job xxxviii. 4—8.* This seems a reference to the flood. In Prov. viii. 22—29. Wisdom says, “*The Lord possessed me in the beginning of his way—when as yet he had not made the earth—when he gave to the sea his decree that the waters should not pass his commandment: when he appointed the foundations of the earth.*” These are precisely the same kind of conceptions, and nearly the same phraseology.

In Job xx. 7. it is said, “*The wicked shall perish for ever like his own dung.*” And in Prov. x. 7. it is said, “*The name of the wicked shall rot.*”

It would not be difficult to enlarge this list of correspondencies, by a collation of passages in Job and in Proverbs; but most of them will occur to the attentive reader. There is, however, another class of evidence that appears still more forcible, viz. There are several terms used frequently in the Book of Job, and in the Books of Solomon, which are almost peculiar to those books, and which argue an identity of authorship. The noun תוֹשִׁיָּה *tushiah*, which may signify essence, substance, reality, completeness, occurs often in Job and Proverbs. See Job v. 12. vi. 13. xi. 6. xii. 16. xxvi. 3. and xxx. 22. Proverbs ii. 7. iii. 21. viii. 14. and xviii. 1. And it occurs only twice, as far as I recollect, in all the Bible besides, viz. Isa. xxviii. 29. and Mic. vi. 9. The word הוֹבָא *hovah*, used in the sense of misfortune, ruinous downfall, calamity, occurs Job. vi. 2, 30. xxx. 13. and in Prov. x. 3. xi. 6. xvii. 4. and xix. 13. It occurs nowhere else, except once in Ezek. vii. 26. once in Micah vii. 3; and a few times in the Psalms, v. 9. lii. 2, 7. lv. 12. xci. 3. and xciv. 20. xxxviii. 12. lxii. 3.

The word תַּחְבֻּלוֹת *tachbuloth*, wise counsels, occurs only in Job xxxvii. 12. and in Prov. i. 5. xi. 14. xii. 5. xx. 18. and xxiv. 6; and nowhere else in the Bible, in this form. And תָּהָה *potheh*, the silly one, simpleton, fool, is used precisely in the same sense in Job v. 2. Prov. xix. 7. and in various other parts of the same book. The word אֲבָדוֹן *abadon*, destruction, Job xxvi. 6. xxviii. 22. xxxi. 12. connected sometimes with שְׁאוֹל *sheol*, hell, or the grave; and מַוֶּטֶחַ *mavehth*, death, occurs as above, and in Prov. xv. 11. and xxvii. 20.

Calmel, who refers to several of the above places, adds, It would be easy to collect a great number of similar parallel passages; but it must make a forcible impression in favour of this opinion, when we observe in Job and Proverbs the same principles, the same sentiments, the same terms, and some that are found only in Job and Solomon. We may add farther, the beauty of the style, the sublimity of the thoughts, the dignity of the matter, the form and order in which the materials of this writer are laid down, the vast erudition and astonishing fecundity of genius; all of which perfectly characterize Solomon.

Besides the above, we find many forms of expression in this book, which prove that its author had a knowledge of the law of God; and many which show that he was acquainted with the Psalms of David; and a few very like what we find in the writings of the prophets. I shall insert a few more:—

Job. xv. 27. *Because he covereth his face with fatness.*

Job xxiv. 14. *If he set his heart upon man, he shall gather unto himself his spirit and his breath.*

Job xxi. 9. *Their houses are safe from fear; neither is the rod of God upon them.*

Job xxi. 10. *Their bull-gendereth, and faileth not; their cow calveth, and casteth not her calf.*

Job xxi. 18. *They (the wicked) are as stubble before the wind; and as chaff that the storm carrieth away.*

Job xxii. 19. *The righteous see it, and are glad; and the innocent laugh them to scorn.*

Job xxxviii. 41. *Who provideth for the raven his food? when his young ones cry unto God.*

Job xii. 21. *He poureth contempt upon princes, and weakeneth the strength of the mighty.*

Job iii. 3. *Let the day perish in which I was born; and the night in which it was said, There is a man-child conceived.* See also chap. x. ver. 16.

Job xxi. 7. *Wherefore do the wicked live, become old, and are mighty in power?*

Job xxviii. 12. *But where shall wisdom be found, and where is the place of understanding?—13. Man knoweth not the price thereof; neither is it found in the land of the living,*

Psa. xvii. 10. *They are enclosed in their own fat.—lxviii. 7. Their eyes stand out with fatness.*

Psa. civ. 29. *Thou hidest thy face, and they are troubled; thou takest away their breath; they die, and return to their dust.*

Psa. lxxlii. 5. *They are not in trouble as other men; neither are they plagued like other men.*

Psa. cxlv. 13, 14. *Let our sheep bring forth thousands;—and our oxen be strong to labour.*

Psa. i. 4. *The ungodly are like the chaff which the wind driveth away.*

Psa. lvi. 10. *The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.*

Psa. cxlvii. 9. *He giveth to the beast his food, and to the young ravens which cry.*

Psa. cvii. 40. *He poureth contempt upon princes, and causeth them to wander in the wilderness.*

Jerem. xx. 10. *Wo is me, my mother, that thou hast borne me, a man of strife—xx. 14, 15. Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed.*

Jerem. xii. 1, 2. *Wherefore doth the way of the wicked prosper—they grow; yea they bring forth fruit.*

Collate these verses with Baruch iii. 14, 15, 29. and see Prov. i. 20—23. ii. 2—7. iii. 13—18. iv. 5—9. viii. 10—35.

The remarkable sentiment that “*God, as sovereign of the world, does treat the righteous and the wicked, independently of their respective merits, with a similar lot in this life; and that like events often happen to both,*” is maintained in the Book of Job, and the Ecclesiastes of Solomon. Job ix. 22—24. *HE DESTROYETH THE PERFECT and the WICKED. If the scourge slay suddenly, he will laugh at the trial of the INNOCENT. The EARTH is GIVEN INTO THE HAND OF THE WICKED; he covereth the faces of the judges thereof; if not, where and who is he?—x. 15. If I be WICKED, wo unto me; and if I be RIGHTEOUS, yet will I not lift up my head.—ix. 15. WHOM though I*

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were RIGHTEOUS, yet would I not ANSWER; I would make supplication to my Judge.—xii. 6. The tabernacles of ROBBERS PROSPER, and they that PROVOKE GOD are SECURE; into whose hand God bringeth abundantly.—xxi. 7—9. Wherefore do the WICKED LIVE. BECOME OLD; yea, are MIGHTY IN POWER? Their SEED IS ESTABLISHED in their SIGHT, and their OFFSPRING BEFORE THEIR EYES. Their HOUSES are SAFE from FEAR, neither is the ROD of GOD UPON THEM.

Similar sentiments, with a great similarity of expression, are found in the following passages from Solomon:—Eccles. vi. 8. For what hath the WISE more than the FOOL?—viii. 14. There be JUST MEN to whom it happeneth ACCORDING to the WORK of the WICKED. Again, there be WICKED MEN to whom it happeneth ACCORDING to the WORK of the RIGHTEOUS.—ix. 2. ALL THINGS COME ALIKE TO ALL: there is ONE EVENT TO THE RIGHTEOUS and to the WICKED; to the GOOD, and to the CLEAN, and to the UNCLEAN; to him that SACRIFICETH, and to him that SACRIFICETH NOT. As is the GOOD, so is the SINNER; and he that SWEARETH, as he that FEARETH an OATH.—vii. 15. There is a JUST MAN that PERISHETH in his RIGHTEOUSNESS; and there is a WICKED MAN that PROLONGETH his life in his WICKEDNESS.

I may conclude this with the words of a learned translator of the Book of Job; and apply in reference to Solomon, what he applies to Moses: "The specimens of resemblance now produced have an equal claim to originality, and seem very powerfully to establish a unity of authorship." I think the argument much stronger in favour of Solomon as its author than of Moses: and while even here I hesitate, I must enter my protest against the conclusions drawn by others; and especially those who profess to show where David, Solomon, Isaiah, Jeremiah, Ezekiel, &c. have copied and borrowed from Job! Some of them, in all probability, never saw the book; and those who did had an inspiration, dignity, manner, and power of their own, that rendered it quite unnecessary to borrow from him. Such plagiarism would appear, in common cases, neither requisite nor graceful. I have a high opinion of the Book of Job; but God forbid that I should ever bring it on a level with the compositions of the sweet singer of Israel, the inimitable threnodies of Jeremiah, or the ultra-sublime effusions of the evangelical prophet. Let each keep his place, and let God be acknowledged the inspirer of all.

Thus, by exactly the same process, we come to different conclusions; for the evidence is now as strong that Job lived posterior to the days of Moses, (that he was acquainted with the law and the prophets; that either he took much from the Psalms and Proverbs, or that David and Solomon borrowed much from him; or that Solomon, the son of David, wrote the history,) as it is that he lived in the days of Moses.

For my own part I think the latter date by far the most probable; and, although I think the arguments that go to prove Solomon to be the author, are weightier than those so skilfully brought forth by learned men in behalf of Moses, yet I think it possible that it was the work of neither, but rather of some learned Idumean, well acquainted with the Jewish religion and writers: and I still hold the opinion which I formed more than thirty years ago, when I read over this book in the Septuagint, and afterward in the Hebrew; that it is most probable the work was originally composed in Arabic, and afterward translated into Hebrew by a person who either had not the same command of the Hebrew as he had of the Arabic; or else purposely affected the Arabic idiom, retaining many Arabic words and Arabisms; either because he could not find appropriate expressions in the Hebrew, or because he wished to adorn and enrich the one language by borrowing copiously from the other. The Hebrew of the Book of Job, differs as much from the pure Hebrew of Moses, and the early prophets, as the Persian of Ferdosy differs from that of Saady. Both these were Persian poets: the former wrote in the simplicity and purity of his elegant native tongue, adopting very few Arabic words; while the latter labours to introduce them at every turn, and has thus produced a language neither Persian nor Arabic. And so prevalent is this custom become with all Persian writers, both in prose and verse, that the pure Persian becomes daily more and more corrupted, inasmuch that there is reason to fear that in process of time it will be swallowed up in the language of the conquerors of that country, in which it was formerly esteemed the most polished language of Asia. Such influence has the language of a conqueror on the country he has subdued: witness our own, where a paltry French phraseology, the remnant of one of the evils brought upon us by our Norman conqueror and tyrant, has greatly weakened the strong current of our mother tongue; so that however amalgamated, filed, and polished by eminent authors, we only speak a very tolerable jargon, enriched, as we foolishly term it, by the spoils of other tongues. The best specimen of our ancient language exists in the Lord's Prayer, which is pure English, or what is called Anglo-Saxon, with the exception of three Frenchified words, trespasses, temptation, and deliver.

But to return to the Book of Job. The collections of Mr. Goode, Dr. Magee, and others, if they do not prove that Moses was the author of the book, prove that the author was well acquainted with the Mosaic writings; and prove that he was also acquainted with the xcth Psalm; and this last circumstance will go far to prove that he lived after the days of David, for we have no evidence whatever that the xcth Psalm was published previously to the collection and publication of the Psalms now generally termed the Psalms of David, though many of them were written by other hands, and not a few even after the Babylonish captivity. And, as to the inscription to this Psalm, תפלה משה איש האלהים *tephillah Mosheh ish ha-Elohim*, "a prayer of Moses, the man of God." 1. We know not that Moses the Jewish lawgiver is meant: it might be another person of the same name. 2. And even in that case, it does not positively state that this Moses was the author of it. 3. The inscriptions to the Psalms are of dubious, many of them of no authority; some of them evidently misplaced; and others either bearing no relation to the matter of the Psalms, to which they are prefixed; or evidently contradictory to that matter. Hence our translators have considered these inscriptions as of no authority; and have not admitted them, in any case, into the body of their respective Psalms. The paral-

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telism, therefore, drawn from this Psalm, will not help much to prove that *Moses* was the author of the *Book of Job*; but it will go far to prove, as will be seen in other cases, that the author of this book was acquainted with the *Book of Psalms*, as several of the preceding collections testify: and that there is a probability that he had read the *prophets* that lived and wrote in the time, and after the time, of the *Babylonish captivity*, which appears to me the only thing which shakes the argument in favour of *Solomon*; unless we take the *converse* of the question, and say that *Moses, David, Solomon, Isaiah, Jeremiah, and Micah*, all knew and borrowed from the *Book of Job*. But this supposition will, in its turn, be shaken by the consideration that there are several things in the *Book of Job* which evidently refer to the *law as already given*, and to some of the *principal occurrences* in the *Israelitish history*, if such references can be made out. These considerations have led me to think it probable that the book was written *after the captivity*, by some unknown, but highly eminent and inspired man. We may wonder, indeed, that the author of such an eminent work has not been handed down to posterity; and that the question should be left at the discretion of the whole *limbus* of conjecture: but we find not only several books in the Bible, but also other works of minor importance, and a later date, similarly circumstanced. We have no certain evidence of the author of the books of *Judges, Samuel, Kings, Chronicles, Ruth, Ezeq, Nehemiah, or Esther*: we can, in reference to them, make *probable conjectures*, but this is all. Even in the *New Testament* the author of the *Epistle to the Hebrews* is still unknown: though a pretty general tradition, and strong internal evidence, give it to St. Paul; yet this point is not so *proved*, as to exclude all doubt.

The finest poems of heathen antiquity, the *Ilias* and *Odyssey*, cannot be certainly traced to their author. Of the person called *Homer*, to whom they have been attributed, no one knows any thing. He is still, for aught we know, a *fabulous* person; and the relations concerning him are entitled to little more credit than is due to the *Life of Æsop* by *Planudes*. *Seven* different cities have claimed the honour of being his birth-place. They are expressed in the following distich:—

Ἑπτα πόλεις διερίζουσι περὶ ῥίζαν Ὀμηροῦ,
Σμύρναν, Ρόδον, Κολοφών, Σαλαμίς, Χίος, Ἀργός, Ἀθῆναι.
Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens,
Orbis de Patriâ corat, Homere, tuâ.

Nor have these claims been ever adjusted. Some have gone so far as to attribute the work to *Solomon*, king of Israel, composed *after* his defection from the true religion to idolatry! that the word *Homer*, *Ομηρος*, *Homeros*, is merely *Hebrew*, *עמרם Omerim*, with a *Greek* termination, signifying the *sayings or discourses*, from *עמר amar*, he *spoke*; the whole work being little more than the *dialogues or conversations* of the eminent characters of which it is composed. Even the *battles* of *Homer* are full of *parleys*: and the principal information conveyed by the poem is through the *conversation* of the respective chiefs.

The *Makamat*, or *assemblies*, of the celebrated Arabic author *Huriri*, show us how *conversations* were anciently carried on among the *Arabs*; and even in the same country in which the plan of the poem of *Job* is laid: and were we closely to compare the *sex concessus* of that author, published by *Schultens*, we might find many analogies between them and the turn of conversation in the *Book of Job*. But the *uncertainty* relative to the author detracts nothing from the *merit and excellency* of the *Poem*. As it is the most singular, so it is the best, as a whole, in the *Hebrew canon*. It exhibits a full view of the opinions of the Eastern sages on the most important points: not only their *religion and system of morals* are frequently introduced, but also their philosophy, astronomy, natural history, mineralogy, and *arts and sciences* in general; as well those that were *ornamental*, as those which ministered to the comforts and necessities of life. And, on a careful examination, we shall probably find that several arts, which are supposed to be the discoveries of the *moderns*, were not unknown to those who lived in a very remote antiquity; and who, it is fashionable to consider, as *unlettered and uncultivated barbarians*.

As the person, family, time, and descendants, of *Job* are so very uncertain, I shall not trouble my readers with the many *genealogical tables* which have been constructed by chronologists and commentators: yet it might be considered a *defect*, were I not to notice what is inserted at the end of the *Greek and Arabic versions* relative to this point; to which I shall add Dr. *Kennicott's* tables, and the substance of a letter which contains some curious particulars.

"And he (*Job*) dwelt in the land of *Ausitis*, in the confines of *Idumea* and *Arabia*; and his former name was *Jobab*. And he took to wife *Arabissa*, and begat a son whose name was *Ennon*. And his (*Jobab's*) father's name was *Zarith*, one of the sons of the children of *Esau*; and his mother's name was *Bossora*: and thus he was the *fifth* from *Abraham*."

"And these are the kings who reigned in *Edom*; which region he also governed: the first was *Balak*, the son of *Beor*, the name of whose city was *Dennaba*. And after *Balak* reigned *Jobab*, who is also called *Job*. And after him *Assom*, the governor of the country of the *Temanites*. After him *Adad*, the son of *Basad*, who cut off *Madian* in the plain of *Moab*; and the name of his city was *Gethaim*."

"The friends who came to visit him were *Eliphaz*, son of *Sophan*, of the children of *Esau*, king of the *Temanites*. *Baldad*, the son of *Ammon*, of *Chobar*, tyrant of the *Sauchites*. *Sophar*, king of the *Minaites*. *Thainan*, son of *Eliphaz*, governor of the *Idumeans*."

"This is translated from the *Syriac copy*. He dwelt in the land of *Ausitis*, on the borders of the *Euphrates*; and his former name was *Jobab*; and his father was *Zareth*, who came from the *East*." This is verbatim from the *Codex Alexandrinus*.

The *Arabic* is not so circumstantial, but is the same in substance. "And *Job* dwelt in the land of *Auz*, between the boundaries of *Edom* and *Arabia*; and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called *Anun*. But *Job* was the

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son of *Zara*, a descendant of the children of *Esau*: his mother's name was *Basra*; and he was the sixth from Abraham. Of the kings who reigned in Edom: the first who reigned over that land was *Balak*, the son of Beor; and the name of his city was *Danaba*. And after him *Jobab*, the same who is called *Job*. And after *Job*, him (*Assom*) who was prince of the land of *Teman*. And after him (*Adad*) the son of *Barak*, he who slew and put to flight *Madian*, in the plains of *Moab*; and the name of his city was *Jatham*. And of the friends of *Job* who visited him, was *Eliphaz*, the son of *Esau*, king of the *Temanites*."

Dr. Kennicott says, When *Job* lived seems deducible from his being contemporary with *Eliphaz*, the *Temanite*, thus:

ABRAHAM.

ISAAC.		
1 Esau.	Jacob.	1
2 Eliphaz.	Levi.	2
3 Teman.	Kohath.	3
4 Eliphaz the Temanite.	Amram—Job.	4
	Moses.	5

The late Miss Mary Freeman Shepherd, well known for her strong masculine genius, and knowledge of various languages, sent me the following genealogy and remarks, which she thought would clearly ascertain the time of *Job*, which I faithfully transcribe from her letter to me, a short time before her death.

"Shem, two years after the flood, begat Arphaxad and Uz, and also Aram	2
Arphaxad begat Salah at	35
Salah begat Eber at	30
Eber begat Peleg at	34
Peleg, in whose time the earth was divided, begat Reu at	30
Reu begat Serug at	32
Serug begat Nahor at	30
Nahor begat Terah at	29
Terah begat Abraham at	70
Abraham begat Ishmael at eighty-six, Israel at	100
Isaac married at forty: soon after, probably at forty-three, Esau and Jacob born	43
Jacob married at forty, had Reuben his first-born, and Levi born of Leah, by the time he was forty-four	44
Levi begat Kohath, suppose at	40
Kohath begat Amram, suppose at	40
Amram begat Moses, suppose at	40

After the deluge 599:

"Shem was the father of Aram, who gave his name to the Aramites, *i. e.* the Syrians; and he was the father of Uz, who gave his name to the land of Uz, in which *Job* dwelt, not was born; for the text says, *There was a man in the land of Uz called Job*."

"In the xlvth chap. of Genesis, ver. 13. one of the sons of Issachar is named *Job*. In the genealogies of Numb. xxvi. 24. and in 1 Chron. vii. 1. he is called *Jashub*. It is remarkable that there is no mention in Chronicles of the sons of *Jashub*, or of any of the sons of Issachar, among the thousands of Israel, sons of *Tola*, where, might not *Job* be called *Jashub*? *Mitzraim*, *i. e.* Egypt, was a son of Ham; Uz and Aram, sons of Shem. Ishmael by Hagar, and Midian by Keturah, both sons to Abraham. How well does this account for the nearness of the languages of these people, being sojourners from the same mother tongue."

"Ishmael, the father of the tribes of Arabia; Arabic was, therefore, not their mother tongue. The roots of these languages germinated from the Hebrew roots: and so a new language sprung up; afterward formed according to grammatic rules, and enriched as arts and sciences, and cultivated genius, added new inventions. Things new, and unknown before, gave rise to new words or names. Nouns, and the action, operation, and effects of arts and sciences, produced verbs, or roots. Thus the Arabic became so copious and rich, and has roots not in the pure original Hebrew. All this considered, might not Moses have written the Book of Job, as parts of Ezra, Nehemiah, and Daniel, were written after the captivity, in a mixed language, in order that it might be the better understood by those for whom it was written; those of the people who, being left in Jerusalem, had retained their native Hebrew; and those who had, by long residence in Babylon, corrupted and mingled it with the Chaldaic, which is a dialect of the Hebrew: like the modern language of Italy, when compared with that of ancient Rome; or our modern Latin, when compared with that of the Augustan age."

"By the influence of climate upon the organs of speech, the different avocations, usages, diet, turn of mind, and genius of men, the dialects which all streamed from one language, and pronounced in one and the same speech, confounded, (not annihilated, troubled but not dried up,) no new language then created, yet so confounded in utterance that they understood not one another's speech. The operation was upon the ear of the heart, as in the day of pentecost: one man spoke; and all, although of different tongues, understood; the ear suggested the various sounds to the tongue, and from thence the varied pronunciations of one and the same language often makes it misunderstood."

"Shem, who lived five hundred and two years after the deluge, being still alive, and in the three hundred and ninety-third year of his life, when Abraham was born; therefore, the Jewish tradition that Shem was the Melchisedeck (my righteous king of Salem) an epithet, or title of honour and respect, not a proper name, and, as the head and father of his race, Abraham paid tithes to him: this seems to me well founded, and the idea confirmed by these remarkable words, Psal. cx. *Jehovah hath sworn and will not repent*, על דרכיו מלכי צדק, attah coheni

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leolam al dibarti malki-tsedek. As if he said, *Thou*, my only begotten son, first-born of many brethren: not according to the substituted priesthood of the sons of Levi, who, after the sin of the golden calf, stood up in lieu of all the first-born of Israel, invested with their forfeited rights of primogeniture of king and priest: the Lord hath sworn, and will not repent (change,) *Thou art a priest for ever*, after, the (my order of Melchisedek, my own original primitive) order of primogeniture: even as *Shem the man of name*, the *Shem* that stands the first and foremost of the sons of Noah. The *righteous prince and priest of the Most High God* meets his descendant Abraham, after the slaughter of the kings, with refreshments; blessed him as the head and father of his race; and, as such, he receives from Abraham the tithe of all the spoil.

“How beautifully does Paul of Tarsus, writing to the Hebrews, point through Melchisedek (Shem, the head and father of their race,) invested in all the original rights of primogeniture, priest of the Most High God, blessing Abraham as such, as Levi even had existence, and as such receiving tithe from Abraham, and in him from Levi yet in the loins of his forefathers:—when Moses on this great and solemn occasion records simply this: Melchisedek, king of Salem, priest of the Most High God, *sine genealogiâ*; his pedigree not mentioned, but standing as *Adam* in St. Luke's genealogy, without father, and without mother, *Adam of God*. Luke iii. last verse—how beautifully, I say, doth St. Paul point through Melchisedek to Jehoshua our great High Priest and King, whose eternal generation who shall declare! Ha Mashiach, the Lord's Anointed, Priest, and King, after the order of Melchisedek; only begotten, first-born Son. The Levitical priesthood that arose from the sin of the golden calf, and the forfeited rights of the first-born, in whose stead stood the sons of Levi, (the reward of their zeal for God on that sad occasion.) This right of primogeniture, as the streams of Jordan at the presence of God, *conversus est retrorsum*, to its fountain head; and *Judah was his sanctuary*, Psalm cxiv. Reuben forfeited by incest his *excellence*; Simeon and Levi, the right in priority of birth, theirs; and Judah, he to whom his brethren should bow down as their head. From the time of Abraham, who married a sister of Haran, prince of the tribe of Judah, to the time of *Jesus*, the tribes of Levi and Judah intermarried: thus was incorporated the source and streams in one. And the very names of all the sons of the tribes of Israel lost in *one*, that of Jehudah, from which they call themselves Jehudim.

“The *shebit*, tribe, not sceptre, the rod or ensign of the chief of a tribe, ‘The *tribe*, *genealogy*, shall not recede from Jehuda until Shiloh come;’ for whose genealogy they subsist. Ten, by the schism of Jeroboam, may be carried away beyond the river, and heard of no more; but Jehudah, Levi, and Benjamin, shall be tribes; and their registers shall be clear and unbroken until the temple, and city, and all the registers of genealogy are destroyed. The people are one: one people worshipping one God. I have prayed, said Jehoshua Mashiach, that ye might be one in me, as I and my Father are one.

“Ham, the son of Noah, begat Cush; and Cush begat Nimrod, and Saba, and others. Nimrod began a monarchy, and founded Babel. Out of that land went forth Ashur, and builded Nineveh. Nimrod was therefore contemporary with Peleg. Compare Gen. ii. 8, 9, with Gen. ix. 10—25.

“Thus, in about two hundred and ten or twenty years after the deluge, by the confusion of tongues, was the earth divided; as its inhabitants, dispersing no doubt in families, together formed themselves into nations, people, and tribes, and kindreds, and from thence into *tongues*.

“From the knowledge I have of the Hebrew, I have caught a glance of the genius, spirit, and tones, of the general march of the oriental tongues, and even of the expression of their character. To me the Book of Job seems to have much of Chaldee, both in words and idiom; and much of the sublimity and spirit of the writings of Moses. His grand descriptions of the Most High, his wondrous works, his power, wisdom, justice, and truth, all speak the historian of Genesis, the legislator of Israel, the unconsumed fire of the burning bush, the loud thunders of Sinai, and the shinings of the light of God. That pointed exactness and conciseness of narration that distinguishes Moses, is also conspicuous in the Book of Job. If Moses did, indeed, write this book, he wrote it for the *nations*, as well as for Israel; and took, as the best vehicle of a general conveyance, a language most generally understood. At this day, for the facilitating of intercourse in the Levant, Mediterranean, Archipelago, &c. there is a language called *Lingua Franca*, the language of the Franks. To Israel Moses conveyed the pure language of their fathers: but rather than the nations should be famished for bread, or die for thirst, he put *manna* in their coarse earthen vessels, and wine in their wooden cups.

“You see, my dear Sir, how strong is female obstinacy: I struggle and contend for the body of Moses. I admire Moses; I admire Job. God, by the prophet Ezekiel, and the apostle St. James, ascertains the history of Job to be a fact, not a fiction. And thus inspiration sustains its inspiration.

“Will you, dear Sir, think it worth while to collect and put together these scattered scraps, as little pegs to better shelves, which you must furbish, and smooth, and point. Too hard a work for Mary the aged. Blessed are the pure in heart, for they shall see God: and in him see all truth.” *M. F. S.*

The history of Job, but strangely disguised, is well known among the Asiatics. He is called by the Arabic and Persian historians *أيوب* *Ayoub*, which is exactly the same as the Hebrew, *איוב* *Ayoub*, which Europeans have strangely metamorphosed into *Job*. In the *Tareekh Muntekheb* his genealogy is given thus: “Ayoub the son of Anosh, the son of Razakh, the son of Ais (Esau), the son of Isaac. He was a prophet, and was afflicted by a grievous malady *three years*, or, according to others, *seven years*; at the end of which, when eighty years of age, he was restored to perfect health, and had a son named *Bash ben Ayoub*. Other writers say that he had *five sons*, with whom he made war on a brutal people called *Dsul Kefel*, whom he exterminated because they refused to receive the knowledge of the true God, whom he

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preached to them. *Khondemir*, who entitles him *Job the Patient*, gives us his history in the following manner:

"*Job*, by his father's side, was descended from *Esau*, and by his mother from *Lot*. *Abou Giasfer al Tabary* relates that God sent him to preach to the inhabitants of *Thaniah*, a people who dwelt between *Remla* and *Damascus*; but *three* persons only received the truth. Nevertheless, as he was very zealous in the service of God, he rewarded his faith and obedience by heaping riches upon him, and giving him a numerous family. This excited the envy of the devil, who, presenting himself before God, accused *Job* as one who was *selfish* in his devotion; and, were it not for the temporal blessings which he received from his Maker, he would not worship even once in the day. God having given *Satan* permission to spoil *Job* of his goods, and deprive him of his children, he gave the same proofs of his piety; worshipping God as before, and patiently bearing his great losses. *Satan*, enraged to be thus baffled, presented himself once more before God; and asserted that *Job* continued thus faithful, because he knew that God would reward his constancy with an equal or even greater portion of earthly blessings: but, if he would afflict his *body* by some grievous disease, he would soon abandon his service, and be at the end of his patience. In order fully to show the piety of this exemplary man, God permitted *Satan* to afflict his body as he pleased, with the exception of his *eyes*, his *ears*, and his *tongue*. The devil, having received this permission, blew up the nostrils of *Job* such a pestilential heat, as immediately turned his whole mass of blood into corruption, so that his whole body became one ulcer, the smell of which was so offensive that his greatest intimates could not approach him; and he was obliged to be carried out of the city, and laid in a distant place, entirely by himself. Notwithstanding, *Job* continued both his patience and piety. His wife, *Rosima*, never forsook him; but continued daily to bring him the necessaries of life. *Satan*, observing this, stole from her the provision she had made for her husband; and, when reduced to the lowest ebb, he appeared to her under the form of an old bald woman; and told her, that if she would give her the two tresses of hair that hung down on her neck, she would provide her daily with what was necessary for her husband's support. This offer appearing so very advantageous in behalf of her afflicted husband, she accepted the offer, and gave the two tresses to the old woman.

"*Satan*, overjoyed at the success of his plots, went to *Job*; told him that his wife had been caught in the act of adultery; and that her tresses had been cut off, and here was the proof of the fact. *Job* seeing this, and finding his wife without her tresses, not supposing that he was deceived by the devil, lost his patience; and bound himself by an oath, that if he should ever recover his health, he would inflict on her the most exemplary punishment. *Satan*, supposing he had now gained his end, transformed himself into an *angel of light*; and went throughout the country as a messenger of God, informing the people that *Job*, who was counted a prophet, had fallen from his piety, and brought the wrath of God upon him; that they should no more listen to his preaching, but banish him from among them, lest the curse of God should fall on the whole country.

"*Job*, coming to understand how the matter stood, had recourse to God by faith and prayer; and said these remarkable words, which are found in the *KORAN*: *Distress closes me in on every side; but thou, O Lord, art more merciful than all those who can feel compassion*. On this all his pains and sufferings immediately ceased; for *Gabriel*, the faithful servant of the Most High, descended from heaven; took *Job* by the hand; and, lifting him up from the place where he lay, stamped on the ground with his foot; and immediately a spring of water rose up from the earth, out of which *Job* having drunk, and washed his body, he was instantly cleansed of all his ulcers, and restored to perfect health.

"God, having thus restored him, greatly multiplied his goods, so that the rain and the snow which fell around his dwelling were precious; and his riches became so abundant, as if showers of gold had descended upon him."

This is the sum of the account given by the oriental historians; who, forsaking the truth of the Sacred History, have blended the story with their own fables. The great facts are, however, the same in the main; and we find that with them the personality, temptation, and deliverance of *Job*, are matters of serious credibility. *Abul Faragius* says that the trial of *Job* happened in the twenty-fifth year of *Nahor*, son of *Serug*; thus making him prior to *Abraham*. He calls him *إيوب الصديق*. *Ayoub assadeek*, *Job* the righteous. See *Abul Faragius*, *Ebn Batric*, *D'Herbelot*, &c.

Commentators have considered this book as being divided into distinct parts. *Mr. Goude*, who considers it a regular Hebrew epic, divides it into *six* parts, or books; which he considers to be its natural division, and unquestionably intended by the author. These six parts are, an *opening* or *exordium*, containing the introductory history or decree concerning *Job*;—*three* distinct series of arguments, in each of which the speakers are regularly allowed their respective turns;—the *summing up* of the controversy;—and the *close* of the *catastrophe*, consisting of the suffering hero's grand and glorious acquittal, and restoration to prosperity and happiness.

PART I.—The TEMPTATION of *Job* decreed.

Which contains, 1. A brief narrative of *Job*. 2. The tribunal of the *Almighty*. 3. His remarks to *Satan* concerning *Job's* fidelity. 4. *Satan's* reply. 5. The *Almighty* consents to his temptation. 6. Return of the celestial tribunal. 7. The fidelity of *Job* proved and declared. 8. *Satan* insinuates that he would not have stood true, had the attack been made on his person. 9. The *Almighty* consents to a second trial. 10. The trial made. 11. *Job's* utter misery. 12. The visit of his three friends, to condole with him. Chap. i. and ii

Preface to the Book of Job.

PART II.—FIRST Series of CONTROVERSY.

1. Exclamation of Job on his miserable condition. 2. Speech of *Eliphaz*, accusing him of want of firmness; and suspecting his integrity, on account of the affliction with which he is visited. 3. *Job's* reply; reproaching his friends with cruelty; bewailing the disappointment he had felt in them; calling for death as the termination of his miseries; then longing for life, expostulating with the Almighty, and supplicating his forgiveness. 4. *Bildad* resumes the argument of *Eliphaz* with great severity; openly accuses Job with hypocrisy; and exhorts him to repentance, in order that he may avoid utter ruin. 5. *Job*, in reply, longs to plead his cause before God; but is overwhelmed at the idea of his majesty. 6. He again desponds; and calls for death, as the only refuge from his sorrows. 7. *Zophar* continues the argument on the side of his companions; condemns Job acrimoniously, for still daring to assert his innocence; and once more exhorts him to repentance, as the only means of obtaining a restoration of the favour of the Almighty. 8. *Job* is stimulated to a still severer reply. 9. Accuses his companions of declaiming on the part of God, with the base hope of propitiating him. 10. Boldly demands his trial at the tribunal of the Almighty; and, realizing the tribunal before him, commences his pleading in an address, variegated by every side of opposite feelings: fear, triumph, humiliation, expostulation, despondency. Chap. iii.—xiv.

PART III.—SECOND Series of CONTROVERSY.

1. *Eliphaz* commences the discussion in his regular turn; accuses Job of vehemence and vanity; asserts that no man is innocent; and that his own conduct sufficiently proves himself not to be so. 2. *Job* replies; and complains bitterly of the unjust reproaches heaped upon him; and accuses his companions of holding him up to public derision. 3. He pathetically bemoans his lot; and looks forward to the grave with glimmering through despair, of a resurrection from its ruins. 4. *Bildad* perseveres in his former argument of Job's certain wickedness, from his signal sufferings; and, in a string of lofty traditions, points out the constant attendants of misery upon wickedness. 5. *Job* rises superior to this attack; appeals to the pity and generosity of his friends; asserts the Almighty to have afflicted him for purposes altogether unknown; and then soars to a full and triumphant hope of a future resurrection, and vindication of his innocence. 6. *Zophar* repeats the former charge; and *Job* replies, by directly controverting his argument, and proving, from a variety of examples, that in the present world the wicked are chiefly prosperous, and the just for the most part subject to affliction. Chap. xv.—xxi.

PART IV.—THIRD Series of CONTROVERSY.

1. *Eliphaz*, in direct opposition to Job's last remarks, contends that certain and utter ruin is the uniform lot of the wicked; and adduces the instances of the *deluge*, and of Sodom, and the other cities of the plain. 2. *Job* supports his position by fresh and still more forcible examples. Though he admits that, in the mystery of Providence, prosperity and adversity are often equally the lot of both the righteous and the wicked; yet he denies that this ought to be held as an argument in favour of the last, whose prosperity is in the utmost degree precarious, and who, in calamity, are wholly destitute of hope and consolation. 3. *Bildad* replies in a string of lofty but general apophthegms, tending to prove that Job cannot be without sin, since no man is so in the sight of God. 4. *Job* rejoins with indignation; takes a general survey of his life, in the different capacities of a magistrate, a husband, and a master; and challenges his companions to point out a single act of injustice he had committed. Chap. xxii.—xxxii.

PART V.—The SUMMING UP of the CONTROVERSY.

1. *Zophar*, who ought to have concluded the last series, having declined to prosecute the debate any farther, the general argument is summed up by *Eliphaz*, who has not hitherto spoken, though present from the first. 2. He condemns the subject matter of the opponents of Job, as altogether irrelevant; accuses Job himself, not of suffering for any past impiety, but of speaking irreverently during the controversy. 3. He contests several of Job's positions; asserts that afflictions are often sent by the Almighty for the wisest and most merciful purposes; and that, in every instance, our duty is submission. 4. He closes with describing the Creator as supreme, and uncontrollable; and as creating, upholding, and regulating, all nature according to his own will and pleasure; incomprehensively and mysteriously, yet ever wisely and benevolently. Chap. xxxii.—xxxvii.

PART VI.—The ACQUITTAL and RESTORATION of Job.

1. The Almighty appears to pronounce judgment; speaks to Job in a sublime and magnificent address out of a whirlwind. 2. *Job* humbles himself before God, and is accepted. 3. His friends are severely reprov'd for their conduct during the controversy: a sacrifice is demanded of them, and Job is appointed their intercessor. 4. He prays for his friends, and his prayer is accepted. 5. He is restored to his former state of prosperity, and his substance in every instance doubled. Chap. xxxviii.—xlii.

On this plan Mr. Goode has constructed his learned translation and excellent observations on this book.

The following synopsis or general view of this book is very intelligible, and may serve as an index to the work:

I. The Historical Exordium, written in *prose*. Chap. i. and ii.

II. The threefold Series of Controversy, written in *poetry*. Chap. iii.—xlii. ver. 1—6.

III. The Issue of Job's trial; restoration to health and prosperity, in *prose*. Chap. xlii. ver.

Preface to the Book of Job.

1. Job's Disputation with his three friends, who came to visit him, in a *threefold* Series. Chap. iii—xxxi. which includes Job's speech, in which he curses the day of his birth, chap. iii. which gives rise to the

FIRST Series of Controversy, comprehended in chap. iv—xiv.

1. With ELIPHAZ, chap. iv—vii.
 - a. The speech of *Eliphaz*, chap. iv, v.
 - b. The answer of *Job*, chap. vi, vii.
2. With BILDAD, chap. viii—x.
 - a. The speech of *Bildad*, chap. viii.
 - b. The answer of *Job*, chap. ix, x.
3. With ZOPHAR, chap. xi—xiv.
 - a. The speech of *Zophar*, chap. xi.
 - b. The answer of *Job*, chap. xii, xiii, xiv.

The SECOND Series of Controversy, included in chap. xv—xxi.

1. With ELIPHAZ, chap. xv—xvii.
 - a. The speech of *Eliphaz*, chap. xv.
 - b. The answer of *Job*, chap. xvi, xvii.
2. With BILDAD, chap. xviii, xix.
 - a. The speech of *Bildad*, chap. xviii.
 - b. The answer of *Job*, chap. xix.
3. With ZOPHAR, chap. xx, xxi.
 - a. *Zophar's* speech, chap. xx.
 - b. The answer of *Job*, chap. xxi.

The THIRD Series of Controversy, included in chap. xxii—xxxii.

1. With ELIPHAZ, chap. xxii—xxiv.
 - a. The speech of *Eliphaz*, chap. xxii.
 - b. The answer of *Job*, chap. xxiii, xxiv.
2. With BILDAD, chap. xxv—xxxii.
 - a. The speech of *Bildad*, chap. xxv.
 - b. The answer of *Job*, chap. xxvi—xxxii.

ELIHU'S Judgment concerning the Controversy delivered at *four* different intervals, pausing for Job's answer, chap. xxxii—xxxvii.

- a. Elihu's *first* speech, chap. xxxii, xxxiii.
- b. Elihu's *second* speech, chap. xxxiv.
- c. Elihu's *third* speech, chap. xxxv.
- d. Elihu's *fourth* speech, chap. xxxvi, xxxvii.

The ALMIGHTY appears, and speaks out of a whirlwind, and determines the Controversy, chap. xxxviii—xli.

- a. The first speech of the *Almighty*, chap. xxxviii, xxxix.
- b. The second speech of the *Almighty*, chap. xl, xli.
- c. The answer and *humiliation* of *Job*, chap. xlii. 1—6.

Historical Narration concerning the restoration of Job to health and great worldly prosperity; with the account of his age and death, chap. xlii. ver. 7—17.

Some have contended that the *whole* of this book is written in *verse*: but I can see no rule or method by which the *two first chapters*, and the *ten last verses* of chap. xlii. can be reduced to poetry, or poetic arrangement. They are merely *narrative*; and are utterly destitute of that dignity and pathos every where evident in this poem, and in every part of the Hebrew hemistich poetry wherever it occurs. I could almost suppose these places the work of *another hand*; a *preface* and a *conclusion* written by some person who was well acquainted with the fact of Job's temptation, and found such additions necessary to cast light upon the poem. But they are most probably the work of the same hand. There are, in different parts of the body of the poem, *sentences in prose*, which are the *headings* to the different speeches. This is frequent among the Arabic and Persian poets. Such headings are generally, in *rubric*, and should here stand by themselves.

BOOK OF JOB.

At the time in which Job lived is so very uncertain, (see the *preface*, and the observations at the end of the notes on the first chapter,) the date found in our common English Bibles, (which is upon the supposition that Moses wrote the book while among the Midianites, about *one thousand five hundred and twenty years* before the commencement of the Christian era,) is inserted in the margin, not because it is the most probable, but because it is the most generally received.

CHAPTER I.

Character of Job, 1. His family, 2. His substance, 3. Care of his family, 4, 5. Satan accuses him to God, as a selfish person, who served God only for the hope of secular rewards, 6—11. Satan is permitted to strip him of all his children and property, 12—19. Job's remarkable resignation and patience, 20—22.

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B. C. cir. 1520.
Ante I. Ol.
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THERE was a man ^a in the land of Uz, whose name was ^b Job, and that man was ^c perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons, and three daughters.

3 His ^d substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen,

and five hundred she asses, and a very great ^e household; so that this man was the greatest of all the ^f men of the East.

4 And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job

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^a Gen. 22. 20, 21.—^b Ezek. 14. 14. Jas. 5. 11.—^c Ch. 2. 3.

NOTES ON CHAPTER I.

Verse 1. *In the land of Uz*] This country was situated in Idumea, or the land of Edom, in Arabia Petrea, of which it comprised a very large district. See the *preface*.

Whose name was Job] The original is אִיּוֹב *Ayob*; and this orthography is followed by the Chaldees, Syriac, and Arabic. From the Vulgate we borrow *Job*, not very dissimilar from the Ιωβ *Iob* of the Septuagint. The name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. See more in the introduction.

Perfect and upright] תָּמִיד וְיָשָׁר *tam ve yashar*; COMPLETE as to his mind and heart; and STRAIGHT or CORRECT as to his moral deportment.

Feared God] Had him in continual reverence as the fountain of justice, truth, and goodness.

Eschewed evil] שָׂר מֵרָע *sar mera*, departing from, or avoiding evil. We have the word *eschew*, from the old French *eschever*, which signifies to *avoid*. All *within* was holy, all *without* was righteous: and his whole life was employed in *departing from evil*, and *drawing nigh to God*. Coverdale translates, an innocent and virtuous man, *such one as feared God an eschewed evil*. From this translation we retain the word *eschew*.

^d Or, cattle.—^e Or, husbandry.—^f Heb. sons of the East.

Verse 3. *His substance also was seven thousand sheep*] A thousand, says the Chaldee, for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen for himself. And five hundred she asses for his wife. Thus the Targum divides the substance of this eminent man.

A very great household] עֲבֹדָה רַבָּה *abudah rabbah meod*, "a very great estate." The word עֲבֹדָה *abudah*, refers chiefly to husbandry, including all manner of labour in the field, and with cattle, and every description of servants.

The greatest of all the men of the East] He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief emir of that district.

Verse 4. *Feasted in their houses, every one his day*] It is likely that a birthday festival is here intended. When the birthday of one arrived, he invited his brothers and sisters to feast with him; and each observed the same custom.

Verse 5. *When the days of their feasting were gone about*] At the conclusion of the year, when the birthday of each had been celebrated, the pious father appears to have gathered them all together, that the whole family might hold a feast to the Lord, offering burnt-offerings in order to make an atonement for sins of all kinds; whether presumptuous, or committed

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sent and sanctified them, and
rose up early in the morning,
and offered burnt-offerings
according to the number of
them all: for Job said, It may be that
my sons have sinned; and^h cursed

Gen. 8. 20. Ch. 42. 8.—h 1 Kings 21. 10, 13.—i Heb. all the days.—k Ch. 2. 1.—l 1 Kings 22. 19. Ch. 38. 7.

through ignorance. This we may consider as a general custom among the godly, in those ancient times.

And cursed God in their hearts. וברכו אלהים *U bircu Elohim.* In this book, according to most interpreters, the verb ברכך *barak*, signifies both to *bless* and to *curse*: and the noun אלהים *Elohim*, signifies the *true God*, false gods, and great or mighty. The reason why Job offered the burnt-offerings appears to have been this: In a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given away to idolatrous thoughts, or done something prescribed by idolatrous rites: and, therefore, the words may be rendered thus; *it may be that my children have blessed the gods in their hearts.* Others think that the word ברכך *barak*, should be understood as implying *farewell*, bidding *adieu*, lest my children have bidden *adieu* to God; that is, renounced him, and cast off his fear. To me this is very unlikely. Mr. Mason Goode contends that the word should be understood in its regular and general sense, to *bless*; and that the conjunction *vau* should be translated *nor*. "Peradventure my sons may have sinned, nor blessed God in their hearts." This version he supports with great learning. I think the sense given above is more plain, and less embarrassed. They might have been guilty of some species of *idolatry*. This is possible even among those called *Christians*, in their *banquets*: witness their songs to Bacchus, Venus, &c. which are countless in number, and often sung by persons who would think themselves injured not to be reputed *Christians*. Coverdale, in his translation, (1535) renders the passage thus: Peradventure my sonnes have done some offence and have been unthankful to God in their hertes.

Thus did Job continually. At the end of every year, when all the birthday festivals had gone round.

Verse 6. *There was a day when the sons of God* [All the versions, and indeed all the critics, are puzzled with the phrase *sons of God*; בני האלהים *beney ha-Elohim*, literally *sons of the God*; or, *sons of the gods*. The *Vulgate* has simply *fili Dei*, sons of God. The *Septuagint* οὐρανίου τοῦ Θεοῦ, the *angels of God*. The *Chaldee* כְּבָרֵי מַלְאָכָיָא *kiltey mala'caiya*, "troops of angels." The *Syriac* retains the Hebrew words and letters, only leaving out the demonstrative ה *he* in the word האלהים *ha-Elohim*, thus, בְּנֵי אֱלֹהִים *baney Elohim*. The *Arabic* nearly copies the Hebrew also بنو الوهيم *banoo Iloheem*; to which, if we give not the literal translation of the Hebrew, we may give what translation we please. Coverdale, 1535, translates it *gerhaunts* of God. The *Targum* supposes that this assembly took place on the day of the great atonement, which occurred once each year. And there was a day of judg-

God in their hearts. Thus A. M. cir. 2484.
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did Job continually.

6 ¶ Now^k there was a day^l when the sons of God came to present themselves before the LORD, and^m Satan came alsoⁿ among them.

m Heb. the adversary. 1 Chron. 21. 1. Rev. 12. 9, 10.—n Heb. in the midst of them.

ment in the beginning of the year; and the troops of angels came that they might stand in judgment before the Lord. But what are we to make of this whole account? Expositions are endless. That of Mr. Peters appears to me to be at once the most simple and most judicious:—"The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehension. As kings, therefore, transact their most important affairs in a solemn council or assembly: so God is pleased to represent himself as having his council likewise; and as passing the decrees of his providence in an assembly of his holy angels. We have here, in the case of Job, the same grand assembly held; as was before in that of Ahab, 1 Kings xxi. the same host of heaven called here the sons of God, presenting themselves before Jehovah, as in the vision of Micaiah they are said to stand on his right hand, and on his left. A wicked spirit appearing among them, here called Satan, or the adversary; and there, a lying spirit: both bent on mischief, and ready to do all the hurt they were permitted to do; for both were under the control of his power. The imagery is just the same; and the only difference is in the manner of the relation. That mentioned above, Micaiah as a prophet, and in the actual exercise of his prophetic office, delivers, as he received it, in a vision. I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left—and there came forth a LYING SPIRIT, and stood before the Lord, and said—1 Kings xxii. 19—22. The other as a historian interweaves it with his history; and tells us, in his plain narrative style, There was a day when the sons of God came to present themselves before the Lord; and SATAN came also among them. And this he delivers in the same manner as he does, There was a man in the land of Uz, whose name was Job.

The things delivered to us by these two inspired writers are the same in substance, equally high, and above the reach of human sight and knowledge; but the manner of delivering them is different, each as suited best to his particular purpose. This, then, is the prophetic way of representing things as to the manner of doing them; which, whether done exactly in the same manner concerns us not to know; but which are really done; and God would have them described as done in this manner, to make the more lively and lasting impression on us. At the same time it must not be forgotten that representations of this kind are founded in a well known and established truth, viz. the doctrine of good and bad angels; a point revealed from the beginning, and without a previous knowledge of which the visions of the prophets could scarcely be intelligible. See Gen. xxviii.

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7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

o Ch. 2. 2. Matt. 12. 43. 1 Pet. 5. 8.—p Heb. *Hast thou set thine heart on?*

And Satan came also] This word, also is emphatic in the original *שָׂטָן ha-Satan, the Satan, or, the adversary*; translated by the *Septuagint* *ὁ διάβολος*. The original word is preserved by the *Chaldee, Syriac, and Arabic*: indeed, in each of them the word signifies an *adversary*. St. Peter, 1 Epist. chap. v. ver. 8. plainly refers to this place; and fully proves that *שָׂטָן ha-Satan*, which he literally translates *ὁ ἀντίδικος*, the *ADVERSARY*, is no other than *ὁ διάβολος*, the *DEVIL*, or chief of bad demons, which he adds to others by way of explanation. There are many *δαίμονες*, demons, mentioned in Scripture: but the word *Satan* or *devil* is never found in the originals of the Old and New Testaments in the plural number. Hence we reasonably infer, that all evil spirits are under the government of one chief, the *DEVIL*, who is more powerful and more wicked than the rest. From the GREEK *διάβολος*, comes the LATIN *Diabolus*, the SPANISH *Diablo*, the FRENCH *Diable*, the ITALIAN *Diavolo*, the GERMAN *Teufel*, the DUTCH *Duivel*, the ANGLO-SAXON *deofel*, and the ENGLISH *Devil*, which some would derive from the compound *THE-DEVIL*; *ὁ πονηρός*, the *evil one*, or *wicked one*.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (Rev. ii. 24.) calls *τα βάθη του σατανα*, the *depths of Satan*; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; will not expect him to be trampled down under their feet, who has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard: and is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God, as they are about the being of a devil. Piety to God is with them out of the question; for those who do not pray, especially in private, (and I never met with a devil-denier who did,) have no religion of any kind, whatsoever pretensions they may choose to make.

Verse 7. *From going to and fro on the earth*] The translation of the *Septuagint* is curious: *Περὶπαῖον τὴν γῆν καὶ ἐμπεριπατήσας τὴν οὐρανόν, παρῖσιμα*, "Having gone round the earth,

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9 Then Satan answered the LORD, and said, Doth Job serve God for nought?

10 Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

r Or, *cattle*.—s Ch. 2. 5. & 19. 21.—t Heb. *if he curse thee not to thy face*.

and walked over all that is under heaven, I am come hither." The *Chaldee* says, "I am come from going round the earth to examine the works of the children of men; and from walking through it." Coverdale, who generally hits the sense, translates thus: *I have gone about the land and walked thorough it*. Mr. Goode, *From roaming round the earth, and walking about it*.

St. Peter, as has already been stated, ver. 6. refers to this. *Be sober, be vigilant; for your ADVERSARY the DEVIL, GOETH ABOUT as a roaring lion, seeking whom he may devour*. I rather think, with Coverdale, that *אֵרֶץ arets*, here signifies rather that *land*, than the *habitable globe*. The words are exceedingly emphatic; and the latter verb *הִיחָלֵחַ hithhalech* being in the *hithpael* conjugation, shows how earnest and determined the devil is in his work: he sets himself to walk; he is busily employed in it; he is seeking the destruction of men; and while they sleep, he wakes; while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, *The devil is busy with him*.

Verse 8. *Hast thou considered my servant Job*] Literally, *Hast thou placed thy heart on my servant Job*? Hast thou viewed his conduct with attention, while thou wert roaming about, seeking whom thou mightest devour? viz. the careless, prayerless, and profligate in general.

Verse 9. *Doth Job serve God for nought?*] Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

Verse 10. *Hast thou not made a hedge about him*] Thou hast fortified him with spikes and spears. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care: and is not exposed to the common trials of life.

Verse 11. *But put forth thine hand*] Shoot the dart of poverty and affliction against him.

And he will curse thee to thy face.] *אִם יָרֶךְ im lo al paneycha Yebarchicha*, "If he will not bless thee only in proportion to the temporal good thou bestowest upon him:—to the providential and gracious appearances or displays of thy power in his behalf. If thou wilt be gracious, he will be pious. The exact maxim of a great statesman, Sir Robert Walpole; "Every

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12 And the LORD said unto Satan, Behold, all that he hath is in thy ^u power, only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, ^v The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants,

^u Heb. hand.—^v Or, a great fire.—^w Heb. rushed.

man has his price." But you have not bought such a one; "No, because I would not go up to his price. He valued himself at more than I thought him worth; and I could get others cheaper, who, in the general, muster, would do as well." No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will, nevertheless, trust in him, and be honest men, howsoever tempted by the devil and his vicegerents. So did Job; so have done thousands: so will all do in whose hearts Christ dwells by faith.

Verse 12. *All that he hath is in thy power*] Satan cannot deprive a man even of an ass, a sheep, or a pig, but by especial permission of God. His power and malice are ever bounded, and under control.

So Satan went forth] The Targum adds, *with authority from the presence of the Lord.*

Verse 13. *There was a day*] *The first day of the week*, says the Targum. It no doubt refers to one of those birthday festivals mentioned before.

Verse 14. *The asses feeding beside them*] *mim atonoth*, the she-asses, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

Verse 15. *And the Sabeans fell*] *The Vulgate* alone understands this of a people. The *Septuagint*, *Syriac*, and *Arabic*, understand it as implying a marauding party. The *Chaldee* says, "Lilith, queen of Zamargad, rushed suddenly upon them, and carried them away." The *Sabeans* mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the East, Gen. xxv. 6. and inhabited Arabia Deserta, on the east of the land of Uz. Hordes of predatory

and consumed them, and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house;

19 And, behold, there came a great wind ^x from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, ^y and rent his

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^x Heb. from aside, &c.—^y Gen. 37. 29. Ezra 9. 3.

banditti were frequent in those countries; and continue so to the present day. They made sudden incursions, and carried off men, women, children, cattle, and goods of every description; and immediately retired to the desert, whither it was in vain to pursue them.

Verse 16. *The fire of God is fallen*] Though the fire of God may mean a great, a tremendous fire; yet it is most natural to suppose lightning is meant: for, as thunder was considered to be the voice of God, so lightning was the fire of God. And as the prince of the power of the air was permitted now to arm himself with this dreadful artillery of heaven, he might easily direct the zig-zag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

Verse 17. *The Chaldeans made out three bands*] The Chaldeans inhabited each side of the Euphrates, near to Babylon, which was their capital. They were also mixed with the wandering Arabs; and lived, like them, on rapine. They were the descendants of Chesed, son of Nahor, and brother of Huz, from whom they had their name Chesedim, which we translate Chaldeans. They divided themselves into three bands, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels: probably they mounted the camels, and rode off.

Verse 19. *A great wind from the wilderness*] Here was another proof of the influence of the prince of the power of the air. What mischief might he not do with this tremendous agent, were he not constantly under the control of the Almighty? He seems to have directed four different currents, which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

Verse 20. *Rent his mantle*] Tearing the garments, shaving or pulling off the hair of the head, throwing dust or ashes on the head, and sitting on the ground, were acts by which im-

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mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, ^a Naked came I out of my mother's womb, and naked shall I

^a Or, robe.—Psa. 49. 17. Eccles. 5. 15. 1 Tim. 6. 7.

moderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his *property*, he was deprived of his *ten children* by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of man.

Worshipped] *Prostrated himself*: lay all along upon the ground, with his face in the dust.

Verse 21. *Naked came I out of my mother's womb*] I had no earthly possessions when I came into the world; I cannot have less going out of it. What I have the Lord gave: as it was his *free gift*, he has a right to resume it when he pleases; and I owe him *gratitude* for the time he has permitted me to enjoy this gift.

Naked shall I return thither] Whither? Not to his *mother's womb* surely; nor does he call the *earth* his *mother* in this place. In the first clause of the verse he speaks without a metaphor; and in the latter he speaks in reference to the ground on which he was about to fall. As I came out of my mother's womb, destitute of all earthly possessions; so shall I return now *shammah*, THERE; i. e. to the earth on which he was now falling. That *mother earth* was a common expression in different nations I allow; but I believe no such metaphor was now in the mind of Job.

The Lord gave] The Chaldee has, "The Word of the Lord, מֵימְרָא דַּיָּאֵי meymra dayai, gave; and the Word of the Lord, and the house of his judgment, have taken away!" Word is used here *personally*, as in many other places of all the Targums.

Blessed be the name of the Lord] The following is a fine paraphrase on the sentiment in this verse:—

"Good when he gives, supremely good;
Nor less when he denies:
Afflictions from his sovereign hand
Are blessings in disguise."

Seeing I have lost my temporal goods, and all my domestic comforts, may God alone be all my portion! The *Vulgate*, *Septuagint*, and *Coverdale*, add, *The Lord hath done as he pleased*.

Verse 22. *In all this Job sinned not*] He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly toward him: but felt as perfectly satisfied with the *privation* which the hand of God had occasioned, as he was with the *affluence and health* which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job: in this, and in *this alone*, he was a *pattern of patience and resignation*. In this Satan was utterly disappointed: he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the devil. He had seen multitudes who bartered their God for money; and their hopes of

return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 ^b In all this Job sinned not, nor ^c charged God foolishly.

^b Ch. 2. 10.—^c Or, attributed folly to God.

blessedness in the world to come, for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God: he saw many also who, when deprived of earthly comforts, blasphemed their Maker. He, therefore, inferred that Job, in similar circumstances, would act like the others: he was disappointed. Reader, by *riches or poverty* has he succeeded with thee? Art thou pious when affluent, and patient and contented when in poverty?

THAT Job lived *after* the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. In chap. i. ver. 5. we are informed that he sanctified his children, and offered burnt-offerings daily in the morning for each of them. This was a general ordinance of the law, as we may see Lev. ix. 7. *Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy burnt-offering, and make an atonement for thyself and for the people.* Ver. 22. *And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the burnt-offering.*

This sort of offering, we are told above, Job offered continually:—and this also was according to the law; Exod. xxix. 42. *This shall be a continual burnt-offering throughout your generations.* See also Numb. xxviii. 3, 6, 10, 15, 24, 31.

This custom was observed after the captivity, Ezra iii. 5. *They offered the continual burnt-offering. And of every one that offered a free-will-offering*, see also Neh. x. 33. Ezekiel, who prophesied during the captivity, enjoins this positively, chap. xvi. 13—16. *Thou shalt daily prepare a burnt-offering unto the Lord: thou shalt prepare it every morning.*

Job appears to have thought that his children might have sinned through ignorance, or sinned privately: and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath, and their punishment: he, therefore, offered the burnt-offering, which was prescribed by the law in cases of sins committed through ignorance. See the ordinances Lev. iv. 1—35. v. 15—19. and particularly, Numb. xv. 24—29. I think it may fairly be presumed that the offerings which Job made for his children were in reference to these laws.

The worship of the sun, moon, and stars, as being the most prevalent and most seductive idolatry, was very expressly forbidden by the law, Deut. iv. 19. *Take heed lest thou lift up thine eyes to heaven; and when thou seest the sun, and the moon, and the stars, all the host of heaven, shouldst be driven to worship them, and serve them.* Job purges himself from this species of idolatry, chap. xxxi. ver. 26—28. If

I beheld the SUN when it shined, or the MOON walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand. This also were an iniquity to be punished by the judge; for I should have DENIED the God that is ABOVE.

He clears himself also from adultery in reference to the law enacted against that sin, Job. xxxi. 9—12. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife grind to another—for this is a heinous crime, yea it is an iniquity to be punished by the judges.* See the law against this sin, Exod. xx. 14—17. *Thou shalt not commit ADULTERY: thou shalt not COVET thy NEIGHBOUR'S WIFE.* Lev. xx. 10. *The man that committeth ADULTERY with another man's wife shall surely be put to death.* See Deut. xxii. 22. And for the judge's office

in such cases, see Deut. xvii. 9—12. *Thou shalt come unto the priests and Levites, and unto the JUDGE that shall be in those days; and they shall show thee the sentence of JUDGMENT.* 1 Sam. ii. 25. *If one man sin against another, the JUDGE shall JUDGE him.*

The following will, I think, be considered an evident allusion to the passage of the Red sea, and the destruction of the proud Egyptian king, Job. xxvi. 11, 12. *The pillars of heaven tremble, and are astonished at thy reproof. He DIVIDETH the SEA with his power; and by his understanding he SMITETH through the PROUD.* These, with several others that might be adduced, are presumptive proofs that the writer of this book lived after the giving and establishment of the law, if not much later, let Job himself live when he might. See other proofs in the notes.

CHAPTER II.

The sons of God once more present themselves before him; and Satan comes also, accuses Job as a person whose steadfastness would be soon shaken provided his body were to be subjected to sore afflictions, 1—5. He receives permission to afflict Job, and smites him with sore biles, 6—8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him.

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A GAIN^a there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth,* ^c a perfect and an upright man, one

that feareth God, and escheweth evil? and still he ^d holdeth fast his integrity, although thou movedst me against him, ^e to ^f destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ^g But put forth thine hand now, and touch his ^h bone and his flesh, and he will curse thee to thy face.

6 ⁱ And the LORD said unto Satan, Behold, he *is* in thine hand; ^k but save his life.

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^a Ch. 1. 6.—^b Ch. 1. 7.—^c Ch. 1. 1, 8.—^d Ch. 27. 5, 6.—^e Heb. to swallow him up.

^f Ch. 9. 17.—^g Ch. 1. 11.—^h Ch. 19. 20.—ⁱ Ch. 1. 12.—^j Or, only.

NOTES ON CHAPTER II.

Verse 1. *Again there was a day*] How long this was after the former trial we know not: probably one whole year, when, as the Targum intimates, it was the time of the annual atonement; which, if so, must have been at least one whole year after the former; and during which period the patience and resignation of Job had sufficient scope to show themselves. This appearance of the *sons of God* and *Satan* is to be understood metaphorically—there could be nothing real in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that he can do no man hurt either in his person or property but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

Verse 3. *To destroy him without cause.*] Thou wishest me to permit thee to destroy a man whose sins have not called for so heavy a judgment. This seems to be the meaning of this saying. The original word לבלע *le balen*, signifies to swallow down or devour; and this

word St. Peter had no doubt in view in the place quoted on ver. 7. of the preceding chapter. *Your adversary the devil goeth about as a roaring lion, seeking whom he may DEVOUR;* ζαρκὴν λέοντα *zarkēn leōntin, seeking whom he may swallow or GULP DOWN.* See my note on 1 Pet. v. 8.

Verse 4. *Skin for skin*] That is, a man will part with all he has in the world to save his life; and he will part with all by piecemeal till he has left nothing on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his property; thou hast left him his life and his health. Thou hast not touched his flesh nor his bone; therefore, he is patient and resigned. Man, through the love of life, will go much farther: he will give up one member to save the rest: yea, limb after limb, as long as there is hope that, by such sacrifices, life may be spared or prolonged. This is the meaning given to the passage by the Targum; and I believe, the true one: hence, ver. 7. The Lord says, *Save his life.*

Verse 5. *He will curse thee to thy face.*] Literally, *If he will bless thee to thy face, or appearances.* His piety to thee will be always regulated by thy bounty to him. See the note on chap. i. ver. 11.

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7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore biles¹ from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; ^mand he sat down among the ashes.

9 ¶ Then said his wife unto him,

1 Isai. 1. 6.—^m 2 Sam. 13. 19. Ch. 42. 6. Ezek. 27. 30. Matt. 11. 21.—^a Ch. 21. 15.

Verse 6. *But save his life*]. His body thou shalt have permission to afflict, but against his life thou shalt have no power; therefore, take care of his life. The original נָפְשׁוֹ *naphsho shemor*, may be translated, *keep his soul*: but the word also signifies *life*; yet in the hands of the destroyer the life of this holy man is placed! How astonishing is the economy of salvation! it is so managed by the unlimited power and skill of God that the grand adversary of souls becomes himself, by the order of God, the *preserver* of that which the evil of his nature incessantly prompts him to destroy!

Verse 7. *Sore biles*] נִשְׁכֵּי רֶמֶס *shechein ra*, "with an evil inflammation." What this diabolical disorder was interpreters are not agreed. Some think it was the *leprosy*; and this is the reason why he dwelt by himself, and had his habitation in an unclean place, *without the city*, Septuagint, ἐξω τῆς πόλεως, or in the open air: and the reason why his friends beheld him *as far off*, ver. 12. was because they knew that the disorder was infectious.

His *scraping* himself with a *potsherd* indicates a disease accompanied with intolerable *itching*, one of the characteristics of the *small-pox*. Query, Was it not this disorder? And in order to save his life, for that he had in especial command, did not Satan himself direct him to the *cool regimen*, without which, humanly speaking, the disease must have proved fatal! In the *elephantiasis* and *leprosy* there is, properly speaking, no bile, or detached inflammation, or swelling; but one uniform disordered state of the whole surface, so that the whole body is covered with loathsome scales, and the skin appears like that of the elephant, thick and wrinkled, from which appearance the disorder has got its name. In the *small-pox* it is different: each *pock* or *pustule* is a separate inflammation, tending to suppuration; and, during this process, the fever is in general very high, and the anguish and distress of the patient intolerable. When the suppuration is pretty far advanced, the *itching* is extreme; and the hands are often obliged to be confined to prevent the patient from literally *tearing* his own flesh.

Verse 9. *Then said his wife*] To this verse the Septuagint add the following words: "Much time having elapsed, his wife said unto him, How long dost thou stand steadfast, saying, 'Behold I wait yet a little longer looking for the hope of my salvation.' Behold thy memorial is already blotted out from the earth, together with thy sons and thy daughters, the fruits of my pains and labours, for whom, with anxiety, I have laboured in vain. Thyself also sittest in the rottenness of worms

ⁿ Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? ^p shall we receive good at the hand of God, and shall we not receive evil? ^r In all this did not Job ^s sin with his lips.

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o Ver. 3.—p Ch. 1. 21. Rom. 12. 12. James 5. 10, 11.—r Ch. 1. 22.—s Psa. 39. 1.

night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun that I may rest from my labours, and from the griefs which oppress me. Speak, therefore, some word against God, and die." We translate *Curse God and die*, בָּרַךְ אֱלֹהִים וּמָוֶת *barach Elohim vamuith*. The verb בָּרַךְ *barach* is supposed to include in it the ideas of *cursing* and *blessing*: but it is not clear that it has the former meaning in any part of the Sacred Writings, though we sometimes translate it so.

Here it seems to be a strong *irony*. Job was exceedingly afflicted; and apparently dying, through sore disease: yet his soul was filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this *ironical* reproof. *Bless God and die*—What! bless him for his goodness, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The Targum says, that Job's wife's name was *Dinah*, and that the words which she spake to him on this occasion were בִּרְיָךְ מֵמַרָּא דַּיָּאֵל וּמִיִּת *berich meymra dayai umith*. *Bless the Word of the Lord, and die*.

Ovid has such an *irony* as I suppose this to to have been:

Quid vos sacra juvant? quid pæne Egyptia prosunt
Sistræ?
Cum rapiant mala fata bonos, ignoscite fasso
Sollicitos nullo esse putare deos,
Vive pius; maritæ pius. Cole sacra, colentem
Mors gratis a templis in cave busta trahet.
Amor, lib. iii. Eleg. ix. ver. 33.

"In vain to gods, (if gods there are,) we pray,
And needless victims prodigally pay;
Worship their sleeping deities: yet death
Scorns votaries, and stops the praying breath.
To hallowed shrines intruding fate will come
And drag you from the altar to the tomb."

Stepney.

Verse 10. *Thou speakest as one of the foolish*] Thou speakest like an infidel: like one, who has no knowledge of God, of religion, or of a future state.

The Targum, who calls this woman *Dinah*, translates thus: "Thou speakest like one of those women who have wrought folly in the house of their father." This is in reference to an ancient rabbinical opinion, that Job lived in the days of the patriarch Jacob, whose daughter *Dinah* he had married.

Shall we receive good] This we have received in great abundance, for many years: *And shall we not receive evil*? Shall we murmur when he afflicts us for a day, who has given us health for so many years? Shall we blaspheme his name for momentary privations, who has given us such a long succession of en-

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11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes

1 Proverbs 17. 17.—2 Genesis 36. 11. Jer. 49. 7.—3 Genesis 25. 2.

joyments? His blessings are his own; he never gave them to us; they were only lent. We have had the long, the free, the unmerited use of them; and shall we be offended at the owner, when he comes to reclaim his own property! This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

[In all this did not Job sin with his lips.] The Chaldee adds, *But in his heart he thought words.* He had surmisings of heart, though he let nothing escape from his lips.

Verse 11: *Job's three friends*] The first was Eliphaz, the Temanite; or, as the Septuagint has it, Ελιφαζ ὁ Θαυμανων βασιλευς, Eliphaz the king of the Thaimanites. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, Gen. xxvi. 10, 11. Teman was a city of Edom, Jer. xlix. 7—20. Ezek. xxv. 13. Amos i. 11, 12.

Bildad the Shuhite] Or, as the Septuagint, Βαλδαδ, ὁ Σουχων τυραννος, Baldad, tyrant of the Suchites. Shuah was the son of Abraham, by Keturah; and his posterity is reckoned among the Easterns. It is supposed he should be placed with his brother Midian, and his brother's sons Sheba and Dedan. See Gen. xxv. 2, 3. Dedan was a city of Edom, see Jer. xlix. 8. and seems to have been situated in its southern boundary, as Teman was in its western, Ezek. xxv. 13.

Zophar the Naamathite] Or, according to the Septuagint, Σωφορ Μιναιων βασιλευς, Sophar king of the Minaites. He most probably came from that Naamah, which was bordering upon the Edomites to the south, and fell by lot to the tribe of Judah, Josh. xv. 21—41. These circumstances which have already been mentioned in the introduction, prove that Job must have dwelt in the land of Edom; and that all his friends dwelt in Arabia Petrea, or in the countries immediately adjacent. That some of those Eastern people were highly cultivated we have at least indirect proof in the case of the Temanites, Jer. xlix. 7. Concerning Edom thus saith the Lord of Hosts, Is wisdom no more in Teman? Is counsel perished from the

afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

4 Ch. 42. 11. Rom. 12. 15.—5 Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30.—7 Gen. 50. 10.

prudent? Is their wisdom vanished? They are celebrated also in Baruch iii. 22, 23. Speaking of wisdom, he says, "It hath not been heard of in Chanaan; neither hath it been seen in Theman." The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom." It is evident enough from these quotations, that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on very solid foundations.

Verse 12: *They rent every one his mantle*] I have already had frequent occasions to point out, and illustrate by quotations from the ancients, the actions that were used in order to express profound grief, such as wrapping themselves in sackcloth, covering the face, strewing dust or ashes upon the head, sitting upon the bare ground, &c. &c. significant actions which were in use among all nations.

Verse 13: *They sat down with him upon the ground seven days*] They were astonished at the unprecedented change which had taken place in the circumstances of this most eminent man: they could not reconcile his present situation with any thing they had met with in the history of divine providence. The seven days mentioned here were the period appointed for mourning. The Israelites mourned for Jacob seven days, Gen. i. 10. And the men of Jabesh mourned so long for the death of Saul, 1 Sam. xxxi. 13. 1 Chron. x. 12. And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them seven days, Ezek. iii. 15. The wise son of Sirach says, "Seven days do men mourn for him that is dead." Eccles. xxii. So calamitous was the state of Job, that they considered him as a dead man; and went through the prescribed period of mourning for him.

They saw that his grief was very great.] This is the reason why they did not speak to him: they believed him to be suffering for heavy crimes; and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence,

CHAPTER III.

Job curses the day of his birth, and regrets that he ever saw the light, 1—12. Describes the empire of death and its inhabitants, 13—19. Regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had overtaken him, 20—26.

A. M. cir. 2424.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

AFTER this opened Job
his mouth, and cursed
his day.

2 And Job ^a spake, and
said,

3 ^b Let the day perish wherein I was
born, and the night in which it was said,
There is a man-child conceived.

4 Let that day be darkness; let not

^c Heb. answered.—^b Ch. 10. 18, 19. Jer. 15. 10. & 20. 14.
^c Ch. 10. 21, 22. & 16. 16. & 28. 3. Psa. 23. 4. & 44. 19. &
107. 10, 14. Jer. 13. 16. Amos 5. 8.

NOTES ON CHAPTER III.

Verse 1. *After this Job opened his mouth.]* After the seven days' mourning was over, there being no prospect of relief, Job is represented as thus cursing the day of his birth. Here the poetic part of the book begins; for most certainly there is nothing in the preceding chapters either in the form or spirit of Hebrew poetry. It is easy, indeed, to break the sentences into hemistichs; but this does not constitute them poetry: for, although Hebrew poetry is in general in hemistichs, yet it does not follow that the division of narrative into hemistichs must necessarily constitute it poetry.

In many cases the Asiatic poets introduce their compositions with *prose narrative*; and, having in this way prepared the reader for what he is to expect, begin their *deevans, casidehs, gazels, &c.* This appears to be the plan followed by the author of this book. Those who still think, after examining the structure of those chapters, and comparing them with the undoubted poetic parts of the book, that they also, and the ten concluding verses, are poetry, have my consent, while I take the liberty to believe most decidedly the opposite.

Cursed his day.] That is, the day of his birth; and thus he gave vent to the agonies of his soul; and the distractions of his mind, and his execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well-established character of patience. He bore all his privations with becoming resignation to the divine will and providence: but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and in a very high strain of impassioned poetry, curses his day. We find a similar execration to this in Jeremiah, chap. xx. 14—18. and in other places; which, by the way, are no proofs that the one borrowed from the other; but that this was the common mode of Asiatic thinking, speaking, and feeling, on such occasions.

Verse 3. *There is a man-child conceived.]* The word *הרה* *harah*, signifies to conceive; yet here, it seems, it should be taken in the sense of being born, as it is perfectly unlikely that the night of conception should be either distinctly known or published.

Verse 4. *Let that day be darkness.]* The meaning is exactly the same with our expression, "Let it be blotted out of the calendar." However distinguished it may have been, as

God regard it from above; neither let the light shine upon it.

5 Let darkness and ^c the shadow of death ^d stain it; let a cloud dwell upon it; ^e let the blackness of the day terrify it.

6 *As for that night*, let darkness seize upon it; ^f let it not be joined unto the

A. M. cir. 2424.
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^d Or, challenge it.—^e Or, let them terrify it, as those who have a bitter day. Amos 8. 10.—^f Or, let it not rejoice among the days.

the birthday of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and the most wretched of human beings.

Let not God regard it from above.] אל ידרשהו *al yidreshehu*, "Let him not require it"—let him not consider it essential to the completion of the days of the year: and, therefore, he adds, *neither let the light shine upon it.* If it must be a part of duration, let it not be distinguished by the light of the sun.

Verse 5. *Let darkness and the shadow of death stain it.]* יגאלוהו *yigaluhu*, "pollute or avenge it," from גאל *gael*, to vindicate, avenge, &c. hence, גאל *gael*, the nearest of kin, whose right it was to redeem an inheritance, and avenge the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death's shadow projected over it, seize on and destroy this day, *ἐλαβοι αὐτὴν*, *Septuagint*, alluding, perhaps, says Mr. Parkhurst, to the avenger of blood seizing the offender.

Let a cloud dwell upon it.] Let the thickest clouds fall upon it. *Coverdale.* Let the thickest clouds have there their dwelling-place; let that be the period of time on which they shall constantly rest, and never be dispersed. This seems to be the import of the original *תשכן עליו* *tishcan alav* *ananah*. Let it be the place in which clouds shall be continually gathered together, so as to be the storehouse of the densest vapours, still in the act of being increasingly condensed.

Let the blackness of the day terrify it.] And let it be lapped in with sorrow.—*Coverdale.* This is very expressive: *lap* signifies to fold up, or envelope any particular thing, with fold upon fold, so as to cover it every where, and secure it in all points. Leaving out the semicolon, we had better translate the whole clause thus: "Let the thickest cloud have its dwelling-place upon it, and let the bitternesses of a day fill it with terror." A day similar to that, says the Targum, in which Jeremiah was distressed for the destruction of the house of the sanctuary; or like that in which Jonah was cast into the sea of Tarsis. Such a day as that on which some great or national misfortune has happened: probably in allusion to that in which the darkness that might be felt enveloped the whole land of Egypt; and the night in which the destroying angel slew all the first-born in the land.

Verse 6. *As for that night*, let darkness seize upon it.] I think the Targum has hit the sense

A. M. cir. 2484.
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days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, ^a who are ready to raise up ^b their mourning.

^a Jer. 9. 17, 18.—^b Or, a leviathan.

of this whole verse: "Let darkness seize upon that night; let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed."

Some understand the word *hix ophel*, as signifying a *dark storm*: hence the Vulgate, *tenebrosus turbo*; "a dark whirlwind." And hence Coverdale, Let the dark storme overcome that night, let it not be reckoned among the dapes off the peare, nor counted in the monethes. Every thing is here personified, day, night, darkness, shadow of death, cloud, &c. And the same idea of the total extinction of that portion of time, or its being rendered ominous and portentous, is pursued through all these verses, from the third to the ninth, inclusive. The imagery is diversified, the expressions varied, but the idea is the same.

Verse 7. Lo, let that night be solitary] The word *hinneh*, behold, or lo! is wanting in one of De Rossi's MSS. nor is it expressed in the Septuagint, Vulgate, Syriac, or Arabic.

The word *galmut*, which we translate solitary, is properly Arabic. From *ghalama* or *jalama*, signifying to cut off, make bare, amputate, comes *jalmut*, a rock, a great stone; and *jalameedet*, weight, a burden, trouble, from which we may gather Job's meaning—"Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure." The Targum gives the sense, In that night let there be tribulation.

Let no joyful voice come therein] Let there be no choirs of singers: no pleasant music heard; no dancing or merriment. The word *renannah*, signifies any brisk movement, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty. The Targum has, Let not the crowing of the rural or wild cock resound in it. Let all work be intermitted; let there be no sportive exercises; and let all animals be totally silent.

Verse 8. Let them curse it that curse the day] This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable. Schultens, Rosenmüller, and after them Mr. Goode, have laboured much to make it plain. They think the custom of sorcerers, who had execrations for peoples, places, things, days, &c. is here referred to; such as Balaam, Elymas, and many others were: but I cannot think that a man who knew the Divine Being, and his sole government of the world, so well as Job did, would make such an allusion, who must have known that such persons and their pretensions were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase, *yikkibehu orirey* יום העידים קבר ארירי

A. M. cir. 2484.
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9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see ⁱ the dawning of the day:

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

ⁱ Heb. the eyelids of the morning. Ch. 41. 18.

yom, ha atidim orer leviathan. "Let them curse it who detest the day; them who are ready to raise up the leviathan." That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the night is more convenient; and let them curse it who being, like me, weary of life, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. This version is nearly the same as that given by Coverdale, Let them that curse the day, give it their curse also, even those that be ready to raise up leviathan. By leviathan some understand the greatest and most imminent dangers; and others the devil, whom the enchanters are desperate enough to attempt to raise by their incantations.

Cabmet understands the whole to be spoken of the Atlantes, a people of Ethiopia, a people who curse the sun, because it parches their fields and their bodies; and who fearlessly attack, kill, and eat, the crocodile. This seems a good sense.

Verse 9. Let the stars of the twilight thereof] The stars of the twilight may here refer to the planets Venus, Jupiter, Mars, and Mercury, as well as to the brighter fixed stars.

Let it look for light] Here the prosopopœia or personification is still carried on. The darkness is represented as waiting for the lustre of the evening star, but is disappointed; and then for the Aurora or dawn, but equally in vain. He had prayed that its light, the sun, should not shine upon it, ver. 4. and here he prays that its evening star may be totally obscured, and that it might never see the dawning of the day. Thus his execration comprehends every thing that might irradiate or enliven it.

Verse 10. Because it shut not up the doors] Here is the reason why he curses the day and night in which he was conceived and born; because, had he never been brought into existence, he would never have seen trouble. It seems, however, very harsh that he should have wished the destruction of his mother, in order that his birth might have been prevented: and I rather think Job's execration did not extend thus far. The Targum understands the passage as speaking of the umbilical cord, by which the fetus is nourished in its mother's womb: had this been shut up, there must have been a miscarriage, or he must have been dead born; and thus sorrow would have been hidden from his eyes. This seeming gloss is much nearer the letter and spirit of the Hebrew than is generally imagined. I shall quote the words, *ki lo sagar daltey bitni*, because it did not shut up the doors of my belly. This is much more consistent with the feelings of humanity, than to wish his mother's womb to have been his grave.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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11 ^k Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?

12 ^l Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which ^m built desolate places for themselves;

15 Or with princes that had gold, who

filled their houses with silver.

16 Or ⁿ as a hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease from troubling; and there the ^o weary be at rest.

18 There the prisoners rest together; ^p they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

A. M. cir. 2484.
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^k Ch. 10. 18.—^l Gen. 30. 3. Isa. 66. 12.—^m Ch. 15. 23.

ⁿ Ps. 58. 8.—^o Heb. *wearied in strength*.—^p Ch. 39. 7.

Verse 11. *Why died I not from the womb?*] As the other circumstance did not take place, *why* was I not still-born, without the possibility of revivescence? or, as this did not occur, *why* did I not die as soon as born? These three things appear to me to be clearly intended here:—1. Dying in the womb; or never coming to maturity, as in the case of a miscarriage. 2. Being still-born, without ever being able to breathe. 3. Or, if born alive, dying within a short time after. And to these states, he seems to refer in the following verses.

Verse 12. *Why did the knees prevent me?*] Why was I dandled on the knees? Why was I nourished by the breasts? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

Verse 13. *For now should I have lain still*] In that case I had been insensible, quiet, without these overwhelming agitations; slept, unconscious of evil; been at rest, been out of the reach of calamity and sorrow.

Verse 14. *With kings and counsellors of the earth*] I believe this translation to be perfectly correct. The counsellors, *viz* *yoatsey*, I suppose to mean the privy council, or advisers of kings; those without whose advice kings seldom undertake wars, expeditions, &c. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men: most of whom, indeed, have been the troublers of the peace of the globe.

Which build desolate places] Who erect mausoleums, funeral monuments, sepulchral pyramids, &c. to keep their names from perishing, while their bodies are turned to corruption. I cannot think, with some learned men, that Job is here referring to those patriotic princes who employed themselves in repairing the ruins and desolations which others had occasioned. His simple idea is that, had he died from the womb, he would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are; who have nothing to keep even their names from perishing, but the monuments which they have raised to contain their corrupting flesh, mouldering bones, and dust.

Verse 15. *Or with princes that had gold*] Chief or mighty men, lords of the soil, or fortunate adventurers in merchandise, who got gold in abundance, filled their houses with silver, left all behind, and had nothing reserved for themselves but the empty places which they

had made for their last dwelling; and where their dust now sleeps, devoid of care, painful journeys, and anxious expectations. He alludes here to the case of the covetous, whom nothing can satisfy, as an Asiatic writer has observed, *but the dust that fills his mouth when laid in the grave*. SAADY.

Verse 16. *Or as a hidden untimely birth*] An early miscarriage, which was scarcely perceptible by the parent herself: and in this case *he* had not been; he had never had the distinguishable form of a human being, whether male or female.

As infants] Little ones; those farther advanced in maturity, but miscarried long before the time of birth.

Verse 17. *There the wicked cease*] In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow-creatures, and dependants.

And there the weary be at rest] Those who were worn out with the cruelties and tyrannies of the above. The troublers and the troubled; the restless and the submissive; the toils of the great, and the labours of the slave, are here put in opposition.

Verse 18. *The prisoners rest together*] Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures of life, are quiet in the grave together; and the voice of the oppressor, the hard unrelenting taskmaster, which was more terrible than death, is heard no more. They are free from his exactions, and his mouth is silent in the dust. This may be a reference to the Egyptian bondage. The children of Israel cried by reason of their oppressors or taskmasters.

Verse 19. *The small and great are there*] All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust: and of the bond and the free there is no difference. The grave is

"The appointed place of rendezvous where all These travellers meet."

Equality is absolute among the sons of men in their entrance into and exit from the world: all the intermediate states is disparity. All men begin and end life alike; and there is no difference between the king and the cottager. A contemplation of this should equally humble the great and the small. The saying is trite, but it is true,

*Pallida mors aequo pulsat pede pauperum tabernas,
Regumque turres.* Hor. Od. lib. 1. Od. iv. ver. 13.

A. M. cir. 2484. 20 * Wherefore is light
B. C. cir. 1520. given to him that is in
Ante I. Ol. misery, and life unto the
cir. 744. bitter in soul;
Ante U. C. cir. 767.

21 Which ^tlong^u for death, but it
cometh not; and dig for it more than
^vfor hid treasures;

22 Which rejoice exceedingly, and
are glad, when they can find the
grave?

23 Why is light given to a man whose

r Jer. 20. 18.—s 1 Sam. 1. 10, 2 Kings 4. 27. Psev. 31. 6.
^tHeb. wait.—u Rev. 9. 6.—v Prov. 2. 4.

"With equal pace impartial Fate
Knocks at the palace as the cottage gate."

Death is that state,

"Where they an equal honour share
Who buried or unburied are.
Where Agamemnon knows no more
Than Irus he contemn'd before.
Where fair Achilles and Thersites lie,
Equally naked, poor, and dry."

And why do not the living lay these things
to heart?

There is a fine saying in *Seneca ad Marciam*,
cap. 20. on this subject, which may serve as a
comment on this place: *Mors--servitutem invito
domino remittit; hæc captivorum catenas levat;
hæc è carcere educit, quos exire imperium im-
pôts vetuerat. Hæc est in quo nemo humilitatem
suam sensit. Hæc quæ nulli parvit; hæc quæ
nihil quicquam alieno fecit arbitrio. Hæc ubi
res communes fortuna male divisit, et æquo jure
genitos alium alii donavit, exæquat omnia.*

"Death, in spite of the master, manumits the
slave. It looses the chains of the prisoners.
It brings out of the dungeon those whom im-
potent authority had forbidden to go at large.
This is the state in which none is sensible of
his humiliation. Death obeys no man. It does
nothing according to the will of another. It
reduces by a just law, to a state of equality, all
who, in their families and circumstances, had
unequal lots in life."

Verse 20. *Wherefore is light given*] Why
is life granted to him who is incapable of enjoy-
ing it; or of performing its functions?

Verse 21. *Which long for death*] They look
to it as the end of all their miseries; and long
more for a separation from life than those who
love gold do for a rich mine.

Verse 22. *Which rejoice exceedingly*] Lite-
rally, *They rejoice with joy, and exult when
they find the grave.*

There is a various reading here in one of
Kennicott's MSS. which gives a different sense.
Instead of *who rejoice* גיל אלו ali gil, with גור,
it has גל אלו ali gal, *who rejoice at the tomb;*
and exult when they find the grave.

Verse 23. *To a man whose way is hid*] Who
knows not what is before him in either world; but
is full of fears and trembling concerning both.

Whom God hath hedged in?] Leaving him
no way to escape; and not permitting him to
see one step before him.

There is an exact parallel to this passage in
*Lam. iii. 7. 9. He hath hedged me about that I
cannot get out. He hath enclosed my ways with
heaven stone.* Mr. Goode translates the verse
thus: *To the man whose path is broken up, and*

way is hid, ^vand whom God
hath ^xhedged in?

24 For my sighing cometh
^ybefore I eat, and my roar-
ings are poured out like the waters.

25 For ^zthe thing which I greatly
feared is come upon me, and that which
I was afraid of is come unto me.

26 I was not in safety, neither had I
rest, neither was I quiet; yet trouble
came.

w Ch. 19. 8. Lam. 3. 7.—x Ch. 1. 10.—y Heb. before my meat.
^z Heb. I feared a fear, and it came upon me.

whose futurity God hath overwhelmed. But I
cannot see any necessity for departing from the
common text, which gives both an easy and
natural sense.

Verse 24. *For my sighing cometh*] Some
think that this refers to the ulcerated state of
Job's body, mouth, hands, &c. He longed for
food: but was not able to lift it to his mouth
with his hands, nor masticate it when brought
thither. This is the sense in which *Origen* has
taken the words. But perhaps it is most natural
to suppose that he means his sighing took away
all appetite, and served him in place of meat.
There is the same thought in *Psa. xlii. 3. My
tears have been my meat day and night*: which
place is not an imitation of Job; but more likely
Job an imitation of it; or rather both an imi-
tation of nature.

My roarings are poured out] My lamenta-
tions are like the noise of the murmuring stream,
or the dashings of the overswollen torrent.

Verse 25. *For the thing which I greatly
feared*] Literally, *the fear that I feared*; or,
I feared a fear, as in the margin. While I was
in prosperity I thought adversity might come,
and I had a dread of it. I feared the loss of my
family and my property; and both have occur-
red. I was not lifted up: I knew what I possessed
I had from the divine providence; and that he
who gave might take away. I am not stripped of
my all as a punishment of my self-confidence.

Verse 26. *I was not in safety*] If this verse be
read interrogatively, it will give a good and
easy sense: *Was I not in safety? Had I not
rest? Was I not in comfort? Yet trouble came.*
It is well known that, previously to this attack of
Satan, Job was in great prosperity and peace.
Mr. Goode translates, *I had no peace; yea, I had
no rest. Yea, I had no respite as the trouble came
on*: and refers the whole to the quick succes-
sion of the series of heavy evils by which he
was tried. There is a similar thought in the
psalmist, *Deep crieth unto deep at the noise of
thy water-sports; all thy waves and thy billows
have gone over me, Psa. xlii. 7. One evil trends
on the heels of another.*

In this chapter Job's conflict begins. *Now*,
and not *before*. Satan appears to have access to
his mind. When he deprived him of his pro-
perty, and what was still dearer, of his sons
and his daughters, the hope of his family, he
bore all with the most exemplary patience, and
the deepest resignation to the divine will. When
his adversary was permitted to touch his body,
and afflict it in the most grievous and distressing

manner, rendered still more intolerable by his being previously deprived of all the comforts and necessities of life; still he held fast his integrity: no complaint, no murmur, was heard. From the Lord's hand he received his temporal good; and from that hand he received his temporal evil, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be a perfect and upright man, fearing God and avoiding evil. This was Job's triumph, or rather the triumph of divine grace, and Satan's defeat and confusion.

It is very seldom God ever permits Satan to waste the substance, or afflict the body, of any man; but at all times this malevolent spirit may have access to the mind of any man; and inject doubts, fears, diffidence, perplexities, and even unbelief. And here is the spiritual conflict. Now, their wrestling is not with flesh and blood, with men like themselves; nor about secular affairs; but they have to contend with angels, principalities, and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places. In such cases Satan is often permitted to diffuse darkness into the understanding, and envelope the heavens with clouds. Hence are engendered false views of God and his providence; of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced: the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong temptations to things which the soul contemplates with abhorrence are injected; and which are followed by

immediate accusations, as if the injections were the offspring of the heart itself: and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils! Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce scepticism, and destroy the empire of faith. Behold here the permission of God; and behold also his sovereign control: all this time the grand tempter is not permitted to touch the heart, the seat of the affections; nor offer even the slightest violence to the will. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed: without are fightings; within are fears; but the will is inflexible on the side of God and truth; and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God: the outworks are violently assailed, but not taken: the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea; immediately there is a calm. Satan is bruised down under the feet of the sufferer; the clouds are dispersed; the heavens reappear; and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject, will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory, and his exaltation. Satan sifted Job as wheat; but his faith failed not.

CHAPTER IV.

Eliphaz answers; and accuses Job of impatience, and of despondence in the time of adversity, 1—6. Asserts that no innocent man ever perished, and that the wicked are afflicted for their sins, 7—11. Relates a vision that he had, 12—16. And what was said to him on the occasion, 17—21.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

THEN Eliphaz the Temanite answered and said,

2 If we assay ^a to commune with thee, wilt thou be grieved? but ^b who can withhold himself from speaking?

^a Heb. a word. — ^b Heb. who can refrain from words?

NOTES ON CHAPTER IV.

Verse 1. Then Eliphaz the Temanite answered] For seven days this person and his two friends had observed a profound silence, being awed and confounded at the sight of Job's unprecedented affliction. Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, forgetting that he came as a comforter, and not as a reprover, he loses the feeling of the friend in the haughtiness of the censor, endeavouring to strip him of his only consolation, the testimony of his conscience, (that, in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,) by insinuating that if his ways had been upright he would not have been abandoned to such distress and affliction; and if his heart possessed that righteousness of which he boasted, he

3 Behold, thou hast instructed many, and thou ^c hast strengthened the weak hands.

A. M. cir. 2484.
B. C. cir. 1520.
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4 Thy words have upholden him that was falling, and thou ^d hast strengthened ^e the feeble knees.

^c Isa. 35. 3. — ^d Isa. 35. 3. — ^e Heb. the bowing knees. Heb. 12. 12.

could not have been so suddenly cast down by adversity.

Verse 2. If we assay to commune with thee] As if he had said, Should I and my friends endeavour to reason with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint; and this we may reasonably infer from the manner in which thou bearest thy present afflictions. Yet, as thou hast uttered words which are injurious to thy Maker, who can forbear speaking? It is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend. This was a plausible beginning, and certainly was far from being insincere.

Verse 3. Thou hast instructed many] Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief;

A. M. cir. 2484. 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U. C. cir. 767. 6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that

^f Ch. 1. 1.—^g Prov. 3. 26.—^h Ps. 37. 25.—ⁱ Ps. 7. 14. Prov. 22. 8. Hos. 10. 13. Gal. 6. 7, 8.—^k That is, by his anger; as

and by this means thou hast strengthened the weak hands and the feeble knees; the desponding have been encouraged, and the irresolute confirmed and excited to prompt and proper actions, by thy counsel and example.

Verse 5. *But now it is come upon thee*] Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but, instead of this, behold thou faintest. Either, therefore, thou didst pretend to what thou badst not; or, thou art not making a proper use of the principles which thou didst recommend to others.

Verse 6. *Is not this thy fear*] I think Coverdale hits the true meaning; Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life? If these be genuine, surely there is no cause for all this complaint, vexation, and despair. That this is the meaning the next words show.

Verse 7. *Remember, I pray thee*] Recollect, if thou canst, a single instance where God abandoned an innocent man, or suffered him to perish. Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man, and innocent of all hidden crimes, would God abandon thee thus to the malice of Satan? or let loose the plagues of affliction and adversity against thee?

Verse 8. *They that plough iniquity*] A proverbial form of speech drawn from nature. Whatever seed a man sows in the ground, he reaps the same kind; for every seed produces its like. Thus Solomon, Prov. xx. 8. "He that soweth iniquity shall reap vanity." And St. Paul, Gal. vi. 7, 8. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he who soweth to the spirit, shall of the spirit reap life everlasting." And of the same nature is that other saying of the apostle, *He that soweth sparingly shall reap sparingly*, 2 Cor. ix. 6.

The same figure is employed by the prophet Hosea, viii. 7. *They have sown the wind, and they shall reap the whirlwind*, and chap. x. ver. 12, 13: *Sow to yourselves in righteousness; reap in mercy. Ye have ploughed wickedness; ye have reaped iniquity*. The last sentence contains not only the same image, but almost the same words as those used by Eliphaz.

Our Lord expresses the same thing, in the following words—Matt. vii. 16—18. *Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit; but*

plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and^k by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Isa. 30. 33. See Exod. 15. 8. Ch. 1. 19. & 15. 30. Isa. 11. 4. 2 Thess. 2. 8.—1 Psal. 58. 6.—m Psal. 34. 10.

a corrupt tree bringeth forth evil fruit. So the Greeks,

Ατης αρουρα θανατον εκκαριζεται.

ÆSCH. Επτα επι Θηβαις, ver. 607.

The field of iniquity produces the fruit of death.

Υςεις γαρ εξαρθους' ακαρπιας σαχυν

Ατης, οθεν παγκλαυτον εξαμα θερος.

Id. Περσαι, ver. 823.

"For oppression, when it springs, puts forth the blade of vengeance; and its fruit yields a ripe harvest of repentant wo." Potter.

The image is common every where, because it is a universal law of nature.

Verse 9. *By the blast of God they perish*] As the noxious and parching east wind blasts and destroys vegetation, so the wicked perish under the indignation of the Almighty.

Verse 10. *The roaring of the lion*] By the roaring lion, fierce lion, old lion, stout lion, and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz, in using these figures, is to show that even those who are possessed of the greatest authority and power, the kings, rulers, and princes of the earth, when they become wicked and oppressive to their subjects, are cast down, broken to pieces, and destroyed, by the incensed justice of the Lord; and their whelps, their children and intended successors scattered without possessions over the face of the earth.

Verse 11. *The old lion perisheth*] In this and the preceding verse the word lion occurs five times; and in the original the words are all different.

1. אריה *ariyeh*, from ארה *arah*, to tear off. 2. שחל *shachal*; which, as it appears to signify black, or dark, may mean the black lion, which is said to be found in Ethiopia and India. 3. כפיר *Kephir*, a young lion, from כפר *capfar*, to cover, because he is said to hide himself in order to surprise his prey: which the old one does not. 4. ליש *layish*, from לש *lash*, to knead, trample upon; because of his method of seizing his prey. 5. לבית *labia*, from לב *laba*, to suckle with the first milk: a lioness giving suck; at which time they are peculiarly fierce. All these words may point out some quality of the lion: and this was probably the cause why they were originally given; but it is likely that in process of time, they served only to designate the beast, without any particular reference to any of his properties. We have one and the same idea, when we say the lion—the king of beasts—the monarch of the forest—the most noble of quadrupeds, &c.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

12 Now a thing was ^u secretly brought to me, and mine ear received a little thereof.

13 ^o In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear ^p came upon me, and ^t trembling, which made ^a all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up :

^b Heb. *by stealth*.—Ch. 33. 15.—^r Heb. *met me*.—^r Heb. 3. 16.—^r Heb. *the multitude of my bones*.

Verse 12. *Now a thing was secretly brought to me*] To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which he applied in a different way to what was designed in the divine communication.

Mine ear received a little thereof.] Mr. Goode translates, "And mine ear received a whisper along with it." The apparition was the general subject; and the words related ver. 17, &c. were the *whispers* which he heard when the apparition stood still.

Verse 13. *From the visions of the night*] "It is in vain," says Mr Goode, "to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight; solitude; the deep sleep of all around; the dreadful chill and horripilation or erection of the hair over the whole body; the shivering, not of the *muscles* only, but of the *bones* themselves; the gliding approach of the spectre; the abruptness of his pause; his undefined and indescribable form; are all powerful and original characters, which have never been given with equal effect by any other writer."

Mr. Hervey's illustration is also striking and natural. "Twas in the *dead of night*; all nature lay shrouded in darkness; every creature was buried in *sleep*. The most profound *silence* reigned through the universe. In these solemn moments Eliphaz alone, all wakeful and solitary, was musing on sublime subjects. When lo! an awful being burst into his apartment. *A spirit passed before his face*. Astonishment seized the beholder. His bones shivered within him, his flesh trembled all over him, and the hair of his head stood erect with horror. *Sudden and unexpected* was its appearance; not such its departure. *It stood still*, to present itself more fully to his view. It made a solemn pause, to prepare his mind for some momentous message. After which a *voice was heard*. A *voice*, for the importance of its meaning, worthy to be had in everlasting remembrance. It spoke, and these were its words."

Verse 17. *Shall mortal man*] אנוש *enosh*, Greek *σπορος*, poor, weak, dying man.

Be more just than God] אנוש מלכות יצדק *ha-enosh me-elohai yitsedek*. Shall poor, weak, sinful man be justified before God?

Shall a man] גבר *gaber*, shall even the strong

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ^t there was silence, and I heard a voice, *saying*.

17 ^u Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he ^v put no trust in his servants; ^w and his angels he charged with folly :

A. M. cir. 2484.
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767.

^t Or, *I heard a still voice*.—^u Ch. 9. 2.—^v Ch. 15. 15. & 25. 5. 2 Pet. 2. 4.—^w Or, *nor in his angels, in whom he put light*.

and mighty man be pure before his Maker? Is any man, considered merely in and of himself, either holy in his conduct, or pure in his heart? No. He must be justified by the mercy of God, through an *atoning sacrifice*: he must be sanctified by the holy spirit of God, and thus made a partaker of the divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not *man's* work, but God's. It is false to infer from the words of this spectre (which, whether it came from heaven or hell, we know not, for its communication shows and rankles a wound, without providing a cure,) that no man can be justified before God, and no man can be purified; when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all *boasting* is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

Verse 18. *Behold, he put no trust in his servants*] This verse is generally understood to refer to the fall of angels; for these were some of those heavenly beings who kept not their first estate: they did not persevere to the end of their probation; and, therefore, fell into condemnation, and are reserved in chains of darkness for the judgment of the great day. Jude 6. *It is said he put no trust in them*. He knew that nothing could be absolutely immutable but himself; and that no intelligent beings could subsist in a state of purity, unless continually dependent on himself, and deriving constant supplies of grace, power, and light, from him who gave them their being.

And his angels he charged with folly] Not *chargeth*, as many quote the passage. He charged those with folly, who kept not their first estate. It does not appear that he is charging the others in the same way, who continue steadfast.

The several translations of this verse, both ancient and modern, are different from each other. Here are the chief:—

In angelis suis reperit pravitatem. In his angels he found perverseness, VULGATE. The SEPTUAGINT is nearly the same. *Il met la lumiere dans ses anges*. He puts light into his angels, FRENCH BIBLE. Even those pure intelligences have continual need of being irradiated by the Almighty. אנוש בלתי נשחך ונחמד *va-bemalakui neshim temcho*, SYRIAC; and he

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

19 ^x How much less in them that dwell in ^y houses of clay, whose foundation is in the dust, which are crushed before the moth?

20 ^z They are ^a destroyed from morn-

^x Ch. 15. 16.—^y 2 Cor. 4. 7. & 5. 1.—^z Psa. 90. 5, 6.

hath put amazement in his angels. The Arabic is the same. *In angelis suis ponet gloriationem.* MONTANUS: In his angels he will put exultation. The Hebrew is *תהלה* taholah, irradiation, from *הלל* halah, to irradiate, glisten, or shine. In this place we may consider angels (*מלאכים malacim*) as heavenly or earthly messengers or agents of the Lord: and the glory, influence, and honour of their office as being put in them by the Most High. They are as planets which shine with a borrowed light. They have nothing but what they have received. Coverdale translates the whole verse thus: Behoide he hath founde unfaithfulnessse amonge his owne serbautes and proude disobedience amonge his angels. The sense is among all these interpreters; and if the fallen angels are meant, the passage is plain enough.

Verse 19. *How much less?* Rather, with the Vulgate, *How much more?* If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust.

Crushed before the moth! The slightest accident oftentimes destroys. "A fly, a grape-stone, or a hair, can kill." Great men have fallen by all these. This is the general idea in the text; and it is useless to sift for meanings.

Verse 20. *They are destroyed from morning to evening* In almost every moment of time some human being comes into the world, and some one departs from it. Thus are they destroyed from morning to evening.

They perish for ever *יובדו* yobedu, *peribunt*; they pass by; they go out of sight; they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

Isaiah has a similar thought, chap. lvii. 1. *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* Some think that Isaiah borrowed from Job: this will appear possible when it has been proved, which has never yet been done, that the writer of this book flourished before Isaiah. If, however, he borrowed the above thought, it must be allowed that it has been wondrously improved by coming through his hands.

ing to evening: they perish for ever without any regarding it.

21 ^b Doth not their excellency which is in them go away? ^c they die, even without wisdom.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^a Heb. beaten in pieces.—^b Psa. 39. 11. & 49. 14.—^c Ch. 36. 12.

Verse 21. *Doth not their excellency—go away?* Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are plucked up by the roots: they are no more seen or heard among men; and their memory soon perisheth.

They die, even without wisdom. If wisdom means a pursuit of the best end, by the most legitimate and appropriate means, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts how little do we know! Do we know any thing to perfection that belongs either to the material or spiritual world! Do we understand even what matter is? What is its essence? Do we understand what spirit is? Then what is its essence? Almost all the phenomena of nature, its grandest operations, and the laws of the heavenly bodies, have been explained on the principle of gravitation or attraction: but in what does this consist? Who can answer? We can traverse every part of the huge and trackless ocean by means of the compass;—but who understands the nature of magnetism on which all this depends? We eat and drink in order to maintain life:—but what is nutrition; and how is it effected? This has never been explained. Life depends on respiration for its continuance:—but by what kind of action is it, that in a moment the lungs separate the oxygen, which is friendly to life, from the nitrogen, which would destroy it; suddenly absorbing the one, and expelling the other? Who, among the generation of hypothesis-framers, has guessed this out? Life is continued by the circulation of the blood:—but by what power and law does it circulate? Have the systole and diastole of the heart, on which this circulation depends, been ever satisfactorily explained? Most certainly not. Alas! we die without wisdom; and must die, to know these, and ten thousand other matters equally unknown, and equally important. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent: whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world.

CHAPTER V.

Eliphaz proceeds to show that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1—8. Extols the providence of God, by which the counsels of the wicked are brought to nought, and the poor fed and supported, 9—16. Shows the blessedness of being corrected by God, in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17—27.

A. M. cir. 2454.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

^a Or, look.—^b Or, indignation.—^c Psa. 37. 35, 36. Jer. 13. 2, 3.

NOTES ON CHAPTER V.

Verse 1. *Call now, if there be any*] This appears to be a strong irony. From whom among those whose foundations are in the dust, and who are crushed before the moth, canst thou expect succour?

To which of the saints wilt thou turn?] To whom among the holy ones, קדושים *kadoshim*, (those who kept not their first estate, or those who are equally dependant on divine support with thyself, and can do no good but as influenced and directed by God,) canst thou turn for help? Neither angel nor saint can help any man unless sent especially from God: and all prayers to them must be foolish and absurd, not to say impious. Can the channel afford me water, if the fountain cease to emit it?

Verse 2. *For wrath killeth the foolish man*] Foolish, silly, and simple, are epithets given by Solomon, to sinners and transgressors of all kinds. Such parallelisms have afforded a presumptive argument that Solomon was the author of this book. See *preface*, pp. 712, 713. The words of Eliphaz may be considered as a sort of *maxim*, which the wisdom and experience of ages had served to establish: viz. The wrath of God is manifested only against the wicked and impious; and, if thou wert not such God would not thus contend with thee.

Verse 3. *I have seen the foolish taking root*] I have seen wicked men for a time in prosperity, and becoming established in the earth: but I well knew, from God's manner of dealing with men, that they must soon be blasted. I even ventured to pronounce their doom: for I knew that, in the order of God's providence, that was inevitable. I cursed his habitation.

Verse 4. *His children are far from safety*] His posterity shall not continue in prosperity. *Ill gotten, ill spent*: whatever is got by wrong, must have God's curse on it.

They are crushed in the gate] The Targum says, *They shall be bruised in the gate of hell, in the day of the great judgment*. There is reference here to a custom which I have often had occasion to notice; viz. that in the Eastern countries the court-house, or tribunal of justice, was at the GATE of the city: here the magistrates attended, and hither the plaintiff and defendant came for justice.

Verse 5. *Whose harvest*] Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; He shall abandon them to be pillaged and destroyed by the wandering half-starved hordes of the desert banditti. They shall carry it suddenly off: even the thorns, grain, weeds, thistles, and all, shall they carry off in their rapacious burry.

The robber swalloweth up] Or, more properly, the thirsty דמם *tsammim*, as is plain

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

^d Psa. 119. 155. & 127. 5.—^e Psa. 109. 12.—^f Ch. 18. 9.

from their swallowing up, or gulping down: opposed to the hungry or half-starved, mentioned in the preceding clause. The hungry shall eat up their grain; and the thirsty shall drink down their wine and oil, here termed *cheylam*, their strength or power, for the most obvious reasons.

There seems to be two allusions in this verse:

1. To the hordes of wandering predatory banditti, or half-starved Arabs of the desert, who have their scanty maintenance by the plunder of others: These descendants of Ishmael have ever had their hands against all men; and live to this day in the same predatory manner in which they have lived for several thousands of years. M. Volney's account of them is striking. "These men are smaller, leaner, and blacker, than any of the Bedouens yet discovered. Their wasted legs had only tendons without calves. Their belly was shrunk to their back. They are in general small, lean, and swarthy; and more so in the bosom of the desert, than on the borders of the more cultivated country. They are ordinarily about five feet, or five feet two inches high: they seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk or curd, serve a man for twenty-four hours: and he seems happy when he can add a small portion of coarse flour, or a little ball of rice. Their camels also, which are their chief support, are remarkably meagre, living on the meanest and most scanty provision. "Nature," says Volney, "has given it a small head without ears, at the end of a long neck without flesh. She has taken from its legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw that it may grind the hardest aliments; and, lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud." Such is the description given of the Bedouin and his camel, by M. Volney; who, while he denies the true God, finds out a deity which he calls *Nature*, whose works evince the highest providence, wisdom, and design! And where does this most wonderful and intelligent goddess dwell? Nowhere, but in the creed of the infidel; while the genuine believer knows that nature is only the agent created and employed by the great and wise God to accomplish, under his direction, the greatest and most stupendous beneficial effects.

The second allusion in the verse I suppose to be the loss Job had sustained of his cattle by the predatory Sabceans; and all this, for the support of his grand argument, Eliphaz introduces to convict Job of hidden crimes, on

A. M. cir. 2184.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

6. Although ^a affliction
cometh not forth of the
dust, neither doth trouble
spring out of the ground;

7 Yet man is ^b born unto ^c trouble, as
^k the sparks fly upward.

8 I would seek unto God, and unto
God would I commit my cause:

9 ^l Which doeth great things ^m and
unsearchable; marvellous things ⁿ with-
out number:

10 ^o Who giveth rain upon the earth,
and sendeth waters upon the ^p fields:

^g Or, iniquity.—^h Gen. 3. 17, 18, 19. 1 Cor. 10. 13.—ⁱ Or,
labour.—^j Heb. the sons of the burning coal lift up to fly.
1 Ch. 9. 10. & 37. 5. Psa. 40. 5. & 72. 15. & 145. 3. Rom. 11.
33.—^k Heb. and there is no search.—^l Heb. till there be no
number.

which account his enemies were permitted to
destroy his property; that property, because of
this wickedness, being placed out of the pro-
tection of God's providence.

Verse 6. *Affliction cometh not forth of the
dust*] If there were not an adequate cause,
thou couldst not be so grievously afflicted.

Spring out of the ground] It is not from mere
natural causes that affliction and trouble come;
God's justice inflicts them upon offending man.

Verse 7. *Yet man is born unto trouble*]
^{למלחמה} *le-amal to labour*. He must toil, and be
careful: and if, in the course of his labour, he
meet with trials and difficulties, he should rise
superior to them; and not sink as thou dost.

As the sparks fly upward]. ^{וּבְנֵי רֶשֶׁף יִנְבְּחוּ}
^{וּבְנֵי} *u-beney resheph, yagbihu auph*. "And
the sons of the coal lift up their flight;" or *dart
upward*. And who are the sons of the coal?
Are they not bold, intrepid, ardent, fearless
men, who rise superior to all their trials;
combat what are termed chance and occur-
rence; succumb under no difficulties; and
rise superior to time, tide, fate, and fortune?
I prefer this to all the various meanings of the
place with which I have met. Coverdale trans-
lates, *It is man that is borne unto misery,*
like as the hyrde far to fle. Most of the an-
cient versions give a similar sense.

Verse 8. *I would seek unto God*]. Were I in
your place, instead of wasting my time, and
irritating my soul with useless complaints, I
would apply to my Maker; and, if conscious of
my innocence, would commit, confidently, my
cause to him.

Verse 9. *Which doeth great things*] No
work, however complicate, is too deep for
his counsel to plan; none, however stupen-
dous, is too great for his power to execute.
He who is upright is always safe in referring
his cause to God, and trusting in him.

Verse 10. *Who giveth rain upon the earth*]
The Chaldee gives this verse a fine turn:
"Who gives rain on the face of the land of
Israel, and sends waters on the face of the
provinces of the people." Similar to our Lord's
saying, which is expressed in the half of the
compass:—*Your Father which is in heaven—
SENDETH RAIN ON THE JUST AND ON THE
UNJUST*. Matt. v. 45.

Sendeth waters upon the fields] The term

11 ^r To set up on high
those that be low; that those
which mourn may be exalt-
ed to safety.

12 ^s He disappointeth the devices of
the crafty, so that the hands ^t cannot
perform *their* enterprise.

13 ^u He taketh the wise in their own
craftiness: and the counsel of the fro-
ward is carried headlong.

14 ^v They ^w meet with darkness in
the daytime, and grope in the noonday
as in the night.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^o Ch. 28. 26. Ps. 65. 9, 10. & 147. 8. Jer. 5. 24. & 10. 13. &
51. 16. Acts 14. 47.—^p Heb. out-places.—^q 1 Sam. 2. 7. Psa.
113. 7.—^r Neh. 4. 15. Psa. 33. 10. Isa. 8. 10.—^s Or, cannot
perform any thing.—^t Psa. 9. 15. 1 Cor. 3. 19.—^u Deut. 25.
29. Isa. 59. 10. Amos 8. 9.—^v Or, run into.

^{חֲטוּלֹת} *chutsoth*, which we translate *fields*, and
generally signifies *streets*, may here mean those
plantations which are laid out in ridges, or
plots, in an orderly, regular manner. God
does not only send rain upon the earth in a
general manner; but, by an especial provi-
dence, waters the cultivated ground, so that not
one ridge is left destitute of its due proportion
of fructifying moisture.

Verse 11. *To set up on high those that be low*]
He so distributes his providential blessings,
without partiality, that the land of the poor
man is as well sunned and watered as that of
the rich; so that he is thus set upon a level
with the lords of the soil.

Verse 12. *He disappointeth the devices of
the crafty*] All these sayings refer to God's
particular providence, by which he is ever
working for the good, and counterworking the
plots of the wicked. And as various as are the
contingent, capricious, and malevolent acts of
men, so varied are his providential inter-
ferences; disappointing the devices, snares,
and plots of the crafty, so that their plans
being confounded, and their machinery broken
in pieces, *their hands cannot perform their
enterprises*.

Verse 13. *He taketh the wise in their own
craftiness*] So counterworks them, as to cause
their feet to be taken in their own snares;
and their evil dealings to fall on their own pate.
Such frequent proofs has God given of his es-
pecial interference in behalf of the innocent who
have been the objects of the plots and evil de-
signs of the wicked, by turning those evil
devices against their framers, that, *He who
digs a pit for his neighbour shall fall into it
himself*, has become a universal adage; and
has passed either in so many words, or in
sense, into all the languages of all the people
of the earth. *Lucretius* expresses it strongly:

*Circumretit enim vis atque injuria quemque,
Atque, unde exortus est, ad eum plerumque revertit.*

Lucret. lib. v. ver. 1151.

"For force and wrong entangle the man that uses them;
And, for the most part, recoil on the head of the con-
triver."

Verse 14. *They meet with darkness in the
daytime*] God confounds them and their mea-
sures; and, with all their cunning and dex-
terity, they are outwitted; and often act on
their own projects, planned with care and skill.

A. M. cir. 2484. 15 But ^x he saveth the
B. C. cir. 1520. poor from the sword, from
Ante I. Ol. their mouth, and from the
cir. 744. hand of the mighty.
Ante U. C. cir. 767.

16 ^y So the poor hath hope, and iniquity stoppeth her mouth.

17 ^z Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

18 ^a For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19 ^b He shall deliver thee in six troubles; yea, in seven ^c there shall no evil touch thee.

^x Psa. 35. 10. — ^y 1 Sam. 2. 9. Psa. 107. 42. — ^z Psa. 94. 12. Prov. 3. 11, 12. Heb. 12. 5. James 1. 12. Rev. 3. 19. — ^a Deut. 33. 30. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1. — ^b Psa. 34. 19. & 91. 3. Prov. 24. 16. 1 Cor. 10. 13.

as if they had been the crudest conceptions of the most disordered minds. They act in noon-day as if the sun were extinct, and their eyes put out. Thus does God "abate their pride, assuage their malice, and confound their devices."

Verse 15. *He saveth the poor from the sword, from their mouth*] This is rather a harsh construction. To avoid this, some have proposed to render מַחֲרֵב *mechereb*; which we translate *from the sword, the persecuted*: but I am afraid on very slender authority. Instead of מַחֲרֵב *mechereb* מִפִּיהֶם *mepihem*, "from the sword from their mouth," eleven of Kennicott's and De Rossi's MSS. read מַחֲרֵב מִפִּיהֶם *mechereb pihem*, *from the sword of their mouth*; and with these MSS. the Chaldee, Vulgate, Syriac, and Arabic agree. The verse, therefore, may be translated thus:—

*He saveth from the sword of their mouth;
The poor from the hand of the mighty.*

Or, thus:—

*He saveth from the sword of their mouth;
And with a strong hand the impoverished.*

Verse 16. *So the poor*] דַּל *dal*, he who is made thin, who is wasted, extenuated, hath hope. He sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf: and because God deals thus with those who trust in him; therefore, the mouth of impiety is stopped.

Religion is kept alive in the earth, because of God's signal interventions in behalf of the bodies and souls of his followers.

Verse 17. *Behold, happy is the man*] הֵנָּה *hinneh*, behold, is wanting in five of Kennicott's and De Rossi's MSS. and also in the Syriac, Vulgate, and Arabic.

We have had fathers of our flesh who corrected us for their pleasure, or according to their caprices; and we were subject to them: how much more should we be subject to the Father of spirits, and live; for he corrects us that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See Hebr. xii. 5. James i. 12. and Prov. iii. 12.

Verse 18. *For he maketh sore, and bindeth up*] Thus nervously rendered by Coverdale, *For though he make a wounde, he giveth a*

20 ^d In famine he shall redeem thee from death; and in war ^e from the power of the sword.

21 ^f Thou shalt be hid ^g from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; ^h neither shalt thou be afraid of the beasts of the earth.

23 ⁱ For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

^d Psa. 91. 10. — ^e Psa. 33. 19. & 37. 19. — ^f Heb. *from the hands*. — ^g Psa. 31. 20. — ^h Or, *when the tongue scourgeth*.
ⁱ Isa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25. — ^j Psa. 91. 12. Hos. 2. 13.

medicine against; though he smyte, his hande maketh whole againe.

Verse 19. *He shall deliver thee in six troubles*] The numbers six and seven are put here for many. Though a number of troubles should come upon thee all at once, and there should be no hope, humanly speaking; yet God would rid thee out of them all: for he saves as well from many as from few. We may also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

Verse 20. *In famine he shall redeem thee*] The Chaldee, which understands this chapter as speaking of the troubles, and deliverances of the Israelites in Egypt and the wilderness, renders this verse as follows:—"In the famine of Egypt he redeemed thee from death; and in the war of Amalek from the slaying of the sword."

Verse 21. *Thou shalt be hid from the scourge of the tongue*] The Targum refers this to the incantations of Balaam:—"From injury by the tongue of Balaam thou shalt be hidden in the clouds; and thou shalt not fear from the blasting of the Midianites when it shall come."

Perhaps no evil is more dreadful than the scourge of the tongue: evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing; are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a world of fire, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See Psa. xxxi. 20. lii. 2—4. Prov. xii. 18. xiv. 3. James iii. 5—8.

Neither shalt thou be afraid] "Thou shouldst have such strong confidence in God that, even in the presence of destruction, thou shouldst not fear death:" the God of life and power being with thee.

Verse 22. *At destruction and famine thou shalt laugh*] This most forcibly expresses the strongest security, and confidence in that security. "In the desolation of Sihon, and in the famine of the desert, thou shalt laugh; and of the camps of Og, who is compared to a wild beast of the earth, thou shalt not be afraid." Targum.

Verse 23. *Thou shalt be in league with the*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

24 And thou shalt know
that thy tabernacle shall
be in peace; and thou shalt
visit thy habitation; and
shalt not sin.

25 Thou shalt know also that thy
seed shall be great, and thine offspring

^k Or, that peace is thy tabernacle.—^l Or, *em*.—^m Psa. 112. 2.
ⁿ Or, much.—^o Psa. 72. 16.

stones of the field] Instead of אבני *abney*, stones, Mr. Goode reads בני *beney*, sons, or produce: but this reading is not supported by any ancient version, nor, as far as I know, by any MS. yet collated. We must, therefore, take up the text as we find it; and make the best we can of the present reading.

The Chaldee gives a plausible sense: Thou needest not to fear, "because thy covenant is on tables of stone, which are publicly erected in the field: and the Canaanites, which are compared to the beasts of the field, have made peace with thee."

Perhaps the reference is to those rocks or strong-holds where banditti secured themselves and their prey, or where the emirs or neighbouring chiefs had their ordinary residence. Eliphaz may be understood as saying: Instead, then, of taking advantage of thee, as the Sabæans have done, the circumjacent chieftains will be confederate with thee; and the very beasts of the field will not be permitted to harm thy flocks.

Coverdale seems to have had an idea of this kind, as we find he translates the verse thus:—

But the castles in the londe shall be confederate with thee.

And the beastes of the felde shall give the peace.

I believe the above to be the meaning of the place. See the next verse.

Verse 24. *Thou shalt know*] Thou shalt be so fully satisfied of the friendly disposition of all thy neighbours, that thou shalt rest secure in thy bed, and not be afraid of any danger, though sleeping in thy tent in the field; and, when thou returnest from thy country excursions, thou shalt find that thy habitation has been preserved in peace and prosperity; and that thou hast made no mistake in thy trust, in thy confidence, or in thy confederates.

The word אהול *aholca*, "thy tabernacle," means simply a tent, a moveable dwelling, composed of poles, pins, and cloth, or skin, to be pitched any where, in a few moments; and struck again with the same ease.

The word נח *naveca*, which we properly translate habitation, signifies a solid permanent dwelling-place. See Josh. xxii. 4, 6, 7, 8. 2 Sam. xviii. 17. xix. 8. 1 Kings xii. 16. Psa. lii. 7. & cxi. 10. cxxxii. 3. Lam. ii. 4, Mal. ii. 12, and with them the place in the text.

As to טעה *techeta*, which we translate thou shalt not sin, it comes from טה *chata*, to err, to mistake, to miss the mark; hence to sin, transgress God's laws, seeking for happiness in forbidden and unlawful things, and therefore missing the mark, because in them happiness is not to be found; and it is very likely, from the connexion above, that to mistake, or err, is its

^o as the grass of the earth.
26 Thou shalt come to
thy grave in a full age, like
as a shock of corn cometh
in his season.

27 Lo this, we have^a searched it, so it is;
hear it, and know thou it^b for thy good.

^p Prov. 9. 11. & 10. 27.—^q Heb. *ascendeth*.—^r Psa. 111. 2.
^s Heb. *for thyself*. Prov. 9. 12.

meaning in this place. I need not add, that the Arab chiefs, who had their castles or strong-holds, frequently in their country excursions lodged in tents in the open fields; and that on such occasions a hostile neighbour sometimes took advantage of their absence, attacked and pillaged their houses, and carried off their families and household. See at the end of this chapter.

Verse 25. *Thine offspring as the grass*] Thou shalt have a numerous and permanent issue.

Verse 26. *Thou shalt come to thy grave*] Thou shalt not die before thy time: thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

Like as a shock of corn] Thou shalt completely run through the round of the spring, summer, autumn, and winter of life: and thou shalt be buried, like a wholesome seed, in the earth; from which thou shalt again rise up into an eternal spring!

Verse 27. *Lo this, we have searched it*] What I have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. Know, understand, and reduce them to practice for thy good. Thus ends Eliphaz, the Temanite, "full of wise saws and ancient instances;" but he miserably perverted them in his application of them to Job's case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

THE predatory excursions referred to in verse 23. were not unfrequent among our own barbarous ancestors. An affecting picture of this kind is drawn by Shakespeare, from Holinshed's *Chronicles*, of the case of *Macduff*, whose castle was attacked in his absence by *Macbeth*, and his wife and all his children murdered. A similar incident was the ground of the old heroic ballad of *Hardicanute*. When the veteran heard that a host of Norwegians had landed to pillage the country, he armed, and posted to the field to meet the invading foe. He slew the chief in battle, and routed his pillaging banditti. While this was taking place, another party took the advantage of his absence, attacked his castle, and carried off or murdered his lovely wife and family; which, being perceived on his return by the war and age-worn chief, is thus affectingly described by the unknown poet:—

Loud and chill blew the westlin wind,
Sair beat the heavy shower;
Mirk grew the nicht eir *Hardyknut*
Wan neir his stately tower.

His tower that us'd with torches bleise;
To shine sae far at night,
Seim'd now as black as mourning weid,
Nae marvel sair he sich'd,

"Their's nae light in my lady's bowin;
Their's nae light in my hall;
Nae blink shyness round my Fairly fair:
Nor ward stands on my wall.

What bodes it, *Thomas! Robert! say?*
Nae answer—sparks their dreid;
"Stand back, my sons, I'll be your gyde,"
But bye they pass'd with aheid.

"As fast I haif sped ower Scotland's foes—
There ceis'd his brag of weir.
Sair scham'to mind ocht but his dame,
And maiden Fairly fair.

Black feir he felt; but what to feir
He wist not yet with dreid;
Sair schook his body, sair his limbs,
And all the warrior fled.

The ending of this poem is lost: but we here see that the castle of *Hardicanute* was sur-

prised, and his family destroyed, or carried off, while he and his sons had been employed in defeating the invading Norwegians. Thank God, *civilization*, the offspring of the spread of *Christianity*, has put an end to these barbarous practices among us: but in the *East*, where *Christianity* is not, they flourish still. Britons! send out your Bible and your missionaries to tame these Barbarians; for whom *Heathenism* has done nothing, and the *Koran* next to nothing. *Civilization* itself, without the Bible, will do as little; for the civilized Greeks and Romans were barbarians, fell and murderous; living in envy and malice, hateful, hating one another, and offering *hundreds* at a time of *human victims* to their ruthless deities. Nothing but *Christianity* ever did, or ever can, cure these evils.

CHAPTER VI.

Job answers, and vindicates himself; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1—13. Complains that whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him, 14—20. Shows them that they knew nothing of his case, and that they had no compassion, 21—23. Entreats them, if they can, to show him in what he has offended, as he is ready to acknowledge and correct every trespass, 24—30.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity^a laid in the balances together!

3 For now it would be^b heavier than the sand of the sea: therefore^c my words are swallowed up.

4^d For the arrows of the Almighty are within me, the poison whereof

drinketh up my spirit: ^ethe terrors of God do set themselves in array against me.

5 Doth the wild ass bray^f when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^a Heb. *lifted up*.—^b Prov. 27. 3.—^c That is, *I want words to express my grief*.—Psa. 77. 4.

NOTES ON CHAPTER VI.

Verse 2. *Oh that my grief were thoroughly weighed*. Job wished to be dealt with according to justice; as he was willing that his sins, if they could be proved, should be weighed against his sufferings; and, if this could not be done, he wished that his sufferings and his complaining might be weighed together; and it would then be seen that bitter as his complaint had been, it was little when compared with the distress which occasioned it.

Verse 3. *Heavier than the sand of the sea*. This includes two ideas: their number was too great to be counted; their weight was too great to be estimated.

Verse 4. *The arrows of the Almighty*. There is an evident reference here to wounds inflicted by poisoned arrows: and to the burning fever occasioned by such wounds, producing such an intense parching thirst as to dry up all the moisture in the system, stop all the salivary ducts, thicken and inflame the blood, induce putrescency, and terminate in raging mania, producing the most terrifying images, from which the patient is relieved only by death. This is strongly expressed in the fine figure, *the poison drinketh up my spirit; the terrors of God set themselves in array against me*. That calamities are represented among the Eastern writers as the arrows of the Almighty, we have abundant proofs. In reference to this, I shall adduce that fine saying at-

^d Psalm 38. 2.—^e Psalm 68. 15, 16.—Genesis 35. 5.—^f Heb. at grass.

tributed to *Aaly*, the son-in-law of *Mohammed*, in the *Toozuki Teemor*; which I have spoken of elsewhere. "It was once demanded of the fourth califf (*Aaly*.) If the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were the arrows; if mankind were the mark for those arrows; and if Almighty God, the tremendous and glorious, were the unerring archer;—to whom could the sons of Adam flee for protection?" The califf answered, "The sons of Adam must flee unto the Lord." This fine image Job keeps in view in the 8th and 9th verses, wishing that the unerring marksman may let fly these arrows, let loose his hand, to destroy and cut him off.

Verse 5. *Doth the wild ass* was *peré* translated *onager*, by the *Vulgate*, from the *ægyptios* of the *Septuagint*, which we, properly enough, translate *wild ass*. It is the same with the tame ass; only in a wild state, it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this: you condemn me for complaining—Do I complain without a cause? The wild ass will not bray, and the ox will not low, unless in want. If they have plenty of provender they are silent. Were I at rest, at ease, and happy, I would not complain.

Verse 6. *Can that which is unsavoury*. Mr. Goode renders this verse as follows: "Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency?"

A. M. cir. 2484. touch are as my sorrowful
B. C. cir. 1520. meat.

Ante I. Ol.
cir. 744. 8 Oh that I might have my
Ante U. C. cir. request; and that God would
767. grant me the thing that I long for!

9 Even that it would please God to
destroy me; that he would let loose his
hand, and cut me off!

10 Then should I yet have comfort;
yea, I would harden myself in sorrow:
let him not spare; for I have not con-

cealed the words of the Holy One.

11 What is my strength
that I should hope? and
what is mine end, that I should pro-
long my life?

12 Is my strength the strength of
stones? or is my flesh of brass?

13 Is not my help in me? and is wis-
dom driven quite from me?

14 To him that is afflicted pity

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

g Heb. my expectation.—h 1 Kings 19. 4.—i Acts. 20. 20.
k Lev. 19. 2. Isa. 57. 15. Hos. 11. 9.

Which he thus illustrates: "Doth that which
hath nothing of seasoning, nothing of a pun-
gent or irritable power within it, produce pun-
gency or irritation? I too should be quiet and
complain not, if I had nothing provocative or
acrimonious: but, alas! the food I am doomed
to partake of is the very calamity which is
most acute to my soul—that which I most
loathe, and which is most grievous or trying to
any palate."

There have been a great variety of inter-
pretations given of this verse; I could add another,
but that of Mr. Goode is as likely to be correct
as that of any other critic.

Verse 8. *Oh that I might have*] As Job had
no hope that he should ever be redeemed from
his present helpless state, he earnestly begs
God to shorten it by taking away his life.

Verse 9. *Let loose his hand*] A metaphor
taken from an archer drawing his arrow to the
head, and then losing his hold, that the arrow
may fly to the mark. See on ver. 4.

Verse 10. *Then should I yet have comfort*] Instead of *yet*, three of Kennicott's and
De Rossi's MSS. have *not*, *this*. And
this should be my comfort. The expectation
that he will speedily make an end of me would
cause me to rejoice with great joy. This
reading is supported by the *Vulgate* and the
Chaldee.

*I would harden myself in sorrow: let him not
spare*] To know that I should shortly have an
end put to my miseries would cause me to en-
dure the present with determinate resolution.
Let him not spare—let him use whatever
means he chooses, for I will not resist his de-
cree: he is holy, and his decrees must be
just.

Verse 11. *What is my strength*] I can never
suppose that my strength will be restored;
and, were that possible, have I any comfortable
prospect of a happy termination of my life?
Had I any prospect of future happiness, I might
well bear my present ills; but the state of my
body and the state of my circumstances pre-
clude all hope.

Verse 12. *Is my strength the strength of
stones?*—I am neither a rock, nor is my flesh
brass, that I can endure all these calamities.
This is a proverbial saying, and exists in all
countries. Cicero says, *Non enim est è saxo
sculptus, aut è robore dolatus homo; habet
corpus, habet animum; movetur mente, movetur
sensibus*. "For man is not chiselled out of the
rock, nor hewn out of the oak; he has a body,
and he has a soul; the one is actuated by in-

l Heb. brazen.—m Heb. to him that melteth.—n Proverbs
17. 12.

tellect, the other by the senses." Quæst. Acad.
iv. 31. So *Homer*, where he represents Apollo
urging the Trojans to attack the Greeks:

Νημεσθε δ' Ἀπολλων,
Περγᾶντι ἐγκατὶδὼν Τρῶαςσι δὲ κεκλιτ' αὐτὰρ
Ὀρυσθ', ἰπποδάμοι Τρῶες, μὴδ' εἰσέτε χαρμῆς
Ἀγχιέσι· ἐπεὶ οὐ σφί λιβὸς ἦρας, οὐδὲ σιδ' ἡ-
ρός.
Χαλκὸν ἀνασχέσθαι ταμειχόρῳ βαλλόμενοι-
σιν.
—ILIAD, lib. iv. ver. 507.

But Phœbus now from Ilion's towering height
Shines forth revealed, and animates the fight.
Trojans, be bold, and force to force oppose;
Your foaming steeds urge headlong on the foes!
Nor are their bodies rocks, nor ribb'd with steel;
Your weapons enter, and your strokes they feel. Pope.

These are almost the same expressions as
those in Job.

Verse 13. *Is not my help in me?*] My help
is all in myself; and, alas that is perfect weak-
ness: and my subsistence *תשׁוּיָה* *tushiyah*, all
that is real, stable, and permanent, is driven
quite from me. My friends have forsaken me,
and I am abandoned to myself: my property
is all taken away, and I have no resources left.
I believe Job neither said, nor intended to say,
as some interpreters have it, *reason is utterly
driven from me*. Surely there is no mark in
this chapter of his being deranged, or at all
impaired in his intellect.

Verse 14. *To him that is afflicted pity
should be showed from his friend; but he for-
saketh the fear of the Almighty.*] The *Vul-
gate* gives a better sense, "*Qui tollit ab amico
suo misericordiam, timorem Domini dereliquit*,
He who takes away mercy from his friend,
hath cast off the fear of the Lord." The
word *למנאס* *lammaas*, which we render to him who
is AFFLICTED, from *מסאח* *masah*, to dissolve, or
waste away, is in thirty-two of Dr. Kennicott's
and *De Rossi's* MSS. *למנאס* *lemaas*, "to him
that despiseth his friend." And hence the pas-
sage may be read, *To him who despiseth his
friend, it is a reproach; and he will forsake
the fear of the Almighty*; or, as Mr. Goode
translates,

"Shame to the man who despiseth his friend!
He indeed hath departed from the fear of the Almighty."

Eliphaz had, in effect, despised Job; and
on this ground, acted any thing but the part of
a friend toward him; and he well deserved
the severe stroke which he here receives. A
heathen said, *Amicus certus in re incertâ cer-
nitur*; the full sense of which we have in our
common adage;—

A friend in need is a friend indeed.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

should be showed from his friend; but he forsaketh the fear of the Almighty.

15 ° My brethren have dealt deceitfully as a brook, and ° as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, ° they vanish: ° when it is hot, they are ° consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of ° Tema looked, the companies of ° Sheba waited for them.

° Psa. 38. 11. & 41. 9.—° Jer. 15. 18.—° Heb. they are cut off.—° Heb. in the heat thereof.—° Heb. extinguished.—° Gen. 25. 15.

Job's friends, so called, supported each other in their attempts to 'blacken the character of this worthy man; and their hand became the heavier, because they supposed the hand of God was upon him. To each of them, individually, might be applied the words of another heathen:—

Absentem qui roast amicum,
Qui non defendit alio culpante: solutus
Qui captat risus hominum, famaque dicacis;
Fingere qui non visa est; commissa tacere
Qui nequit; hic niger est; hunc tu, Romane, caveto.
Hor. Satir. lib. i. s. iv. ver. 81.

He who malignant tears an absent friend;
Or, when attacked by others, don't defend;
Who trivial bursts of laughter strives to raise,
And courts, of prating petulance, the praise
Of things he never saw; who tells his tale,
And friendship's secrets knows not to conceal;
This man is vile; here, Roman, fix your mark;
His soul's as black as his complexion's dark. Francis.

Verse 15. *Have dealt deceitfully as a brook*] There is probably an allusion here to those land torrents which make a sudden appearance, and as suddenly vanish; being produced by the rains that fall upon the mountains during the rainy season, and are soon absorbed by the thirsty sands over which they run. At first they seem to promise a permanent stream, and are noticed with delight by the people who fill their tanks or reservoirs from their waters; but sometimes are so large and rapid as to carry every thing before them; and then suddenly fail, so that there is no time to fill the tanks. The approach of Job's friends promised much of sympathy and compassion. His expectations were raised; but their conduct soon convinced him that they were physicians of no value; therefore he compares them to the deceitful torrents that soon pass away.

Verse 16. *Blackish by reason of the ice*] He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar frost; when the heat comes they are speedily liquefied; and the evaporation so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

Verse 18. *The paths of their way*] They sometimes forsake their ancient channels, which is a frequent case with the river Ganges: and,

20 They were ° confounded because they had hoped; they came thither, and were ashamed.

21 ° For now ° ye are ° nothing; ye see my casting down, and ° are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

° 1 Kings 10. 1. Psa. 72. 10. Ezek. 27. 22, 23.—° Jer. 14. 3.
° Or. For now ye are like to them. Heb. to it.—° Ch. 13. 4.
° Heb. not.—° Psa. 38. 11.

growing smaller and smaller from being divided into numerous streams, they go to nothing, and perish: are at last utterly lost in the sands.

Verse 19. *The troops of Tema looked*] The caravans coming from Tema are represented as arriving at those places where it was well known torrents did descend from the mountains; and they were full of expectation that here they could not only slake their thirst, but fill their girbas or water-skins; but when they arrive they find the waters totally dissipated and lost. In vain did the caravans of Sheba wait for them; they did not reappear: and they were confounded because they had hoped to find here refreshment and rest.

Verse 21. *For now ye are nothing*] Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba; they were nothing to them; ye are nothing to me.

Ye see my casting down] Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost on the desert.

And are afraid] Ye are terrified at the calamity that has come upon me; and, instead of drawing near to comfort me, ye start back at my appearance.

Verse 22. *Did I say, Bring unto me?*] Why do you stand aloof? Have I asked you to bring me any presents? or to supply my wants out of your stores?

Verse 23. *Or, Deliver me*] Did I send to you to come and avenge me of the destroyers of my property, or to rescue my substance out of the hands of my enemies?

Verse 24. *Teach me*] Show me where I am mistaken. Bring proper arguments to convince me of my errors; and you will soon find that I shall gladly receive your counsels, and abandon the errors of which I may be convicted.

Verse 25. *How forcible are right words*] A well constructed argument that has truth for its basis is irresistible.

But what doth your arguing reprove?] Your reasoning is defective, because your premises are false; and your conclusions prove nothing because of the falsity of the premises whence

A. M. cir. 2484. 26 Do ye imagine to reprove
B. C. cir. 1520. words, and the speeches of
Ante I. Ol. one that is desperate, which
Ante U. C. cir. are as wind?
767.

27 Yea, ^bye overwhelm the father-
less; and ye ^cdig a pit for your
friend.

28 Now therefore be content; look

^b Heb. ye cause to fall upon.—^c Psa. 57. 6.—^d Heb. before
your face.

they are drawn. The last clause, literally rendered, is, *What reproof in a reproof from you.* As you have proved no fault; you have, consequently, reproved no vice, instead of מה נמרצו mah nimretsu, "how forcible;" מה נמלטו mah nimletsu, "how savoury or pleasant," is the reading of two MSS. the Chaldee, and some of the rabbins. Both senses are good, but the common reading is to be preferred.

Verse 26. *Do ye imagine to reprove words*] Is it some expressions which in my hurry, and under the pressure of unprecedented affliction which I have uttered, that ye catch at? You can find no flaw in my conduct:—would ye make me an offender for a word? Why endeavour to take such advantage of a man who complains, in the bitterness of his heart, through despair of life and happiness?

Verse 27. *Ye overwhelm the fatherless*] Ye see that I am as destitute as the most miserable orphan;—would ye overwhelm such a one; and would you dig a pit for your friend? do ye lay wait for me, and endeavour to entangle me in my talk? I believe this to be the spirit of Job's words.

Verse 28. *Look upon me*] View me, consider

upon me; for it is ^devident unto you if I lie.

29 ^eReturn, I pray you; let it not be iniquity: yea, return again, my righteousness is ^fin it.

30 Is there iniquity in my tongue? cannot ^gmy taste discern perverse things?

^e Ch: 17. 10.—^f That is, in this matter.—^g Heb. my palate,
Ch: 12. 11. & 34. 3.

my circumstances, compare my words; and you must be convinced that I have spoken nothing but truth.

Verse 29. *Return, I pray you*] Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my righteousness is in it; my argumentation is a sufficient proof of my innocence.

Verse 30. *Is there iniquity in my tongue?*] Am I not an honest man; and if, in my haste, my tongue had uttered falsity, would not my conscience discern it; and do you think that such a man as your friend is, would defend what he knew to be wrong?

I have done what I could to make this chapter plain, to preserve the connexion, and show the dependance of the several parts on each other; without which many of the sayings would have been very obscure. The whole chapter is an inimitable apology for what he had uttered, and a defence of his conduct. This might have ended the controversy, had not his friends been determined to bring him in guilty. They had prejudged his cause, and assumed a certain position, from which they were determined not to be driven.

CHAPTER VII.

Job continues to deplore his helpless and afflicted state, 1—6. He expostulates with God concerning his afflictions, 7—12. Describes the disturbed state of his mind, by visions in the night season, and abhors life, 13—16. Shows that he is unworthy of the notice of God, begs pardon and respite, 17—21.

A. M. cir. 2484. 1 *Is there not ^aan appointed*
B. C. cir. 1520. *time to man upon earth?*
Ante I. Ol. *are not his days also like the*
Ante U. C. cir. *days of a hireling?*
767.

^a Or, a warfare.—^b Ch. 14. 5, 13, 14. Psa. 39. 4.

NOTES ON CHAPTER VII.

Verse 1. *Is there not an appointed time to man*] The Hebrew, with its literal rendering, is as follows: *הלא צמח לנפש עלי ארץ Halo tsaba teenosh alei arets*, "Is there not a warfare to miserable man upon the earth?" And thus most of the versions have understood the words. The SEPTUAGINT, Ποτερον ουχι πεπαρισμηνος εστις ο εως ανθρωπου επι της γης; "Is not the life of man a place of trial upon earth?" The VULGATE, Militia est vita hominis super terram. "The life of man is a warfare upon earth." The CHALDEE is the same. *N'y a-t-il pas comme un train de guerre ordonné aux mortels sur la terre?* FRENCH BIBLE. "Is there not a continual campaign ordained for mortals upon the earth?" The GERMAN and DUTCH the same. COVERDALE, *Is not the life off man upon earth a wep bataple.* CARDMARDEN, Rouen, 1566. *Hath man any certayne tyme*

2 *As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work:*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^c Heb. gapeth after.

upon earth. SYRIAC and ARABIC, "Now, man has time upon the earth." *Non è egli il tempo determinato à l'uomo sopra la terra*, "Is there not a determined time to man upon the earth," Bib. Ital. 1562. I believe the simple sentiment which the writer wished to convey is this:—human life is a state of probation, and every day and place is a time and place of exercise to train us up for eternal life. Here is the exercise, and here the warfare: we are enlisted in the bands of the church militant, and must accomplish our time of service, and be honourably dismissed from the warfare, having conquered through the blood of the Lamb; and then receive the reward of the heavenly inheritance.

Verse 2. *Earnestly desireth the shadow*] As a man who labours hard in the heat of the day, earnestly desires to get under a shade; or wishes for the long evening shadows, that he

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U. C. cir.
767.

3 So am I made to possess
d months of vanity, and
wearisome nights are ap-
pointed to me.

4 e When I lie down, I say, When
shall I arise, and f the night be gone?
and I am full of tossings to and fro unto
the dawning of the day.

d See Ch. 29. 2.—e Deut. 28. 67. Ch. 17. 12.—f Heb. the
evening be measured.—g Isai. 14. 11.—h Ch. 9. 25. & 16. 22

may rest from his labour, get his day's wages,
retire to his food, and then go to rest. *Night*
is probably what is meant by the *shadow*, as
in *Virgil*, *Æn. iv. ver. 7.* *Humentemque*
Aurora polo dimoverat UMBRAM: "The morn-
ing had removed the humid shadow," i. e. night,
"from the world." Where *Servius* justly
observes:—*Nihil inter est, utrum UMBRAM AN*
NOCTEM dicat: NOX enim UMBRA terræ est.
"It makes no difference whether he says
shadow or *night*; for *night* is the *shadow* of the
earth."

Verse 3. *So am I made to possess*] But night
is no relief to me; it is only a continuance of
my anxiety and labour. I am like the *hire-
ling*, I have my *appointed* labour for the day.
I am like the *soldier* harassed by the enemy;
I am obliged to be continually on the watch,
always on the look out, with scarcely any rest.

Verse 4. *When I lie down*] I have so little
rest, that when I do lie down, I long for the
return of the light, that I may rise. Nothing can
better depict the state of a man under con-
tinual afflictions, which afford him no respite,
his days and his nights being spent in constant
anguish, utterly unable to be in any one posture,
so that he is continually changing his position
in his bed, finding ease nowhere: thus as him-
self expresses it, he is full of tossings.

Verse 5. *My flesh is clothed with worms*]
This is perhaps no figure: but is literally
true; the miserably ulcerated state of his
body, exposed to the open air, and in a state
of great destitution, was favourable to those
insects who sought such places in which to
deposite their *ova*, which might have produced
the animals in question. But the figure is too
horrid to be farther illustrated.

Clods of dust] I believe all the commenta-
tors have here missed the sense. I suppose
Job to allude to those *incrustations* of indurated
or dried *pus*, which are formed on the tops of
pustules in a state of decay; such as the *scales*
which fall from the pustules of the smallpox,
when the patient becomes convalescent. Or,
if Job's disease was the *elephantiasis*, it may
refer to the *furfuraceous scales* which are con-
tinually falling off the body in that disorder.
It is well known that in this disease the *skin*
becomes very *rigid*, so as to crack across;
especially at the different *joints*, out of which
issues a loathsome *ichor* is continually ex-
uding. To something like this the words may
refer, *My skin is broken, and become LOATH-
SOME.*

Verse 6. *Swifter than a weaver's shuttle*]
The word *arag*, signifies rather the *weaver*,
than his *shuttle*. And it has been doubted
whether any such instrument were in use in
the days of Job; as Dr. Russell, in his account

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U. C. cir.
767.

5 My flesh is s clothed
with worms and clods of
dust; my skin is broken, and
become loathsome.

6 h My days are swifter than a wea-
ver's shuttle, and are spent without
hope.

7 O remember that i my life is wind:

& 17. 14. Psal. 90. 6. & 102. 11. & 103. 15. & 144. 4. Isa. 23.
12. & 40. 6. James 4. 14.—i Psal. 78. 39. & 80. 47.

of Aleppo, shows that though they wove many
kinds of curious cloth, yet no *shuttle* was used,
as they conducted every thread of the *woof*
by their *fingers*. That some such instrument
as the *shuttle* was in use from time immemo-
rial, there can be no doubt; and it is certain
that such an instrument must have been in the
view of Job, without which the figure would
lose its expression and force. In almost
every nation the whole human existence
has been compared to a *web*; and the princi-
ple of life, through the continual succession of
moments, hours, days, weeks, months, and
years, to a *thread woven through that web*.
Hence arose the fable of the *Parcæ* or *Fates*,
called also the *Destinies* or *Fatal Sisters*.
They were the daughters of *Erebus* and *Nox*;
(darkness and night), and were three in num-
ber, and named *Clotho*, *Lachesis*, and *Atropos*.
Clotho held the distaff; *Lachesis* spun off the
thread; and *Atropos* cut it off with her scis-
sors, when it was determined that life should
end. Job represents the *thread of his life* as
being *spun out* with great rapidity and tenacity,
and about to be cut off.

And are spent without hope.] Expectation of
future good was at an end: hope of the alle-
viation of his miseries no longer existed. The
hope of future good is the *balm* of life; where
that is not, there is *despair*; where despair is,
there is *hell*. The fable above-mentioned is
referred to by *Virgil*, *Ecl. iv. ver. 46.* but is
there applied to *time*.

Talia Sæcla suis dixerunt currere fustis,
Concordes stabili fatorum numine Parcæ.

The fates, when they this happy thread have spun,
Shall bless the sacred clue, and bid it smoothly run.

Dryden.

Isaiah uses the same figure, chap. xxxviii. 12.

My life is cut off, as by the weaver:

He will sever me from the loom.

In the course of the day thou wilt finish my web.

Louth.

Coverdale translates thus: *My days passe*
over more speedely then a weaver can weave
out his webbe, and are gone or I am awarre.

A fine example of this figure is found in the
Teemour Nameh, which I shall give in Mr.

Goode's translation:
"Praise be to God who hath woven the web
of human affairs in the loom of his will, and of
his wisdom; and hath made the waves of times
and of seasons to flow from the fountain of his
providence, into the ocean of his power." The
simile is fine, and elegantly expressed.

Verse 7. *My life is wind*] Mr. Goode trans-
lates, "O remember that if my life pass away,
mine eye shall turn no more to scenes of good-
ness." Which he paraphrases thus: "O re-
member that, if my life pass away, never more

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

mine eye ¹ shall no more
¹ see good.
8 ^m The eye of him that
hath seen me shall see me
no more: thine eyes are upon me, ⁿ and
I am not.

9 As the cloud is consumed and van-
nisheth away; so ^o he that goeth down
to the grave shall come up no more.

10 He shall return no more to his
house, ^p neither shall his place know
him any more.

11 Therefore I will ^r not refrain my
mouth; I will speak in the anguish of

^k Heb. shall not return.—^l To see, that is, to enjoy.
^m Ch. 20. 9.—ⁿ That is, I can live no longer.—^o 2 Sam.
12. 23.

shall I witness those scenes of divine favour,
never more adore thee for those proofs of un-
merited mercy, which, till now, have been so
perpetually bestowed upon me." I think the
common translation gives a very good sense.

Verse 8. *Shall see me no more*] If I die in
my present state, with all this load of unde-
served odium, which is cast upon me by my
friends, I shall never have an opportunity of
vindicating my character, and regaining the
good opinion of mankind.

Thine eyes are upon me, and I am not.] Thou
canst look me into nothing. Or, let thine eye
be upon me as judged to death; and I shall im-
mediately cease to live among men.

Verse 9. *As the cloud is consumed*] As the
cloud is dissipated, so is the breath of those that
go down to the grave. As that cloud shall
never return, so shall it be with the dead: they
return no more to sojourn with the living. See
on the following verse.

Verse 10. *He shall return no more to his
house, neither shall his place know him any
more.*] He does not mean that he shall be an-
nihilated; but that he shall never more be-
come an inhabitant of the earth.

The word ^q which we, properly enough,
translate *grave*, here signifies also the *state of
the dead, hades*; and, sometimes, any *deep pit*,
or even *hell* itself.

Verse 11. *Therefore I will not refrain*] All
is hopeless; I will, therefore, indulge myself
in complaining.

Verse 12. *Am I a sea, or a whale*] "Am I
condemned as the Egyptians were, who were
drowned in the Red sea? or am I as Pharaoh,
who was drowned in it in his sins, that thou
settest a keeper over me?" *Targum*. Am I
as dangerous as the sea, that I should be en-
compassed about with barriers, lest I should
hurt mankind? Am I like an ungovernable
wild beast, or dragon, that I must be put under
locks and bars? I think our own version less
exceptionable than any hitherto given of this
verse. On it, the meaning is sufficiently plain.
Job was hedged about, and shut in with insur-
passable difficulties of various kinds—he was
entangled as a wild beast in a net—the more
he struggled, the more he lost his strength, and
the less probability there was of his being ex-
tricated from his present situation. The sea is
shut in with barriers, over which it cannot pass;

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

my spirit; I will ^a complain
in the bitterness of my soul.

12 *Am I a sea, or a whale*,
that thou settest a watch
over me?

13 ^t When I say, My bed shall com-
fort me, my couch shall ease my com-
plaint;

14 Then thou scarest me with dreams,
and terrifiest me through visions:

15 So that my soul chooseth stran-
gling, and death rather ^u than my
life.

16 ^v I loathe it; I would not live

^p Ch. 8. 18. & 30. 9. ^q Psal. 103. 16.—^r Psal. 39. 1, 9. & 40. 9.
^s 1 Sam. 1. 10. Ch. 10. 1.—^t Ch. 9. 27.—^u Heb. than my bones.
^v Ch. 10. 1.

for God has placed the sand for the bound of
the sea by a perpetual decree, that it cannot pass
it: and though the waves thereof toss themselves,
yet can they not prevail; though they roar, yet
can they not pass over it. Jer. v. 22. For thou
hast set a bound that they may not pass over;
that they turn not again to cover the earth.
Psal. civ. 9. Or who shut up the sea with doors,
when it brake forth, as if it had issued out of
the womb? When I made the cloud the gar-
ment thereof; and thick darkness a swad-
dling band for it, and brake up for it my
decreed place, and set bars and doors; and
said, Hitherto shalt thou come, but no farther:
and here shall thy proud waves be stayed?
Job. xxxviii. 8.

Here then is Job's allusion:—the bounds,
doors, garment, swaddling-bands, decreed place,
and bars, are the watches or keepers which God
had set to prevent the sea from overflowing the
earth: so Job's afflictions and distresses were
the bounds and bars which God had apparently
set to prevent him from injuring his fellow-
creatures. At least Job, in his complaint, so
takes it. Am I like the sea (which thou hast
imprisoned within bounds) ready to overwhelm
and destroy the country? or am I like a dragon,
which must be cooped up in the same way, that
it may not have the power to kill and destroy?
Surely, in my prosperity, I gave no evidence
of such a disposition; therefore, should not be
treated as a man dangerous to society. In this
Job shows that he will not refrain his mouth.

Verse 14. *Thou scarest me with dreams*] There is no doubt that Satan was permitted to
haunt his imagination with dreadful dreams and
horrid appearances; so that, as soon as he fell
asleep, he was suddenly roused and alarmed
with those appalling images. He needed rest
by sleep; but was afraid to close his eyes be-
cause of the horrid images which were pre-
sented to his imagination. Could there be a
state more deplorable than this?

Verse 15. *Chooseth strangling*] It is very
likely that he felt, in those interrupted and
dismal slumbers, an oppression and difficulty of
breathing, something like the *incubus* or *night-
mare*; and, distressing as this was, he would
prefer death by this means, to any longer life
in such miseries.

Verse 16. *I loathe it; I would not live always*] Life, in such circumstances, is hateful to me:

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

alway : * let me alone ; * for
my days are vanity.

17 ^v What is man, that thou
shouldest magnify him ? and
that thou shouldest set thine heart upon
him ?

18 And that thou shouldest visit him
every morning, and try him every mo-
ment ?

19 How long wilt thou not depart
from me, nor let me alone till I swallow
down my spittle ?

^v Ch. 10. 20. & 14. 6. Ps. 39. 13. — ^x Ps. 62. 9. — ^y Ps. 8. 4. & 144.

and, though I wish for long life ; yet, if length
of days were offered to me, with the sufferings
which I now undergo, I would despise the offer,
and spurn the boon.

Mr. Goode is not satisfied with our common
version ; and has adopted the following, which,
in his notes, he endeavours to illustrate and de-
fend : —

Verse 15. So that my soul coveteth suffocation,
And death, in comparison with my suffering.

16. No longer would I live ! O, release me !
How are my days vanity !

Verse 17. What is man that thou shouldest
magnify him ? and that thou shouldest set thine
heart upon him ?] Two different ideas have
been drawn from these words : —

1. Man is not worth thy notice : why, there-
fore, dost thou contend with him ?

2. How astonishing is thy kindness, that thou
shouldest fix thy heart, thy strongest affections,
on such a poor, base, vile, impotent, creature
as man (*עוֹשֵׂה עֲוֹן* *enosh*;) that thou shouldest so
highly exalt him beyond all other creatures,
and mark him with the most particular notice
of thy providence and grace !

The paraphrase of *Calmet* is as follows :
“ Does man, such as he at present is, merit thy
attention ! What is man that God should make
it his business to examine, try, prove, and afflict
him ! Is it not doing him too much honour, to
think thus seriously about him ? O Lord ! I
am not worthy that thou shouldest concern thy-
self about me ! ”

Verse 19. Till I swallow down my spittle]
This is a proverbial expression, and exists
among the Arabs to the present day ; the very
language being nearly the same. It signifies
the same as, let me draw my breath ; give me a
moment's space ; let me have even the twinkling
of an eye. I am urged by my sufferings to
continue my complaint ; but my strength is ex-
hausted, my mouth dry with speaking. Suspend
my sufferings even so short a space as is ne-
cessary to swallow my spittle, that my parched
tongue may be moistened, so that I may renew
my complaint.

Verse 20. I have sinned ; what shall I do]
Dr. Kennicott contends that these words are
spoken to *Eliphaz*, and not to God ; and would
paraphrase them thus : “ You say I must have

20 I have sinned ; what
shall I do unto thee, ² O
thou preserver of men ? why
^a hast thou set me as a mark
against thee, so that I am a burden to
myself ?

21 And why dost thou not par-
don my transgression, and take away
mine iniquity ? for now shall I sleep
in the dust ; and thou shalt seek
me in the morning, but I shall not
be.

3. Heb. 2. 6. — ^x Ps. 36. 6. — ^a Ch. 16. 12. Ps. 21. 12. Lam. 3. 12

been a sinner. What then ? I have not sinned
against thee ! O thou spy upon mankind !
Why hast thou set up me as a butt or mark to
shoot at ? Why am I become a burden unto
thee ! Why not rather overlook my trans-
gression, and pass by mine iniquity ! I am now
sinking to the dust ! To-morrow, perhaps, I
shall be sought in vain ! ” See his vindication
of Job at the end of these notes on this book.
Others consider the address as made to God.
Taken in this light, the sense is plain enough.

Those who suppose that the address is made
to God, translate the 20th verse thus : “ Be it
that I have sinned, what injury can I do unto
thee, O thou Observer of man ? Why hast
thou set me up as a mark for thee, and why am
I made a burden to thee ? ” The *Septuagint* is
thus : Εἰ ἐγὼ ἥμαρτον, τί δύναμαι πράξει, ὁ
ἐπιστάμενος τὸν νόον τῶν ἀνθρώπων ; If I have
sinned, what can I do, O thou who knowest the
mind of men ? Thou knowest that it is impos-
sible for me to make any restitution. I cannot
blot out my offences : but whether I have
sinned so as to bring all these calamities upon
me, thou knowest, who searchest the hearts of
men.

Verse 21. And why dost thou not pardon]
These words are spoken after the manner of
men. If thou have any design to save me ; if
I have sinned, why dost thou not pardon my
transgression, as thou seest that I am a dying
man ; and to-morrow morning thou mayest
seek me to do me good ; but in all probability
I shall then be no more, and all thy kind
thoughts toward me shall be unavailing. If I
have sinned, then why should not I have a part
in that mercy that flows so freely to all man-
kind ?

That Job does not criminate himself here,
as our text intimates, is evident enough from
his own repeated assertions of his own inno-
cence. And it is most certain that *Bildad*,
who immediately answers, did not consider him
as criminating but as justifying himself ; and
this is the very ground on which he takes up
the subject. Were we to admit the contrary,
we should find strange inconsistencies, if not
contradictions, in Job's speeches : on such a
ground the controversy must have immediately
ended, as he would then have acknowledged
that of which his friends accused him.

CHAPTER VIII.

Bildad answers, and reproves Job for his justifying himself, 1, 2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5—7. Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish, 8—19. Asserts that God never did cast off a perfect man, nor help the wicked; and if Job be innocent, his end shall be crowned with prosperity, 20—22.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

767.

THEN answered Bildad the Shuhite, and said,
2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 ^a Doth God pervert judgment? or doth the Almighty pervert justice?

4 If ^b thy children have sinned against him, and he have cast them away ^c for their transgression;

5 ^d If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

^a Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. Ch. 34. 12, 17. Dan. 9. 14. Rom. 3. 5.—^b Ch. 1. 5, 18.—^c Heb. in the hand of their transgression.

NOTES ON CHAPTER VIII.

Verse 1. *Bildad the Shuhite*] Supposed to be a descendant of *Shuah*, one of the sons of Abraham, by Keturah, who dwelt in Arabia Deserta, called in Scripture the *East country*. See Gen. xxv. 1, 2, 6.

Verse 2. *How long wilt thou speak these things?*] Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath thus manifested proves that it is for thy sins that he punisheth thee.

Be like a strong wind?] The Arabic, with which the Syriac agrees, is رُحْلَزَامَاتِي *rucholazamati*, the spirit of pride. Wilt thou continue to breathe forth a tempest of words? This is more literal.

Verse 3. *Doth God pervert judgment?*] God afflicts thee; can he afflict thee for nought? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

Verse 4. *If thy children have sinned*] I know thy children have been cut off by a terrible judgment;—but was it not because by transgression they had filled up the measure of their iniquity?

And he have cast them away] *Has sent them off*, says the Targum, to the place of their transgression; to that punishment due to their sins.

Verse 5. *If thou wouldest seek unto God*] Though God has so severely afflicted thee, and removed thy children by a terrible judgment; yet if thou wilt now humble thyself before him, and implore his mercy, thou shalt be saved. He cut them off in their sins, but he spares thee; and this is a proof that he waits to be gracious to thee.

Verse 6. *If thou wert pure and upright*] Concerning thy guilt there can be no doubt; for if thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf; punished thy enemies; and restored thee to affluence?

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 ^e For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For ^f we are but of yesterday, and know ^g nothing, because our days upon earth are a shadow:)

^d Ch. 5. 8. & 11. 13. & 22. 23, &c.—^e Deut. 4. 32. & 32. 7. Ch. 15. 18.—^f Gen. 47. 9. 1 Chron. 29. 15. Ch. 7. 6. Psa. 39. 5. & 102. 11. & 144. 14.—^g Heb. not.

The habitation of thy righteousness] Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

Verse 7. *Though thy beginning was small*] Thy former state, compared to that into which God would have brought thee, would be small: for, to show his respect for thy piety, because thou hadst through thy faithful attachment to him suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldest now have vastly more than thou didst ever before possess.

Verse 8. *Inquire—of the former age*] לְדוֹר רִשְׁוֹן *ledor rishon*, of the first age of the patriarchs; the first generation of men that dwelt upon the earth; not of the age that was just past, as Mr. Peters and several others have imagined, in order to keep up the presumption of Job's high antiquity. Bildad most evidently refers to an antiquity exceedingly remote.

Verse 9. *For we are but of yesterday, and know nothing*] It is evident that Bildad refers to those times in which human life was protracted to a much longer date than that in which Job lived; when men, from the long period of eight or nine hundred years, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with them, he considers that age as nothing; and that generation as being only of yesterday, not having had opportunity of laying up knowledge; nor could they expect it, as their days upon earth would be but a shadow, compared with that substantial time in which the fathers had lived. Perhaps there may be an allusion here to the shadow projected by the gnomon of a dial, during the time the sun is above the horizon. As is a single solar day, so is our life. The following beautiful motto I have seen on a sun dial: UMBRA SUMUS! "We are shadows!" referring to the different shadows by which the gnomon-marked the hours, during the course of the

A. M. cir. 2484.

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cir. 744.

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A. M. cir. 2484. 10 Shall not they teach
B. C. cir. 1520. thee, and tell thee, and utter
Ante I. Ol. words out of their heart?
cir. 744.
Ante U. C. cir. 767.

11 Can the rush grow up
without mire? can the flag grow with-
out water?

12 ^h While it is yet in his greenness,

^h Psa. 129. 6. Jer. 17. 6. — ⁱ Ch. 11. 20, & 18. 14, & 27. 8. Psa.

day: and all intended to convey this moral lesson to the passengers: Your life is composed of time, marked out by such shadows as these. Such as time is, such are you; as fleeting, as transitory, as unsubstantial. These shadows lost, time is lost; time lost, soul lost! Reader, take heed!

The writer of this book probably had before his eyes these words of David, in his last prayer, 1 Chron. xxix. 15. "For we are strangers before thee, and sojourners, as all our fathers were; our days upon earth are as a shadow, and there is no expectation." There is no reason to hope that they shall be prolonged; for our lives are limited down to *threescore years and ten*, as the average of the life even of old men.

Verse 10. *Shall not they teach thee?* Wilt thou not treat their maxims with the utmost deference and respect? They utter words from their heart; what they say is the fruit of long and careful experience.

Verse 11. *Can the rush grow?* The word *נוֹרָה* *gomé*, which we translate *rush*, is, without doubt, the Egyptian flag *papyrus*, on which the ancients wrote, and from which our paper derives its name. The *Septuagint*, who made their Greek translation in Egypt, (if this book made a part of it,) and knew well the import of each word in both languages, render *נוֹרָה* *gomé*, by *πapyrus* *papyrus*, thus: *Μὴ βαλλῇ πapyrus αὐτὸν ἰδατός*; Can the *PAPYRUS* flourish without water? Their translation leaves no doubt concerning the meaning of the original. They were probably writing on the very substance in question, while making their translation. The technical language of no science is so thoroughly barbarous as that of *botany*: the description of this plant, by *Linnaeus*, shall be a proof. The plant he calls "*Cyperus Papyrus*. CLASS *Triandria*. ORDER *Monogynia*. Culm three-sided, naked; umbel longer than the involucre; involucre, three-leaved, setaceous, longer; spikelets in threes.—Egypt, &c. Involucre eight-leaved; general umbel copious, the rays sheathing at the base; partial on very short peduncles; spikelets alternate, sessile; culm leafy at the base; leaves hollow, ensiform."

Hear our plain countryman, John Gerarde, who describes the same plant:—"Papyrus Nilotica, Paper Reed, hath many large flaggie leaves, somewhat triangular and smooth, not much unlike those of Cats-taile; rising immediately from a tuft of roots, compact of many strings; amongst the which it shooteth up two or three naked stalkes, square, and rising some six or seven cubits high above the water: at the top whereof there stands a tuft or bundle of chaffie threds, set in comely order, resembling a tuft of floures, but barren and void of seed." GERARDE'S *Herbal*, page 40. Which

and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be ^k a spider's web.

¹¹² 10. Prov. 10. 28. — ^k Heb. a spider's house. Isa. 59. 5, 6.

of the two descriptions is easiest to be understood by common sense, either with or without a knowledge of the Latin language? This plant grows in the *muddy* banks of the Nile, as it requires an abundance of water for its nourishment.

Can the flag grow without water? Parkhurst supposes that the word *נוֹרָה* *achu*, which we render *flag*, is the same with that species of reed which Mr. Hasselquist found growing near the river Nile. He describes it page 97, as "having scarcely any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant about eleven feet high. The Egyptians make ropes of the leaves. They lay the plant in water, like hemp; and then make good and strong cables of them." As *נוֹרָה* *ach* signifies to join, connect, associate; hence *נוֹרָה* *achi*, a brother, *נוֹרָה* *achu*, may come from the same root, and have its name from its usefulness in making ropes, cables, &c. which are composed of associated threads; and serve to tie, bind together, &c.

Verse 12. *While it is yet in his greenness* We do not know enough of the natural history of this plant to be able to discern the strength of this allusion: but we learn from it that, although this plant be very succulent, and grows to a great size, yet it is short-lived, and speedily withers; and this we may suppose to be in the dry season, or on the retreat of the waters of the Nile. However, soon ripe, soon rotten, is a maxim in horticulture.

Verse 13. *So are the paths* The *papyrus* and the *rush* flourish while they have a plentiful supply of ooze and water; but take these away, and their prosperity is speedily at an end; so it is with the wicked and profane; their prosperity is of short duration, however great it may appear to be in the beginning. Thou, also, O thou enemy of God, hast flourished for a time; but the blast of God is come upon thee, and now thou art dried up from the very roots.

The hypocrite's hope shall perish. A hypocrite, or rather profligate, has no inward religion; for his heart is not right with God: he has only hope, and that perishes when he gives up the ghost.

This is the first place in which the word *hypocrite* occurs; or the noun *חָנָפֵה* *chaneph*, which rather conveys the idea of pollution and defilement than of hypocrisy. A hypocrite is one who only carries the mask of godliness, to serve secular purposes; who wishes to be taken for a religionist, though he is conscious he has no religion. Such a person cannot have hope of any good, because he knows he is insincere: but the person in the text has hope: therefore hypocrite cannot be the meaning of the original word. But all the vile, the polluted, and the

The wretched state of the wicked, JOB. and the blessedness of the perfect.

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15 ¹ He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 ^m If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

¹ Ch. 27. 18.—^m Ch. 7. 10. & 20. 9. Psa. 37. 36.—^s Psa. 113. 7.—^s Heb. take the ungodly by the hand.

profligate, have hope; they hope to end their iniquities before they end life; and they hope to get at last to the kingdom of heaven. *Hyppocrite* is a very improper translation of the Hebrew.

Verse 14. *Whose hope shall be cut off*] Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

Mr. Goode renders, *Thus shall their support rot away*. The foundation on which they trust is rotten; and by and by the whole superstructure of their confidence shall tumble into ruin.

Verse 15. *He shall lean upon his house*] This is an allusion to the spider. When he suspects his *web*, here called his *house*, to be frail or unsure, he leans upon it in different parts, propping himself on his hinder legs, and pulling with his fore claws, to see if all be safe. If he find any part of it injured, he immediately adds new cordage to that part, and attaches it strongly to the wall. When he finds all safe and strong, he retires into his hole at one corner, supposing himself to be in a state of complete security; when, in a moment, the *brush* or the *besom* sweeps away both himself, his house, and his confidence. This I have several times observed: and it is in this that the strength and point of the comparison consists. The *wicked*, whose hope is in his temporal possessions, strengthens and keeps his house in repair; and thus *leans* on his earthly supports: in a moment, as in the case of the *spider*, his house is overwhelmed by the blast of God's judgments, and himself probably buried in its ruins. This is a very fine and expressive metaphor, which not one of the commentators which I have seen has ever discovered.

Verse 16. *He is green before the sun*] This is another metaphor. The wicked is represented as a luxuriant plant, in a good soil; with all the advantages of a good situation; well exposed to the sun; the roots intervolving themselves with stones, so as to render the tree more stable; but suddenly a blast comes, and the tree begins to die. The sudden fading of its leaves, &c. shows that its root is become as rottenness, and its vegetable life destroyed. I have often observed sound and healthy trees, which were flourishing in all the pride of vegetative health, suddenly struck by some unknown and incomprehensible blast, begin to die away, and perish from the roots. I have seen also the prosperous wicked, in the inscrutable

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19 Behold, this is the joy of his way, and ^a out of the earth shall others grow.

20 Behold, God will not cast away a perfect man; neither will he ^a help the evil doers;

21 Till he fill thy mouth with laughing, and thy lips with ^p rejoicing.

22 They that hate thee shall be ^r clothed with shame; and the dwelling-place of the wicked ^s shall come to nought.

^p Heb. shouting for joy.—^r Psa. 35. 26. & 109. 29.—^s Heb. shall not be.

dispensations of the divine providence, blasted, stripped, made bare, and despoiled in the same way.

Verse 18. *If he destroy him from his place*] Is not this a plain reference to the alienation of his inheritance? God destroys him from it; it becomes the property of another: and, on his revisiting it, the place, by a striking *prosopopœia*, says, "I know thee not; I have never seen thee." This also have I witnessed; I looked on it, felt regret, received instruction, and hastened away.

Verse 19. *Behold, this is the joy of his way*] A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting, and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread, or ingloriously ending his days in that bane of any well-ordered and civilized state, a *parish work-house*. This also I have most literally witnessed.

Out of the earth shall others grow] As in the preceding case, when one plant or tree is blasted or cut down, another may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

This verse Mr. Goode applies to God himself, with no advantage to the argument, nor elucidation of the sense, that I can see. I shall give his translation, and refer to his learned notes for his vindication of the version he has given:—

"Behold the Eternal (רוח) exulting in his course; Even over his dust shall rise up another.

In this way none of the ancient versions have understood the passage. I believe it to be a strong irony, similar to that which some think flowed from the pen of the same writer. *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine own heart, and in the sight of thine eyes. But know thou that for all these God will bring thee into judgment.* Eccles. chap. xi. ver. 9. These two places illustrate each other.

Verse 20. *Behold, God will not cast away a perfect man*] This is another of the maxims of the ancients, which Bildad produces: "As sure as he will punish and root out the wicked, so surely will he defend and save the righteous."

Verse 21. *Till he fill thy mouth with laughing*]

Perhaps it may be well to translate after Mr. Goode, "*Even yet may he fill thy mouth with laughter!*" The two verses may be read as a prayer: and probably they were thus expressed by Bildad, who speaks with less virulence than his predecessor; though with equal positiveness in respect to the grand charge, viz. *If thou wert not a sinner of no mean magnitude, God would not have inflicted such unprecedented calamities upon thee.*

This most exceptionable, and contrary to matter of fact position, was founded upon maxims which they derived from the ancients. Surely observation must have, in numberless instances, corrected this mistake. They must have seen many worthless men, in high prosperity; and many of the excellent of the earth in deep adversity and affliction. But the opposite was an article of their creed, and all appearances and facts must take its colouring.

Job's friends must have been acquainted, at least, with the history of the ancient patriarchs; and most certainly they contained facts of an opposite nature. Righteous Abel was persecuted and murdered by his wicked brother Cain. Abram was obliged to leave his own country, on account of worshipping the true God: so all tradition has said. Jacob was persecuted by his brother Esau; Joseph was sold into slavery by his brothers; Moses was obliged to flee from Egypt, and was variously tried and afflicted, even by his own brethren. Not to mention David, and almost all the prophets. All these were proofs that the best of men were frequently exposed to sore afflictions and heavy calamities: and it is not by the prosperity or adversity of men in this world, that we are to judge of the approbation or disapprobation of God toward them. In every case our Lord's rule is infallible: *By their fruits ye shall know them.*

CHAPTER IX.

Job acknowledges God's justice, and man's sinfulness, 1—3. Celebrates his almighty power as manifested in the earth, and in the heavens, 4—10. Maintains that God afflicts the innocent, as well as the wicked, without any respect to their works, and hath delivered the earth into the hands of the wicked, 11—24. Complains of his lot, and maintains his innocence, 25—35.

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Ante I. Ol.

cir. 744.

Ante U. C. cir.

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THEN Job answered and said,

2 I know it is so of a truth; but how should a man be

just^b with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?*

5 Which removeth the mountains; and they know not; which overturneth them in his anger.

6 Which^d shaketh the earth out of her place, and^e the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

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B. C. cir. 1520.

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cir. 744.

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^a Psa. 143. 2. Rom. 3. 20.—^b Or, before God.—^c Ch. 36. 5.

^d Isa. 2. 9, 21. Hag. 2. 6, 21. Heb. 12. 26.—^e Ch. 26. 11.

NOTES ON CHAPTER IX.

Verse 2. *I know it is so of a truth*] I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person; nor shall the wicked finally triumph: and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

Verse 3. *If he will contend with him*] God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

One of a thousand.] Of a thousand offences which he may be accused, he cannot vindicate himself even in one. How little that any man does, even in the way of righteousness, truth, and mercy, can stand the penetrating eye of a just and holy God, when all motives, feelings, and objects, come to be scrutinized! In his sight, on this ground, no man living can be justified. O, how necessary to fallen, weak, miserable, imperfect, and sinful man is the doctrine of justification by faith, and sanctification through the Divine Spirit; by the sacrificial death and mediation of the Lord Jesus Christ!

Verse 4. *He is wise in heart, and mighty in strength*] By his infinite knowledge, he searches out and sees all things: and by his Almighty

power he can punish all delinquencies. He that rebels against him must be destroyed.

Verse 5. *Removeth the mountains, and they know not*] This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant: and to this latter circumstance the words *they know not*, most probably refer. The work is done in the twinkling of an eye; no warning is given; the mountain that seemed to be as firm as the earth on which it rested, was in the same moment both visible and invisible; so suddenly was it swallowed up.

Verse 6. *The pillars thereof tremble.*] This also refers to an earthquake; and to that tremulous motion which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has got its name. Earthquakes also, in Scripture language, signify violent commotions and disturbances in states: mountains often signify rulers; sun, empires; stars, petty states. But it is most likely that the expressions here are to be understood literally.

Verse 7. *Which commandeth the sun*] Either obscures it with clouds, with thick darkness, or with an eclipse.

Sealeth up the stars.] Like the contents of a letter, wrapped up and sealed, so that it cannot be read. Sometimes the heavens become as

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8^f Which alone spreadeth
out the heavens, and tread-
eth upon the waves of the
sea.

9^b Which makethⁱ Arcturus, Orion,
and Pleiades, and the chambers of the
south.

10^k Which doeth great things past
finding out; yea, and wonders without
number.

^f Gen. 1. 6. Psa. 104. 2, 3.—^g Heb. heights.—^h Gen. 1. 16.
Ch. 38. 31, &c. Amos 5. 8.—ⁱ Heb. Ash, Cesil, and Cimah.
^k Ch. 5. 9. Psa. 71. 15.

black as ebony; and no star, figure, or charac-
ter, in this great book of God can be read.

Verse 8. *And treadeth upon the waves*] This
is a very majestic image. God not only walks
upon the waters; but when the sea runs moun-
tains high, he steps from billow to billow in his
almighty and essential majesty. There is a
similar sentiment in David, Psa. xxix. 10.
“The Lord sitteth upon the flood; yea, the
Lord sitteth king for ever.” But both are far
outdone by the Psalmist, Psa. xviii. 9—15. and
especially in these words, ver. 10. *He did fly
on the wings of the wind.* Job is great; but
in every respect David is greater.

Verse 9. *Which maketh Arcturus, Orion,
and Pleiades, and the chambers of the south*] For
this translation the original words are
וְיָשִׁיב וְיִסְמֹךְ אֶת הַכְּסִיל וְיִסְמֹךְ אֶת הַכְּסִיל
*osheh aash, kesil, ve-
chimah, ve-hadrey leman*, which are thus ren-
dered by the SEPTUAGINT: ‘Ο ποίως Πασαδα,
καὶ Ἑσπερος, καὶ Ἀρκτουρος, καὶ Ταμεια νότον.
*Who makes the Pleiades, and Hesperus, and
Arcturus, and Orion, and the chambers of the
south.*

THE VULGATE, *Qui facit Arcturum, et
Oriona, et Hyadas, et interiora Austri.* “Who
maketh Arcturus and Orion, and the Hyades,
and the innermost chambers of the south.”

THE TARGUM follows the Hebrew; only
paraphrases the latter clause thus: *And the
chambers or houses of the planetary domination
in the southern hemisphere.*

THE SYRIAC AND ARABIC, *Who maketh the
Pleiades, and Arcturus, and the giant (Orion
or Hercules,) and the boundaries of the south.*

COVERDALE has, *He maketh the waynes of
heaven, the Orions, the hii starres, and the
secrete places of the south.* And on the vii
starres he has this marginal note: *some call
these seven starres, the clock henne with hie
chickens.* See below.

Edmund Becke, in his edition, 1549, follows
Coverdale; but puts VAYNES of heaven for
waynes, which Cardmarden, in his Bible,
Rouen, 1516, mistaking, changes into WAVES
of heaven.

Barker's Bible, 1615, reads, *He maketh the
starres Arcturus, Orion, and Pleiades, and the
climates of the south.* On which he has this note,
“These are the names of certain starres, where-
by he meaneth that all starres, both known
and unknown, are at his appointment.”

Our early translators seem to agree much
with the German and Dutch: *Er machet den
wagen am himmel, und Orion, und die
Glücken, und die Sterne gegen mittag. He
maketh the wagon of heaven, (Charles's wain)*

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11ⁱ Lo, he goeth by me,
and I see him not: he pass-
eth on also, but I perceive
him not.

12^m Behold, he taketh away,ⁿ who
can hinder him? who will say unto
him, What doest thou?

13^p If God will not withdraw his
anger,^o the^p proud helpers do stoop
under him.

ⁱ Ch. 23. 8, 9, & 35. 14.—^m Isa. 45. 9. Jer. 18. 6: Rom. 9.
20.—ⁿ Heb. who can turn him away? Ch. 11. 16.—^o Ch. 26.
12: Isa. 30. 7.—^p Heb. helpers of pride, or, strength.

and Orion, and the clucking hen (the Pleiades)
and the stars of the mid-day region. See
above, under Coverdale.

The Dutch version is not much unlike the
German, from which it was taken: *Die den
wagen maecht, den Orion, ende het sebhenge-
sternte, ende de binnenkameren ban't Zupden.*

The European versions, in general, copy
one or other of the above; or make a com-
pound translation from the whole: but all are
derived ultimately from the Septuagint and
Vulgate.

As to the Hebrew words, they might as well
have been applied to any of the other constel-
lations of heaven: indeed, it does not appear
that constellations are at all meant. Parkhurst
and Bate, have given, perhaps, the best inter-
pretation of the words, which is as follows:—

“Kimah כִּמָּה from כָּמָה camah, to be hot, or
warm, denotes genial heat or warmth, as op-
posed to אֵשׁ ash, a parching, biting air, on the
one side; and kesil כֶּסֶל the rigid contracting
cold, on the other: and the chambers (thick
clouds) of the south.” See more in Parkhurst,
under כָּמָה.

I need scarcely add that these words, by cri-
tics and commentators, have been variously
translated. Dr. Hales translates kimah and
kesil by Taurus and Scorpio; and, if this trans-
lation were indubitably correct, we might fol-
low him to his conclusion, viz. that Job lived
2337 years before Christ! See at the end of
this chapter.

Verse 10. *Great things past finding out*].
Great things without end; wonders without
number. Targum.

Verse 11. *Lo, he goeth by me, and I see him
not*] He is incomprehensible in all his ways, and
in all his works; and he must be so if he be
God, and work as God: for his own nature
and his operations are past finding out.

Verse 12. *He taketh away*] He never gives;
but he is ever lending: and while the gift is
useful, or is improved, he permits it to remain;
but when it becomes useless, or is misused, he
recalls it.

Who can hinder him?] Literally, *Who can
cause him to restore it?*

What doest thou?] He is supreme, and will
give account of none of his matters. He is in-
finitely wise, and cannot mistake. He is in-
finitely kind, and can do nothing cruel. He is
infinitely good, and can do nothing wrong. No
one, therefore, should question either his mo-
tives, or his operations.

Verse 13. *If God will not withdraw his anger*].
It is of no-use to contend with God: he cannot

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14 How much less shall I answer him, and choose out my words to reason with him?

15 "Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge."

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds^s without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who

r Ch. 10. 15.—Ch. 2. 3. & 34. 6.—Eccles. 9. 2, 3.

be successfully resisted; all his opposers must perish.

Verse 14. *How much less shall I answer*] I cannot contend with my Maker. He is the lawgiver and the judge:—how shall I stand in judgment before him?

Verse 15. *Though I were righteous*] Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man's holiness may profit man; but, in the sight of the infinite purity of God, it is nothing. Thus sung an eminent poet:—

"I loathe myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ be all in all."

I would make supplication to my judge.] Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, "Cleanse thou me from secret faults!"

Verse 16. *If I had called, and he had answered*] I could scarcely suppose, such is his majesty, and such his holiness, that he could condescend to notice a being so mean, and in every respect so infinitely beneath his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous; had not becoming notions of the majesty of God; and used blasphemous expressions against his sovereign authority.

Verse 17. *He breaketh me with a tempest*] The Targum, Syriac, and Arabic, have this sense: *He powerfully smites even every hair of my head; and multiplies my wounds without cause.* That is, there is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel and inconsequent to assert, that *I suffer for my crimes.*

Verse 18. *He will not suffer me to take my breath*] I have no respite in my afflictions: I suffer continually in my body; and my mind is incessantly harassed.

Verse 19. *If I speak of strength, lo, he is strong*] Human wisdom, power, and influence, avail nothing before him.

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shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse.

21 *Though I were perfect, yet would I not know my soul: I would despise my life.*

22 *This is one thing, therefore I said it, "He destroyeth the perfect and the wicked.*

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: "he covereth the faces of the judges thereof; if not, where, and who is he?"

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Ezek. 21. 3.—2 Sam. 15. 30. & 19. 4. Jer. 14. 4.

Who shall set me a time] מי יקדני *mi yqodeni*, "Who would be a witness for me?" or, Who would dare to appear in my behalf? Almost all the terms in this part of the speech of Job, from ver. 11, to ver. 24, are forensic, or juridical, and are taken from legal processes and pleadings, in their gates, or courts of justice.

Verse 20. *If I justify myself*] God must have some reason for his conduct toward me: I, therefore, do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of none of the crimes of which you accuse me, and know not why he contends with me; yet he must have some reason, and that reason he does not choose to explain.

Verse 21. *Though I were perfect*] Had I the fullest conviction that in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity; or any proof that my days should be prolonged.

Verse 22. *This is one thing*] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot, for, when any sudden calamity comes, the innocent and the guilty fall alike. There may be a few exceptions; but they are very extraordinary, and very rare.

Verse 24. *The earth is given into the hand of the wicked*] Is it not most evident that the worst men possess most of this world's goods; and that the righteous are scarcely ever in power or affluence! This was the case in Job's time; it is the case still. Therefore, prosperity and adversity in this life, are no marks either of God's approbation or disapprobation.

He covereth the faces of the judges thereof] Or, *the faces of its decisions he shall cover.* God is often stated in Scripture as doing a thing which he only permits to be done. So he permits the eyes of judgment to be blinded: and hence false decisions. Mr. Goode translates the verse thus:—

"The earth is given over to the hand of injustice,
She hoodwinketh the faces of its judges.
Where every one liveth, is it not so?"

And vindicates the translation in his learned notes: but I doubt the Hebrew will not bear this rendering; especially that in the third line.

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25 Now ^a my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the ^w swift ^s ships; ^v as the eagle that hasteth to the prey.

27 ^a If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 ^a I am afraid of all my sorrows, I know that thou ^b wilt not hold me innocent.

^v Ch. 7. 6. ^w Heb. ships of desire. — ^x Or, ships of Ebeh. ^y Hab. 1. 8. — ^z Ch. 7. 13. — ^a Psal. 119. 120. — ^b Exod. 20. 7. ^c Jer. 2. 22.

Where, and who is he? If this be not the case, who is he that acts in this way; and where is he to be found? If God do not permit these things, who is it that orders them? Coverdale translates, *As for the world, he getheth it over into the power of the wicked, such as the rulers be wherof all lordes are full.* Is it not so? Where is there any, but he is such one: This sense is clear enough, if the original will bear it. The last clause is thus rendered by the Syriac and Arabic, *Who can bear his indignation?*

Verse 25. *Swifter than a post* מינין *minni rats*, "than a runner." The light-footed messenger or courier, who carries messages from place to place.

They flee away] The Chaldee says, *My days are swifter than the shadow of a flying bird*. So swiftly do they flee away that I cannot discern them; and, when past, they cannot be recalled. There is a sentiment like this in VIRGIL, *Geor. lib. iii. ver. 284.*

Sed fugit interea, fugit irreparabile tempus!

"But in the mean while time flies! irreparable time flies away!"

Verse 26. *As the swift ships* אוניות *oniotoh ebeh*. *Ships of desire*; or *ships of ebeh*, says our margin; perhaps more correctly *insulated ships*, the sails belling out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

The Vulgate has, *Like ships freighted with apples. Ships laden with the best fruits*, TARGUM. *Ships well adapted for sailing*, ARABIC. *Ships that be good under sale*, COVERDALE. Probably this relates to the light fast-sailing ships on the Nile, which were made of reeds or papyrus.

Perhaps the idea to be seized is not so much the *swiftness* of the passage, as their leaving no trace or track behind them. But instead of אוניות *ebeh*, אויביות *oibeh*, hostile ships, or the ships of enemies, is the reading of forty-seven of Kennicott's and De Rossi's MSS. and of the Syriac version. If this be the true reading, what is its sense? My days are gone off like the light vessels of the pirates, (having stripped me of my property, and carried all irrecoverably away) under the strongest press of sail, that they may effect their escape, and secure their booty.

The next words, *As the eagle that hasteth to the prey*, seem at least to countenance, if not

29 *If I be wicked, why then labour I in vain?*

30 ^c If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ^d abhor me.

32 For ^e he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 ^f Neither is there ^g any ^h day's-man

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^d Or, make me to be abhorred. — ^e Eccles. 6. 10. Isa. 45. 9. Jer. 49. 19. Rom. 9. 20. — ^f Ver. 19. 1 Sam. 2. 25. — ^g Heb. one that should argue. — ^h Or, umpire.

confirm the above reading: the idea of robbery and spoil, prompt attack, and sudden retreat, is preserved in both images.

Verse 27. *I will forget my complaint*] I will forsake, or forego my complaining. *I will leave off my heaviness.* VULGATE, *I will change my countenance*; force myself to smile, and endeavour to assume the appearance of comfort.

Verse 28. *I am afraid of all my sorrows*] Coverdale translates after the Vulgate, *Then am I afraid of all my works.* Even were I to cease from complaining, I fear lest not one of my works, however well intentioned, shall stand thy scrutiny, or meet with thy approbation.

Thou wilt not hold me innocent.] Coverdale, after the Vulgate, *For I knowe thou shalt notest not an evil doer*; but this is not the sense of the original:—Thou wilt not acquit me so as to take away my afflictions from me.

Verse 29: *If I be wicked*] If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

Verse 30. *If I wash myself with snow water*] Supposed to have a more detergent quality than common water; and it was certainly preferred to common water by the ancients. Of this we find an example in an elegant but licentious author: *Tandem ergo discubimus, pueris Alexandrinis aquam in manus nivatam infundentibus, alisque insequentibus ad pedes.* PETR. Satir. cap. xxxi. "At length we sat down, and had snow water poured on our hands by lads of Alexandria," &c.

Mr. Goode supposes that there is an allusion here to the ancient rite of washing the hands in token of innocence. See Psal. xxvi. 6. *I will wash my hands in innocence.* And lxxiii. 13. *Verily I have cleansed my heart in vain, and washed my hands in innocence.* And by this ceremony Pilate declared himself innocent of the blood of Christ, Matt. xxvii. 24.

Verse 31. *And mine own clothes shall abhor me*] Such is thine infinite purity, when put in opposition to the purity of man, that it will bear no comparison. Searched and tried by the eye of God, I should be found as a leper, so that my own clothes would dread to touch me, for fear of being infected by my own corruption. This is a strong and bold figure; and is derived from the corrupted state of his body, which his clothes dreaded to touch, because of the contagious nature of his disorder.

Verse 32. *For he is not a man, as I am*] I

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between us, *that* might lay
his hand upon us both.
34 ¹ Let him take his rod
away from me, and let

not his fear terrify me;
35 *Then* would I speak,
and not fear him: ^a but it is
not so with me.

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^a Ch. 13. 20, 21, 22. & 33: 7. Psa. 39. 10.

^k Heb. *but I am not so with myself.*

cannot contend with him as with one of my fellows in a court of justice.

Verse 33. *Neither is there any day's-man* בֵּינֵנוּ מוֹצִיחַ *beyneyno mociach*, a *reprover*, *arguer*, or *umpire* between us. *DAY'S-MAN*, in our law, means an arbitrator or umpire between party and party; as it were bestowing a day, or certain time on a certain day, to decree, judge, or decide a matter. *Minshieu*. *DAY* is used in law, for the day of appearance in court, either originally or upon assignation, for hearing a matter for trial. *Idem*. But arbitrator is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Instead of *וְאֵין לוֹ יֵשׁ* *lo yesh*, *there is not*, fifteen of Kennicott's and De Rossi's MSS. with the Septuagint, Syriac, and Arabic, read *וְאֵין לוֹ יֵשׁ*, *I wish there were*; or, *O that there were!* Εἰς ἡν ὁ μεσίωνς ἦεν, καὶ ἐρχομαι καὶ διαλλάξω ἀνταμύσειν ἀμφοτέρων. *O that we had a mediator, an advocate, and judge between us both!* SEPT. Poor Job! he did not yet know the Mediator between God and man: the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote 1 Tim. ii. 5, 6. *For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.* Without this Mediator, and the ransom price which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his divine nature; and thus God was manifest in the flesh.

Verse 34. *Let him take his rod away*]. In the Masoretic Bibles the word שִׁבְטוֹ *shibto*, his rod, is written with a large *sheth*, as above; and as the letter in numerals stands for 9, the masora says the word was thus written to show the nine calamities under which Job had suffered, and which he wished God to remove!

As שֶׁבֶט *shebet*, not only signifies rod, but also sceptre, or the ensign of royalty, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him, that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, Isa. vi. 1—7. "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Wo is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the king, the Lord of hosts."

Verse 35. *But it is not so with me.* I am not in such circumstances as to plead with my judge. I believe the sense of these words is nearly as Coverdale has expressed it:—*For as long as I am in such fearfulness, I can make no answer.* A natural picture of the state of a penitent soul which needs no additional colouring.

On the names of the constellations mentioned ver. 9. and again, chap. xxxviii. ver. 31, &c. much has been written; and to little effect. I have already in the notes expressed my doubts whether any constellation be intended. Dr. Hales, however, finds in these names, as he thinks, astronomical data, by which he ascertains the time of Job. I shall give his words:

"The cardinal constellations of spring and autumn, in Job's time, were *Chimah* and *Chesil*, or *Taurus* and *Scorpio*; noticed xi. 9; and again, xxxviii. 31, 32. of which the principal stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars, at present, the interval of time from thence to the assumed date of Job's trial will give the difference of the longitudes; and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71½ years. See that article, vol. i. page 185.

The following calculations I owe to the kindness and skill of the respectable Dr. Brinkley, Andrew's Professor of Astronomy, in the University of Dublin:

"In A. D. 1808, *Aldebaran* was in two signs, 7 degrees east longitude. But since the date of Job's trial, B. C. 2333, i. e. 4138 years, the precession of the equinoxes amounted to 1 sign, 27 degrees, 53 minutes; which, being subtracted from the former quantity, left *Aldebaran* in only 9 degrees, 7 minutes longitude, or distance from the vernal intersection; which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of spring; as *Pisces* is at present:

"In A. D. 1800, *Antares* was in 8 signs, 6 degrees, 53 minutes, east longitude; or 2 signs, 6 degrees, 53 minutes, east of the autumnal intersection: from which subtracting, as before, the amount of the precession, *Antares* was left only 9 degrees, 5 minutes east. Since then the autumnal equinox was found within *Scorpio*: this was then the cardinal constellation of autumn, as *Virgo* is at present.

"Such a combination and coincidence of various rays of evidence, derived from widely different sources, *history*, sacred and profane, *chronology*, and *astronomy*, and all converging to the same focus, tend strongly to establish the time of Job's trial, as rightly assigned in the year B. C. 2337; or 818 years after the deluge; 184 years before the birth of *Abraham*; 474 years before the settlement of *Jacob's* family in *Egypt*; and 689 years before their exode or departure from thence." *New Analysis of Chronology*, vol. ii. p. 57.

Now all this is specious; and, were the foundation sound, we might rely on the permanence of the building, though the rains should descend, the floods come, and the winds blow and beat on that house. But all these deductions and conclusions are founded on the assumption that *Chemah* and *Chesil*

Job states that he is weary of

JOB. life; and expostulates with God.

mean *Taurus* and *Scorpio*; but this is the very point that is to be proved; for proof of this is not offered, nor indeed can be offered; and such assumptions are palpably nugatory. That *vy ash*, has been generally understood to signify the *Great Bear*; כֶּסֶל *Kesil*, *Orion*; and כֶּמַח *Keimah*, the *Pleiades*; may be seen every where; but that they do signify these constellations is perfectly uncertain. We have only conjectures concerning their meaning; and on such conjectures no system can be built. Genuine data, in Dr. Hales' hands, are sure to be conducted to legitimate conclusions: but neither he nor any one else can construct an astronomical fabric in the limbus of conjecture. When *Job* lived is perfectly uncertain: but that this book was written 818 years after the deluge; 184 years before the birth of Abram, and 689 before the Exodus; and that all this is demonstrable from *Chemah* and *Chesil* signifying *Taurus* and *Scorpio*, whence the positions of the equinoxes at the time of *Job's* trial can be ascertained; can never be proved, and can never be credited.

In what many learned men have written on this subject I find as much solidity and satisfaction as from what is piously and gravely stated in the *Glossa Ordinaria*.

Qui facit Arcturum. Diversæ sunt constellationes, varios status ecclesiæ signantes. Per Arcturum, qui semper super horizontem nostrum apparet, significatur status apostolorum qui in episcopis remanet. Per Oriona, qui est tempestatis signum, significatur, status martyrum. Per Hyadas, quæ significant pluvios, status doctorum doctrinæ pluvium effundentium. Per interiora auri, quæ sunt nobis occulta, status Anachoretarum, hominum aspectus declinantium. "These different constellations signify various states of the church. By *Arcturus*, which always appears above our horizon, is signified the apostolic state, which still remains in episcopacy. By *Orion*, which is a tempestuous sign, is signified the state of the martyrs. By the *hyades*, (kids) which indicate rain, the state of the doctors, pouring out the rain of doctrine, is signified. And by the inner chambers of the south, which are hidden from us, the state of the Anchores (hermits) is signified, who always shun the sight of men."

Much more of the same allegorical matter may be found in the same place, the *Glossa Ordinaria*, of *Strabus of Fulda*, on the ixth chapter of *Job*. But how unreal and empty are all these things! What an uncertain sound do such trumpets give!

CHAPTER X.

Job is weary of life, and expostulates with God, 1—6. He appeals to God for his innocence, and pleads on the weakness of his frame, and the manner of his formation, 7—13. Complains of his sufferings, and prays for respite, 14—20. Describes the state of the dead, 21, 22.

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M^a soul is ^b weary of my life; I will leave my complaint upon myself; ^c I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 Is it good unto thee that thou

shouldst oppress, that thou shouldst despise^d the work of thine hands, and shine upon the counsel of the wicked?

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4 Hast thou eyes of flesh? or^e seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou inquirest after mine ini-

^a 1 Kings 19. 4. Ch. 7. 16. Jonah 4. 3. 8.—^b Or, cut off white. I live.—^c Ch. 7. 11.

^d Heb. the labour of thine hands? Psa. 138. 8. Isa. 64. 8. ^e 1 Sam. 16. 7.

NOTES ON CHAPTER X.

Verse 1. *My soul is weary of my life*] Here is a proof that נֶפֶשׁ *nephesh*, does not signify the animal life, but the soul or immortal mind, as distinguished from חַי *chai*, that animal life: and is a strong proof that *Job* believed in the distinction between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul!

I will leave my complaint] I will charge myself with the cause of my own calamities; and shall not charge my Maker foolishly: but I must deplore my wretched and forlorn state.

Verse 2. *Do not condemn me*] Let me not be afflicted in thy wrath.

Show me wherefore thou contendest] If I am afflicted because of my sin, show me what that sin is. God never afflicts but for past sin; or to try his followers; or, for the greater manifestation of his grace in their support and deliverance.

Verse 3. *Is it good unto thee*] Surely it can be no gratification to thee, to distress the children of men, as if thou didst despise the work of thy own hands.

And shine upon the counsel] For by my afflictions the harsh judgments of the wicked will appear to be confirmed: viz. that God regards not his most fervent worshippers; and it is no benefit to lead a religious life.

Verse 4. *Hast thou eyes of flesh?*] Dost thou judge as man judges? Illustrated by the next clause, *Seest thou as man seeth?*

Verse 5. *Are thy days as the days of man?*] עֲנֹשׁ *Enosh*, wretched miserable man, thy years as man's days. גָּבֵר *gaber*, the strong man. Thou art not short-lived, like man in his present imperfect state; nor can the years of the long-lived patriarchs be compared with thine. The difference of the phraseology in the original justifies this view of the subject. Man in his low estate cannot be likened unto thee; nor can he, in his greatest excellence, though made in thy own image and likeness, be compared to thee.

Verse 6. *That thou inquirest*] Is it becoming thy infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

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cir. 744.

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quity, and searchest after
my sin?

7 ^fThou ^sknowest that
I am not wicked; and *there*

is none that can deliver out of thine
hand.

8 ^hThine hands ⁱhave made me, and
fashioned me together round about; yet
thou dost destroy me.

9 Remember, I beseech thee, that
^kthou hast made me as the clay; and
wilt thou bring me into dust again?

10 ^lHast thou not poured me out as
milk, and curdled me like cheese?

11 Thou hast clothed me with skin

^f Heb. It is upon thy knowledge. — ^g Psa. 139. 1, 2. — ^h Psa.
119. 73. — ⁱ Heb. took pains about me. — ^k Gen. 2. 7. & 3. 19.

Verse 7. *Thou knowest that I am not wicked*
While thou hast this knowledge of me, and
my conduct, why appear to be sifting me as if
in order to find out sin: and, though none can
be found, treating me as though I were a trans-
gressor.

Verse 8. *Thine hands have made me* Thou
art well acquainted with human nature, for
thou art its Author.

And fashioned me together round about All
my powers and faculties have been planned
and executed by thyself. It is thou who hast
refined the materials out of which I have been
formed, and modified them into that excellent
symmetry and order in which they are now
found: so that the union and harmony of the
different parts (יחד yachad) and their arrange-
ment and completion (סבב sabib,) proclaim
equally thy wisdom, skill, power, and goodness.

Yet thou dost destroy me. ואכלני va-tiballéni,
“and thou wilt swallow me up.” Men gene-
rally care for, and prize those works on which
they have spent most time, skill, and pains;
but although thou hast formed me with such
incredible skill and labour, yet thou art about
to destroy me. How dreadful an evil must
sin be, when, on its account, God has pro-
nounced the sentence of death on all mankind!
And that body, so curiously and skilfully form-
ed, must be decomposed, and reduced to dust!

Verse 9. *Thou hast made me as the clay*
Thou hast fashioned me according to thy own
mind, out of a mass of clay;—after so much
skill and pains expended, men might naturally
suppose they were to have a permanent being;
but thou hast decreed to turn them into dust!

Verse 10. *Hast thou not poured me out as
milk* After all that some learned men have
said on this subject, in order to confine the
images here to simple nutrition; I am satisfied
that generation is the true notion. *Respicit ad
fœtus in matris utero primam formationem,
quum in embryonem ex utriusque parentis
semine, coalescit.—Ex semine liquido, lac quod-
dammodo referente, me formasti—In interpre-
tando, inquit Hieronymus, omnino his accedo qui
de genitali semine accipiunt, quod ipsa tanquam
natura emulget, ac dein condescere in utero
ac coalescere jubet.* I make no apology for
leaving this untranslated.

The different expressions in this and the fol-

lowing verse are very appropriate: the pouring
out like milk, coagulating, clothing with skin
and flesh, fencing with bones and sinews.

12 Thou hast granted me
life and favour; and thy visita-
tion hath preserved my spirit.

13 And these things hast thou hid in
thine heart: I know that this is with
thee.

14 If I sin, then ⁿthou markest me,
and thou wilt not acquit me from mine
iniquity.

15 If I be wicked, ^owo unto me:
^pand if I be righteous, yet will I not
lift up my head. I am full of confusion;
therefore ^rsee thou mine affliction;

^q Isa. 64. 8. — ^r Psa. 139. 14, 15, 16. — ^m Heb. hedged. — ⁿ Psa.
139. 1. — ^o Isa. 3. 11. — ^p Ch. 9. 12, 15, 20, 21. — ^r Psa. 25. 18.

If I believed that Job referred to nutrition,
which I do not, I might speak of the chyle, the
chylipotetic organs, the lacteal vessels, and the
generation of all the solids and fluids from this
substance, which itself is derived from the food
taken into the stomach. But this process, pro-
perly speaking, does not take place till the hu-
man being is brought into the world, it being
previously nourished by the mother through
means of the funis umbilicus, without that ac-
tion of the stomach by which the chyle is pre-
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previously nourished by the mother through
means of the funis umbilicus, without that ac-
tion of the stomach by which the chyle is pre-
pared.

Verse 12. *Thou hast granted me life and
favour* Thou hast brought me from my mo-
ther's womb; given me an actual existence
among men; by thy favour or mercy thou hast
provided me with the means of life; and thy
visitation, thy continual providential care, has
preserved me in life, has given me the air I
breathe, and furnished me with those powers
which enable me to respire it as an agent and
preserver of life. It is by God's continual vi-
sitation or influence, that any life of man is pre-
served. In him we live, move, and have our
being.

Verse 13. *And these things hast thou hid in
thine heart* Thou hast had many gracious
purposes concerning me which thou hast not
made known: but thy visitations and mercy
are sufficient proofs of kindness toward me;
though, for purposes unknown to me, thou hast
sorely afflicted me, and continuest to treat me
as an enemy.

Verse 14. *If I sin* From thee nothing can
be hidden; if I sin, thou takest account of the
transgression; and canst not hold me for in-
nocent, when thou knowest I am guilty.

Verse 15. *If I be wicked* I must meet with
that punishment that is due to the workers of
iniquity.

If I be righteous I am only in the state
which my duty to my Creator requires me to
be in; and I cannot, therefore, suppose that
on this account I can deserve any thing by way
of favour from the justice of my Maker.

I am full of confusion I am confounded at

A. M. cir. 2484. 16 For it increaseth. ^sThou
B. C. cir. 1520. hunteth me as a fierce lion :
Ante I. Ol. and again thou showest thy-
cir. 744. self marvellous upon me.
Ante U. C. cir. 767.

17 Thou renewest ^tthy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 ^uWherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had

^t Isa. 38. 13. Lam. 3. 10.—^u That is, *thy plagues*, Ruth 1. 21.
^u Ch. 3. 11.

my state and circumstances. I know that thou art merciful, and dost not afflict willingly the children of men: I know I have not wickedly departed from thee, and yet I am treated by thee as if I were an apostate from every good. I am, therefore, full of confusion: see thou to my affliction, and bring me out of it in such a way as shall at once prove my innocence, the righteousness of thy ways, and the mercy of thy nature.

Verse 16. *For it increaseth.*] Probably this refers to the affliction mentioned above, which increased in proportion to its duration. Every day made his escape from such a load of evils less and less probable.

Thou hunteth me as a fierce lion.] As the hunters attack the king of beasts in the forest, so my friends attack me. They assail me on every side.

Thou showest thyself marvellous.] Thy designs, thy ways, thy works, are all incomprehensible to me: thou dost both confound and overpower me. Mr. Goode translates thus:

For uprousing as a ravenous lion dost thou spring upon me; And again, thou shovest over me thy vast power.

Verse 17. *Thou renewest thy witnesses.*] In this speech of Job, he is ever referring to trials in courts of judicature; and almost all his terms are forensic. Thou bringest witnesses in continual succession, to confound and convict me.

Changes and war.] I am as if attacked by successive troops; one company being wearied, another succeeds to the attack; so that I am harassed by continual warfare.

Verse 18. *Wherefore then.*] Why didst thou give me a being when thou didst foresee I should be exposed to such incredible hardships? See on chap. iii. ver. 10, &c.

Verse 19. *I should have been as though.*] Had I given up the ghost as soon as born, as I could not then have been conscious of existence; it would have been, as it respects myself, as though I had never been; being immediately transported from my mother's womb to my grave.

Verse 20. *Are not my days few?*] My life cannot be long, let me have a little respite before I die.

Verse 21. *I shall not return.*] I shall not return again from the dust, to have a dwelling among men.

To the land of darkness.] See the notes on chap. iii. ver. 5. There are here a crowd of obscure and dislocated terms, admirably ex-

not been; I should have been carried from the womb to the grave.

20 *Are not my days few?*

^w cease then, and ^x let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, ^y even to the land of darkness ^z and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

^v See Ch. 7. 6, 16, & 8. 9. Psal. 39. 5.—^w Psal. 39. 13.—^x Ch. 7. 16, 19.—^y Psal. 88. 12.—^z Psal. 23. 4.

pressive of the obscurity and uncertainty of the subject. What do we know of the state of separate spirits? What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment?—Who can answer these questions? Perhaps nothing can be said much better of the state, than is here said, *a land of obscurity like darkness.*

The shadow of death.] A place where death rules, over which he projects his shadow, intercepting every light of every kind of life:—without any order ^{וְלֹא סֵדֶרִים} *velo sedarim*, having no arrangements, no distinctions of inhabitants, the poor and the rich are there, the master and his slave, the king and the beggar, their bodies in equal corruption and disgrace, their souls distinguished only by their moral character. Stripped of their flesh, they stand in their naked simplicity before God; in that place.

Verse 22. *Where the light is as darkness.*]

A palpable obscure! it is space and place, and has only such light or capability of distinction as renders "darkness visible." It is, as the *Vulgate* expresses it, *Terra tenebrosa, et operata mortis caligine: Terra miserie et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.* "A murky land, covered with the thick darkness of death: a land of wretchedness and obscurities, where is the shadow of death; and no order but sempiternal horror dwells every where." Or, as *Coverdale* expresses this last clause, *Wheretas is no order but terribil feare as in the darknesse.* A duration not characterized or measured by any of the attributes of time; where there is no order of darkness and light, night and day, heat and cold, summer and winter. It is the state of the dead! The place of separate spirits! It is out of time, out of probation, beyond change or mutability. It is on the confines of eternity! But what is this? And Where? Eternity! how can I form any conception of thee? In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! It is an indescribable something, to which there is no analogy in the compass of creation. It is infinity, and incomprehensibility to all finite beings. It is what living I know not, and what I must die to know; and even then I shall apprehend no more of it than merely to know that it is E-T-E-R-N-I-T-Y.

CHAPTER XI.

Zophar answers Job, and reproves him severely for his attempts to justify himself; charges him with secret iniquity, and contends that God inflicts less punishment on him than his iniquities deserve, 1-6. Shows the knowledge and perfections of God to be unsearchable, and that none can resist his power; 7-11. Warns him against vanity of mind; and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12-20.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes:

5 But Oh that God would speak, and

* Heb. a man of lips.—b Or, devices.—c Ch. 6. 10. & 10. 7.

NOTES ON CHAPTER XI.

Verse 1. *Zophar the Naamathite*] Of this man and his friends, see chap. ii. ver. 11. He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *our godliness* he excelled all the rest. This chapter and the xth, comprehends all that he said. He was too crooked to speak much in measured verse.

Verse 2. *Should not the multitude of words be answered?*] Some translate, "to multiply words profiteth nothing."

And should a man full of talk be justified?] *יש שפתיים* *ish shepatalayim*, "a man of lips," a proper appellation for a great talker: he is "a man of lips," i. e. his lips are the only active parts of his system.

Verse 3. *Should thy lies make men hold their peace?*] This is a very severe reproof, and not justified by the occasion.

And when thou mockest] As thou despisest others, shall no man put thee to scorn? Zophar could never think that the solemn and awful manner in which Job spoke could be called *babbling*; as some would translate the term *לילל* *lilal*. He might consider Job's speech as *sarcastic* and *severe*; but he could not consider it as *nonsense*.

Verse 4. *My doctrine is pure*] *לכחי* *likachi*, "my assumptions." What I assume or take as right, and just, and true, are so: the precepts which I have formed, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine and way of life is pure, and I am clean in thine eyes*; but he had vindicated himself against their charges of *secret sins* and *hypocrisy*, and appealed to God for his general uprightness and sincerity; but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

Verse 5. *But Oh that God would speak*] How little feeling, humanity, and charity, is there in this prayer.

Verse 6. *The secrets of wisdom*] All the depths of his own counsels; the heights, lengths, and breadths of holiness; that they are double to that which is. *תשחיה* *tushiah*, which we translate that which is, is a word frequent in Job,

open his lips against thee; A. M. cir. 2484.

6 And that he would show thee the secrets of wisdom, B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is as high as heaven; what canst thou do? deeper than hell;

d Ezra 9. 13.—e Eccl. 3. 11. Rom. 11. 33.—f Heb. the heights of heaven.

and in the *Book of Proverbs*; and is one of the evidences brought in favour of Solomon, as the author of this book. It signifies *substance* or *essence*; and is translated by a great variety of terms; enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason, and truth, the complete total sum, &c. &c. See Taylor's Heb. and Eng. Concord. under *נח*. In this place the versions are various. Coverdale, following the *Vulgate*, translates: That he might shew thee (the out of his secret wisdom) how manifold his law is. The *Septuagint*, *οτι διπλους εστι των νανδ ον*; that it is double to what it is with thee. Mr. Goodé translates, "For they are intricacies to iniquity." This is a meaning never before given to *תשחיה* *tushiah*, and a meaning which even his own learned note will not make generally prevalent. Perhaps Zophar is here, in mind, comparing the wisdom which has been revealed with the wisdom not revealed. The perfection and excellence of the divine nature, and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less than thine iniquity deserveth.] Mr. Goode translates, and the knowledge which God hath withdrawn from thee because of thy sins; and represents Zophar as praying that God would reveal to him the secrets of wisdom, and the knowledge which he had withdrawn from him because of his transgressions. That Zophar intends to insinuate that God afflicted Job because of his iniquities is evident; and that he thought that God had inflicted less chastisement upon him than his sins deserved is not less so; and that, therefore, Job's complaining of harsh treatment was not at all well founded.

Verse 7. *Canst thou by searching find out God?*] What is God? A being self-existent; eternal; infinite; immense; without bounds; incomprehensible either by mind, or time, or space. Who then can find this being out? Who can fathom his depths, ascend to his heights, extend to his breadths, and comprehend the infinitude of his perfections!

Verse 8. *It is as high as heaven*] High as the heavens, what canst thou work? Deep below sheol, (the invisible world,) what canst

A. M. cir. 2484. what canst thou know?
 E. C. cir. 1520. 9 The measure thereof is
 Ante 1. Ol. longer than the earth, and
 cir. 744. broader than the sea.
 Ante U. C. cir. 767.

10 ^s If he ^h cut off, and shut up, or gather together, then ⁱ who can hinder him?

11 For ^k he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For ^l vain ^m man would be wise, though man be born *like* a wild ass's colt.

13 ⁿ If thou ^o prepare thine heart, and

^s Ch. 9. 12. & 12. 14. Rev. 3. 7.—^h Or, *make a change.*
ⁱ Heb. *who can turn him away?* Ch. 9. 12.—^k Ps. 10. 11, 14.
 & 35. 22. & 94. 11.—^l Heb. *empty.*—^m Ps. 73. 22. & 92. 6.
 Eccles. 3. 18. Rom. 1. 22.

thou know? Long beyond the earth, and broad beyond the sea, is its measure. These are instances in the immensity of created things; and all out of the reach of human power and knowledge: and if these things are so, how incomprehensible must he be, who designed, created, preserves, and governs, the whole!

We find the same thought in Thomson:

"These are thy glorious works, parent of good!

Almighty! thine this universal frame:

How wondrous fair! thyself how wondrous then!"

Verse 10. *If he cut off*] As he is unlimited and almighty, he cannot be controlled. He will do whatsoever he pleases: and he is pleased with nothing but what is right. Who then will dare to find fault! Perhaps Zophar may refer to Job's former state, his losses, and afflictions. *If he cut off*, as he has done, thy children; *if he shut up*, as he has done, thyself by this sore disease; or gather together hostile bands to invade thy territories and carry away thy property; who can hinder him? He is sovereign, and has a right to dispose of his own property as he pleases.

Verse 11. *He knoweth vain men*] *מְדַבְּרֵי שָׁוְיָ* *medabberi shavi*, "men of falsehood."

He seeth wickedness] He sees as well what is in man, as what man does; and of his actions and propensities he cannot be an indifferent spectator.

Verse 12. *For vain man would be wise*] The original is difficult and uncertain, *וַיִּשְׁתַּבַּח יִלְלָבֶבֶת* *ve-ish nabub yillabeb*, "And shall the hollow man assume courage," or "pride himself?" Or, as Mr. Goode rather paraphrases it, *Will he then accept the hollow-hearted person?* The Chaldee gives two renderings:—*An eloquent man shall become wiser in his heart, and the colt of the wild ass is born as the son of man.* Or, *The wise man shall ponder it; and the refractory youth, who at last becomes prudent, shall make a great man.* Coverdale: *A hapne body exalteth him self; and the son of man is like a wilde asse's foale.* Houbigant translates thus:—*A man who hath understanding will become prudent; but he who is as the wild ass hath no heart, i. e. sense.* According to this critic, the meaning is this:—A man of sense, should he at any time transgress, will learn wisdom from it: but a man of a brutish mind, uncultivated, and unreflecting, will plunge yet deeper into iniquity.

stretch out thine hands toward him;

14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 ^s For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt ^t forget thy misery, and remember it as waters that pass away:

17 And *thine age* ^u shall ^v be clearer than the noonday; thou shalt shine

^s Ch. 5. 8. & 22. 21.—^t 1 Sam. 7. 3. Ps. 78. 8.—^p Ps. 88. 9. & 143. 6.—^r Ps. 101. 5.—^q See Gen. 4. 5. 6. Ch. 22. 26. Ps. 119. 6. 1 John 3. 21.—^u Isa. 65. 16.—^v Heb. *shall arise above the noonday.*—^w Ps. 37. 6. & 112. 4. Isa. 55. 8, 10.

Though man be born like a wild ass's colt] Is translated by Mr. Goode, *Or shall the wild ass colt assume the man.* This is making a sense, but such as I fear the original will never allow. There is no end to the translations of this verse, and conjectures relative to its meaning. I shall conclude with the *Vulgate*: *Vir vanus in superbiam erigitur, et tanquam pullum onagri se liberum natum putat.* "Vain man is puffed up with pride; and he supposes himself to be born free like the wild ass's colt." Man is full of self-conceit; and imagines himself born to act as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions.

Verse 13. *If thou prepare thine heart*] Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

And stretch out thine hands toward him] Making fervent prayer and supplication, putting away iniquity out of thy hand, and not permitting wickedness to dwell in thy tabernacle; then thou shalt lift up thy face without a blush, thou wilt become established, and have nothing to fear, ver. 14, 15.

There is a sentiment in Prov. xvi. 1. very similar to that in the 13th verse which we translate very improperly:

לֹא־אֶדָּרֵךְ לֵאדָם *Le-adam me'adkey leb.*

To man are the preparations of the heart

וּמִיִּהוָה מַעֲנֶה לָשׁוֹן *U-mihova me'aneh lashon.*

But from Jehovah is the answer to the tongue.

It is man's duty to pray; it is God's prerogative to answer. Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand; and some wickedness tolerated in his family. So they all supposed.

Verse 16. *Because thou shalt forget thy misery*] Thou shalt have such long and complete rest, that thou shalt scarcely remember thy labour.

As waters that pass away] Like as the mountain floods which sweep every thing before them, houses, tents, cattle, and the produce of the field, and are speedily absorbed by the sandy plains over which they run—so shalt thou remember thy sufferings; they were wasting and ruinous for the time, but were soon over and gone.

Verse 17. *Thine age shall be clearer than*

A. M. cir. 2484.
 E. C. cir. 1520.
 Ante 1. Ol.
 cir. 744.
 Ante U. C. cir. 767.

A. M. cir. 2484. forth, thou shalt be as the morning.
B. C. cir. 1520.
Ante I. Ol.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none

^w Lev. 26. 5, 6. ^{Psa.} 3. 5. & 4. 8. ^{Prov.} 3. 24. — ^{Heb.} *entreat thy face.* ^{Psa.} 45. 12. — ^{Lev.} 26. 16. ^{Deut.} 28. 65.

the noon] The rest of thy life shall be unclouded prosperity.

Thou shalt shine forth] Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

Thou shalt be as the morning.] Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day. This is the image which the sacred writer employs; and it is correct and elegant.

Verse 18. And thou shalt be secure] Thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded hope and confidence that thou shalt no more be visited by adversity.

Yea, thou shalt dig] I believe this neither refers to digging his grave, nor to curiously investigating surrounding circumstances; but to the custom of digging for water in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up; and, at other times, seized them as their own. Through envy of Isaac's prosperity the Philistines stopped up all the wells which Abraham had digged, Gen. xxvi. 12—16. And we find the herdsmen of Gerar contending with Isaac's servants about the wells which the latter had digged: so that they were obliged to abandon two of the chief of them, and remove to a distance in order to dig and find quiet possession. See Gen. xxvi. 17—22. Zophar, in reference to all these sorts of contentions and petty wars about wells and springs, tells Job, that in the state of prosperity to which he shall be brought by the good providence of God, he shall dig, find wells of living water; none shall contend with him: and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him; see on chap. v. 23, 24. and that this is the meaning of the passage the following verse shows:—Thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. Thou shalt be in per-

shall make thee afraid; yea, many shall ^x make suit unto thee.

20 But ^y the eyes of the wicked shall fail; and ^z they shall not escape, and ^a their hope shall be as ^b the giving up of the ghost.

^z Heb. *flight shall perish from them.* — ^a Ch. 8. 14: & 18. 14. ^{Prov.} 11. 7. — ^b Or, a puff of breath.

fect security; no enemy shall molest thee, and many shall seek thy friendship.

Verse 20. The eyes of the wicked shall fail] They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

And they shall not escape] They shall receive the punishment due to their deserts; for God has his eye continually upon them, וְנִסָּה אֶת-מַנּוֹסֵיכֶם U-manos abad minnehem, literally, And escape perishes from them. Flight from impending destruction is impossible.

And their hope shall be as the giving up of the ghost.] וְנִפְּשָׁם נִפְּשָׁם וְנִפְּשָׁם ve-tikkivathem mapach nephesh, "And their hope an exhalation of breath." They retain their hope to the last; and the last breath they breathe is the final and eternal termination of their hope. They give up their hope and their ghost together: for a vain hope cannot enter into that place where shadow and representation exist not; all being substance and reality. And thus endeth Zophar the Naamathite, whose premises were in general good; his conclusions legitimate: but his application of them, to Job's case, totally erroneous; because he still proceeded on the ground that Job was a wicked man, if not ostensibly, yet secretly; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

But, allowing that Job had been a bad man, the exhortations of Zophar were well calculated to enforce repentance, and excite confidence in the divine mercy. Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems, however, to think, that rewards and punishments were distributed in this life; and does not refer, at least very evidently, to a future state. Probably his information on subjects of divinity did not extend much beyond the grave: and we have much cause to thank God for a clearer dispensation. Deus nobis hæc otia fecit. God grant that we may make a good use of it.

CHAPTER XII.

Job reproves the boasting of his friends, and shows their uncharitableness toward himself, 1—5. Asserts that even the tabernacles of robbers prosper; and that, notwithstanding, God is the governor of the world; a truth which is proclaimed by all parts of the creation whether animate or inanimate, and by the revolutions which take place in states, 6—25.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

AND Job answered and said,

2 No doubt but ye are the people, and wisdom shall die with you.

3 But ^a I have ^b understanding as well as you; ^c I am not inferior to you: yea, ^d who knoweth not such things as these?

4 ^e I am as one mocked of his neighbour, who ^f calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 ^g He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 ^h The tabernacles of robbers prosper, and they that provoke God are

^a Ch. 13. 2.—^b Heb. a heart.—^c Heb. I fall not lower than you.—^d Heb. with whom are not such as these?—^e Ch. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.—^f Psal. 91. 15.—^g Prov. 14. 2.

NOTES ON CHAPTER XII.

Verse 2. *No doubt but ye are the people*] Doubtless ye are the wisest men in the world; all wisdom is concentrated in you; and when ye die there will no more be found on the face of the earth! This is a strong irony.

Verse 3. *I am not inferior to you*] I do not fall short of any of you in understanding, wisdom, learning, and experience.

Who knoweth not such things as these?] All your boasted wisdom consists only in strings of proverbs which are in every person's mouth; and are no proof of wisdom and experience in them that use them.

Verse 4. *I am as one mocked of his neighbour*] Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

The just upright man is laughed to scorn.] This is a very difficult verse, on which no two critics seem to be agreed. Mr. Goode translates the 4th and 5th verses thus:—

This brother is become a laughing stock to his companions, While calling upon God that he would succour him. The just, the perfect man, is a laughing stock to the proud, A derision amidst the sunshine of the prosperous, While ready to slip with his foot.

For a vindication of this version I must refer to his notes. Coverdale gives at least a good sense. Thus he that calleth upon God, and whom God heareth, is mocked of his neighbours: the godly and innocent man is laughed to scorn. Godliness is a light despised in the hearts of the rich; and is set for them to stumble upon. The fifth verse is thus rendered by Mr. Parkhurst:—"A torch of contempt, or contemptible link (see Isa. vii. 4. xl. 2, 3.) *le-âsetuth*, to the splendours of the prosperous, (is he who is) ready (*nach*) Job. xv. 23. xviii. 12. Psal. xxxviii. 17.) to slip with his foot." The general sense is tolerably plain: but to emendations and conjectures there is no end.

Verse 6. *The tabernacles of robbers prosper*] Those who live by the plunder of their neighbours are often found in great secular prosper-

secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 ⁱ In whose hand is the ^k soul of every living thing, and the breath of ^l all mankind.

11 ^m Doth not the ear try words? and the ⁿ mouth taste his meat?

12 ^o With the ancient is wisdom; and

^h Ch. 21. 7. Psal. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 15.—ⁱ Num. 16. 22. Dan. 5. 23. Acts 17. 28.—^k Or, life. ^l Heb. all flesh of man.—^m Ch. 34. 3.—ⁿ Heb. palate, Ch. 6. 30. ^o Ch. 32. 7.

ity; and they that provoke God, by impiety and blasphemy, live in a state of security and affluence. These are administrations of providence which cannot be accounted for; yet the Judge of all the earth doth right. Therefore prosperity and adversity are no evidences of a man's spiritual state, nor of the place he holds in the approbation or disapprobation of God.

Verse 7. *But ask now the beasts, and they shall teach thee*] Mr. Goode's paraphrase here is very just. "Why tell ye me that the Almighty hath brought this calamity upon me? Every thing in nature; the beasts of the field, the fowls of heaven, every inhabitant of earth and sea, and every thing that befalls them, are the work of his hands; and every thing feels and acknowledges him to be the universal Creator and controller. It is the common doctrine of all nature: but to apply it as ye would apply it to me, and to assert that I am suffering for being guilty of hypocrisy, is equally impertinent and impious. He ordains every thing in wisdom as well as in power: but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, ye are as ignorant of as myself."

Verse 10. *In whose hand is the soul of every living thing*] *נפש כל חי nephesh col chai*, "the soul of all life."

And the breath of all mankind.] *רוח כל בשר ve-ruach col besar*, "and the spirit or breath of all flesh." Does not the first refer to the immortal soul, the principle of all intellectual life; and the latter to the breath, the grand means, respiration, by which animal existence is continued?

Verse 11. *Doth not the ear try words?*] All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of providence.

Verse 12. *With the ancient is wisdom*] Men who have lived in those primitive times, when the great facts of nature were recent, such as the creation, fall, flood, confusion of tongues, migration of families, and consequent settlement of nations, had much knowledge from

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in length of days under-
standing.

13 ^p With ^r him is wisdom
and strength, he hath coun-
sel and understanding.

14 Behold, ^s he breaketh down, and
it cannot be built again; he ^t shutteth
^u up a man, and there can be no open-
ing.

15 Behold, he ^v withholdeth the wa-
ters, and they dry up; also he ^w sendeth

^{*} That is, *with God*. — Ch. 9. 4. & 36. 5. — Ch. 11. 10. — Isa.
22. 22. Rev. 3. 7. — Heb. upon.

those facts; and their length of days, the many
hundreds of years to which they lived, gave
them such an opportunity of accumulating wis-
dom by *experience*, that they are deservedly
considered as oracles.

Verse 13. *With him is wisdom and strength*]
But all these things come from God: he is the
fountain of wisdom, and the source of power.
He alone can give us unerring counsel, and
understanding to comprehend and act profit-
ably by it. See on ver. 16.

Verse 14. *He breaketh down*] He alone can
create; and he alone can *destroy*. Nothing can
be annihilated but by the same power that
created it. This is a most remarkable fact.
No power, skill, or cunning of man, can anni-
hilate the smallest particle of matter: man, by
chemical agency, may change its *form*; but,
to reduce it to *nothing*, belongs to God alone.
In the course of his providence, God breaks
down, so that it cannot be built up again. See
proofs of this in the total political destruction
of *Nineveh*, *Babylon*, *Persepolis*, *Tyre*, and
other cities, which have been broken down
never to be rebuilt; as well as the Assyrian,
Babylonian, Grecian, and Roman empires,
which have been dismembered, and almost an-
nihilated, never more to be regenerated.

He shutteth up a man] He often frustrates
the best laid purposes, so that they can never
be brought to good effect.

Verse 15. *He withholdeth the waters*] This
is, I think, an allusion to the *third day's* work
of the creation, Gen. i. 9. *And God said,*
Let the waters be gathered together unto one
place, and let the dry land appear. Thus the
earth was drained, and the waters collected
into seas, and bound to their particular
places.

Also he sendeth them out] Here is also an
allusion to the *flood*; for, when he broke up
the fountains of the great deep, then the *earth*
was overturned.

Verse 16. *With him is strength and wisdom*]
^{וְעִזָּתוֹ וְחִכְמוֹתָיו} *oz ve-tushiah, strength and sufficiency.*
Strength or power, springing from an exhaust-
less and infinite source of *potency*. In the
thirteenth verse it is said, *With him is wisdom*
and strength; but the expressions are not the
same, ^{חֹכְמָה וְעִזָּה} *chocmeh u-geburah*, intelli-
gence and fortitude, or strength in action; the
wisdom ever guiding the exertions of *power*;
but here is *strength* or *power* in *essence*; and
an eternal *potentiality*. With him is every ex-
cellence, in *potentiâ* and in *esse*. He *borrow*s
nothing; he *derives* nothing. As he is, self-

them out, and they overturn
the earth.

16 ^{*} With him is strength
and wisdom; the deceived
and the deceiver are his.

17 He leadeth counsellors away
spoiled, and ^v maketh the judges fools.

18 He looseth the bond of kings, and
girdeth their loins with a girdle.

19 He leadeth princes away spoiled,
and overthroweth the mighty.

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^{*} 1 Kings 8. 35. & 17. 1. — Gen. 7. 11. — Ver. 13. — 2 Sam.
15. 31. & 17. 14, 23. Isa. 19. 12. & 29. 14. 1 Cor. 1. 49.

existent, so is he self-sufficient. We have had
the word ^{וְעִזָּה} *tushiah* before. See the note
on chap. xi. ver. 6.

The deceived and the deceiver are his.] Some
think this refers to the *fall*: even *Satan*, the
deceiver or beguiler, and *Adam* and *Eve*, the
deceived or beguiled, are his. *Satan*, as this
book shows, cannot act without especial *per-*
mission; and *man*, whom the seducer thought
to make his own property for ever, is claimed
as the *peculium*, or especial property of God,
for the *seed of the woman* was then appointed
to *bruise the head of the serpent*; and *Jesus*
Christ has assumed the nature of man, and
thus brought human nature into a *state of fel-*
lowship with himself. Thus *he who sanctifieth*
and they who are sanctified are all of one, for
which cause he is not ashamed to call them
brethren, *Hebr. ii. 11.*

Verse 17. *He leadeth counsellors away*
spoiled.] The events of war are also in his
hand. It is he who gives *victory*; through him
even the counsellors, the great and chief men,
are often led into captivity, and found among
the *spoils*.

And maketh the judges fools.] He infatuates
the judges. Does this refer to the foolish con-
duct of some of the *Israelitish judges*, such as
Samson?

Verse 18. *He looseth the bond of kings*] He
takes away their splendid robes, and clothes
them with sackcloth; or he dissolves their au-
thority; permits their subjects to rebel and
overthrow the state, to bind them as captives,
and despoil them of all power, authority, and
liberty. Many proofs of this occur in the *Is-*
raelitish history, and in the history of the prin-
cipal nations of the earth; and not a few in
the history of Britain.

Verse 19. *He leadeth princes away spoiled,*
and overthroweth the mighty.] What multitudes
of proofs of this does the history of the world
present! Even in the late disastrous war with
the French Republic and Empire, which began
in 1793, and did not terminate till 1815. How
many princes, or rather *priests* ^{כֹּהֲנִים} *cohanim*,
have been spoiled of their power, influence,
and authority; and how many *mighty men*,
captains, generals, admirals, &c. have been
overthrown! But supposing that the writer
of the Book of *Job* lived, as some think, *after*
the captivity, how many *priests* were led away
spoiled, both from *Israel* and *Judah*; and how
many *kings* and *mighty men* were overthrown
in the disastrous wars between the Assyrians,
Babylonians, and Jews!

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20 ^a He removeth away
the speech of the trusty,
and taketh away the under-
standing of the aged.

21 ^b He poureth contempt upon
princes, and ^c weakeneth the strength
of the mighty.

22 ^d He discovereth deep things out
of darkness, and bringeth out to light
the shadow of death.

23 ^e He increaseth the nations; and

destroyeth them: he enlargeth
the nations, and ^f straiteneth
them again.

24 He taketh away the heart
of the chief of the people of
the earth, and ^g causeth them to wander
in a wilderness where there is no
way.

25 ^h They grope in the dark without
light, and he maketh them to ⁱ stagger
like a drunken man.

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^z Ch. 32. 9. Isa. 3. 1, 2, 3.—^a Heb. the lip of the faithful.
^b Psa. 107. 40. Dan. 2. 21.—^c Or, looseth the girdle of the
strong.—^d Dan. 2. 22. Matt. 10. 26. 1 Cor. 4. 5.

Verse 20. *He removeth away the speech of the trusty*] The faithful counsellor, and the eloquent orator. avail nothing: *Quos Deus vult perdere, prius dementat*, God infatuates those whom he is determined to destroy. The writer might have had his eyes on Isa. iii. 1—3. which the reader will do well to consult.

The understanding of the aged.] זקונים *zekonim*, signifies the same here as our word *elders*, or *eldermen*; which include in themselves the two ideas of *seniority*, or considerably advanced age; and *official authority*. These can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

Verse 21. *He poureth contempt upon princes*] נדבבים *nedibim*, those of royal extraction; widely different from the כהנים *cohanim*, mentioned ver. 19.

Weakeneth the strength of the mighty.] אפיקים *aphikim*, the compact; the well-strung together; the nervous and sinewy. Perhaps there is a reference here to the crocodile, as the same term is applied, chap. xl. ver. 13. to the compactness of his bones: and as רפה *riphah* *mezich*, which we translate *weakeneth the strength*, signifies more properly *looseth the girdle*, as the margin has properly rendered it, the reference seems still more pointed; for it is known that "the crocodile, from the shoulders to the extremity of the tail, is covered with large square scales; disposed like parallel girdles, fifty-two in number. In the middle of each girdle are four protuberances, which become higher as they approach the end of the tail, and compose four rows." See the quotation in Parkhurst, under the word אפח *aphak*. What is human strength against this? We may say as the Lord said, Job xl. 19. *He that made him can make his sword to approach unto him. He alone can loose the girdles of this mighty one.*

Verse 22. *He discovereth deep things out of darkness*] This may either refer to God's works in the great deep, or to the plots and stratagems of wicked men; conspiracies that were deeply laid, well digested, and about to be produced into existence, when death, whose shadow had hitherto concealed them, is to glut himself with carnage.

Verse 23. *He increaseth the nations*] Mr. Goode translates, *He letteth the nations grow licentious*. Pride, fullness of bread, with extensive trade and commerce, produce luxury; and this is ever accompanied with profligacy of

manners. When, then, the cup of this iniquity is full, God destroys the nation, by bringing, or permitting to come, against it, a nation less pampered, more necessitous, and injured to toil.

He enlargeth the nations] Often permits a nation to acquire an accession of territory; and afterward shuts them up within their ancient boundaries, and often contracts even those. All these things seem to occur as natural events, and the consequences of state intrigues, and such like causes: but, when divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his judgment and mercy; for it is by him that kings reign: it is he who putteth down one, and raiseth up another.

Verse 24. *He taketh away the heart of the chief*] Suddenly deprives the leaders of great counsels, or mighty armies, of courage; so that, panic-struck, they flee when none pursue; or are confounded when about to enter on the accomplishment of important designs.

And causeth them to wander in a wilderness] A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. Their chief, Aaron, had his courage all taken away, by the clamours of the people; and so made them a *mollen calf* to be the object of their worship; which defection from God was the cause of their wandering nearly forty years on the trackless wilderness. The reference is so marked, that it scarcely admits of a doubt; yet Houbigant and some others have called it in question, and suppose that those chiefs or heads of families which led out colonies into distant parts are principally intended. It answers too well to the case of the Israelites in the wilderness, to admit of any other interpretation.

Verse 25. *They grope in the dark*] The writer seems to have had his eye on those words of Moses, Deut. xxviii. 28, 29. *The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness.* And this also may refer to the unaccountable errors, transgressions, and judicial blindness, of the Israelites in their journeying to the promised land: but it will apply also to the state of wicked nations under judicial blindness. The writer is principally indebted for his imagery, and indeed for the chief expressions used here, to Psa. cvii. 27.—*They reel to and fro, and stagger like a drunken man.* 39, 40.—*Again, they are diminished and brought low through oppression, affliction, and sorrow.*

He POURETH CONTEMPT UPON PRINCES, AND CAUSETH THEM TO WANDER IN THE WILDERNESS, where there is no way.

Mr. Goode has some judicious reflections on this chapter; particularly on ver. 13—22. "It should be observed," says he, "that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint on the mind of the hearer the important doctrine that the whole of the constituent principles of such a government, its officers and institutions; its monarchs and princes; its privy counsellors,

judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout robust peasantry, as we should express it in the present day; nay, the deep designing villains that plot in secret its destruction; that the nations themselves, and the heads or sovereigns of the nations; are all, and equally in the hands of the Almighty; that with him human pomp is poverty, human excellence turpitude, human judgment error, human wisdom folly, human dignities contempt, human strength weakness."

CHAPTER XIII.

Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1—8. Threatens them with God's judgments, 9—12. Bids some respite, and expresses strong confidence in God, 13—19. He pleads with God, and deprecates his severe trials and sufferings, 20—28.

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LO, mine eye hath seen all this, mine ear hath heard and understood it.

2. ^a What ye know, the same do I know also: I am not inferior unto you.

3. ^b Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ^c ye are

all physicians of no value.

5 O that ye would altogether hold your peace; and ^d it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7. ^e Will ye speak wickedly for God? and talk deceitfully for him?

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^a Ch. 12. 3.—^b Ch. 23. 3. & 31. 35.—^c Ch. 6. 21. & 16. 2.

^d Prov. 17. 28.—^e Ch. 17. 5. & 32. 21. & 36. 4.

NOTES ON CHAPTER XIII.

Verse 1. *Lo, mine eye hath seen all this*] Ye have brought nothing new to me; I know those maxims as well as you; nor have you any knowledge of which I am not possessed.

Verse 3. *Surely I would speak to the Almighty* *אֵלֹהִים* *alam*, O that, I wish I could speak to the Almighty!

I desire to reason with God.] He speaks here in reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies: O that God himself would appear! Before him I could soon prove my innocence of the evils of which ye charge me.

Verse 4. *Ye are forgers of lies*] Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

Physicians of no value.] Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. In ancient times every wise man professed skill in the healing art; and probably Job's friends had tried their skill on his body as well as on his mind. He therefore had, in his argument against their teaching, a double advantage:—Your skill in *divinity* and *physic* is equal: in the former ye are forgers of lies; in the latter, you are good-for-nothing physicians. I can see no reason to depart from the general meaning of the original to which the ancient versions adhere. The Chaldee says, "Ye are idle physicians; and, like the mortified flesh which is cut off with the knife, so are the whole of you." The imagery in the former clause is *chirurgical*, and refers to the *sewing together*, or *connecting*, the divided sides of wounds: for *תִּפְתֵּל* *topheley*, which we translate *forgers*, comes from *פָּתַל*

taphal, to fasten, tie, connect, sew together. And I question whether *תִּפְתֵּל* *topheley*, here may not as well express *SURGEONS*, as *תִּפְתֵּל* *rophey* in the latter clause express *PHYSICIANS*. Ye are *CHIRURGEONS* of *falsity*, and *worthless PHYSICIANS*.

Verse 5. *Hold your peace; and it should be your wisdom.*] In Prov. xvii. 28. we have the following *apophthegm*, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips a man of understanding." There is no reason to say that Solomon quotes from Job: I have already expressed my opinion that the high antiquity attributed to this book is perfectly unfounded; and that there is much more evidence that Solomon was its author, than there is, that it was the composition of Moses. But, whenever Job lived, whether before Abraham, or after Moses, the book was not written till the time of Solomon, if not later. But as to the saying in question, it is a general *apophthegm*, and may be found among the wise sayings of all nations.

I may observe here that a *silent man* is not likely to be a fool: for a fool will be always prating; or, according to another adage, a fool's bolt is soon shot. The Latins have the same proverb, *Vir sapit qui pauca loquitur*, A wise man speaks little.

Verse 5. *Hear now my reasoning*] The speeches in this book are conceived as if delivered in a court of justice, different counsellors pleading against each other. Hence most of the terms are *forensic*.

Verse 7. *Will ye speak wickedly for God?*] In order to support your own cause, in contradiction to the evidence which the whole of my life bears to the uprightness of my heart, will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found

A. M. cir. 2484. 8 Will ye accept his person? will ye contend for God?
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9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

^f Heb. Be silent from me.—^g Ch. 18. 4.—^h 1 Sam. 28. 21. Psal. 119. 109.—ⁱ Psal. 23. 4. Prov. 14. 32.

in my ways; for it is on this ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God's sake; and thus ye wickedly contend for your Maker.

Verse 8. *Will ye accept his person?* Do you think to act by him as you would by a mortal; and, by telling lies in his favour, attempt to conciliate his esteem?

Verse 9. *Is it good that he should search you out?* Would it be to your credit if God should try your hearts, and uncover the motives of your conduct. Were you tried as I am, how would you appear?

Do ye so mock him? Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning empty mortal like yourselves?

Verse 10. *He will surely reprove you* You may expect not only his disapprobation, but his hot displeasure.

Verse 11. *His dread fall upon you?* The very apprehension of his wrath is sufficient to crush you to nothing.

Verse 12. *Your remembrances are like unto ashes* Your memorable sayings are proverbs of dust. This is properly the meaning of the original:—זִכְרוֹנֵיכֶם מִשְׁלֵי אֶפֶר Zicroneycem mishley epher. This he speaks in reference to the ancient and reputedly wise sayings which they had so copiously quoted against him.

Your bodies to bodies of clay. This clause is variously translated:—your swelling heaps are swelling heaps of mire. That is, your high-flown speeches are dark, involved, and incoherent:—they are all sound, no sense; great swelling words, either of difficult or no meaning, or of no point as applicable to my case.

Verse 13. *Hold your peace* You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you: it is high time that you should have done.

Let come on me what will. I will now defend myself against you, and leave the cause to its issue.

Verse 14. *Wherefore do I take my flesh in my teeth?* A proverbial expression. I risk every

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my salvation: for a hypocrite shall not come before him.

17 Hear diligently my speech; and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from thee.

^k Ch. 27. 5.—^l Heb. prove, or argue.—^m Ch. 33. 6. Isa. 50. 8. Ch. 9. 34. & 33. 7.

thing on the justice of my cause. *I put my life in my hand,* 1 Sam. xxviii. 21. I run all hazards: I am fearless of the consequences.

Verse 15. *Though he slay me* I have no dependence but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold. In the common printed Hebrew text we have לוֹא אֵיכָל, I will not hope: but the Vulgate, Syriac, Arabic, and Chaldean, have read, לוֹ, HIM, instead of לוֹ, NOT; with twenty-nine of Kennicott's and De Rossi's MSS. and the Complutensian and Antwerp Polyglotts. Our translators have followed the best reading. Coverdale renders the verse thus: No, there is neither comforte ner hope for me pf he wil slaye me.

But I will maintain mine own ways I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

Verse 16. *He also shall be my salvation* He will save me, because I trust in him.

A hypocrite A wicked man shall never be able to stand before him. I am conscious of this; and were I, as you suppose, a secret sinner, I should not dare to make this appeal.

Verse 18. *Behold now, I have ordered* I am now ready to come into court; and care not how many I have to contend with, provided they speak truth.

Verse 19. *Who is he that will plead with me?* Let my accuser, the plaintiff, come forward; I will defend my cause against him.

I shall give up the ghost. I shall cease to breathe. Defending myself will be as respiration to me; or, while he is stating his case, I will be so silent as scarcely to appear to breathe.

Verse 20. *Only do not two things unto me* These two things are the following:—1. *Withdraw thine hand far from me.* Remove the heavy affliction which thy hand has inflicted. 2. *Let not thy dread make me afraid.* Terrify me not with dreadful displays of thy majesty. The reasons of this request are sufficiently evident:—1. How can a man stand in a court of justice and plead for his life, when under

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21 ° Withdraw thine hand
far from me; and let not
thy dread make me afraid.

22 ° Then call thou, and I
will answer; or let me speak, and
answer thou me.

23 How many are mine iniquities and
sins? make me to know my transgression
and my sin.

24 ° Wherefore hidest thou thy face,
and holdest me for thine enemy?

25 ° Wilt thou break a leaf driven to

* Psa. 39. 10. — P Deut. 32. 20. Psa. 13. 1. & 44. 24. & 88.
34. Isai. 8. 17. — Daut. 32. 42. Ruth 1. 21. Ch. 16. 9. & 19.

grievous bodily affliction? *Withdraw thy hand
far from me.* 2. Is it to be expected that a
man can be sufficiently collected, and in self-
possession to plead for his life, when he is over-
whelmed with the awful appearance of the
judge, the splendour of the court, and the va-
rious ensigns of justice? *Let not thy dread
make me afraid.*

Verse 22. *Then call thou*] Begin thou first
to plead, and I will answer for myself: or, I
will first state and defend my own case, and
then answer *thou* me.

Verse 23. *How many are mine iniquities*] Job being permitted to begin first, enters im-
mediately upon the subject; and as it was a
fact that he was grievously afflicted, and this
his friends asserted was in consequence of
grievous iniquities, he first desires to have them
specified. What are the *specific* charges in
this indictment? To say I must be a *sinner* to
be thus afflicted is saying nothing; tell me
what are the *sins*, and show me the *proofs*.

Verse 24. *Wherefore hidest thou thy face*] Why is it that I no longer enjoy thy approbation.
Holdest me for thine enemy?] Treatest me
as if I were the vilest of sinners.

Verse 25. *Wilt thou break a leaf*] Is it be-
coming thy dignity to concern thyself with a
creature so contemptible?

Verse 26. *Thou writest bitter things against
me*] The indictment is filled with bitter or
grievous charges; which, if proved, would
bring me to bitter punishment.

The iniquities of my youth.] The levities and
indiscretions of my youth I acknowledge; — but

and fro? and wilt thou pur-
sue the dry stubble?

26 For thou writest bit-
ter things against me, and
makest me to possess the iniquities of
my youth.

27 ° Thou putttest my feet also in the
stocks, and lookest narrowly unto all
my paths; thou settest a print upon the
heels of my feet.

28 And he, as a rotten thing, consu-
meth, as a garment that is moth-eaten.

11. & 33. 10. Lam. 2. 5. — Isai. 42. 3. — Ch. 20. 11. Psa. 25.
7. — Ch. 33. 11. — Heb. *obscurast*. — Heb. *roots*.

is this a ground to form charges against a man,
the integrity of whose life is unimpeachable?

Verse 27. *Thou putttest my feet also in the
stocks*] כְּבִישׁ *bassad*, "in a clog," such as was
tied to the feet of slaves, to prevent them from
running away. This is still used in the West
Indies, among *slave-dealers*; and is there
called the *pudding*, being a large collar of
iron, locked around the ankle of the unfortu-
nate man. Some have had them *twenty pounds'*
weight: and, having been condemned to carry
them for several years, when released, could
not walk without them! A case of this kind
I knew: — The slave had learnt to walk well
with his *pudding*: — but, when taken off, if he
attempted to walk, he fell down; and was
obliged to resume it occasionally, till practice
had taught him the proper centre of gravity,
which had been so materially altered by wearing
so large a weight; the badge at once of his *op-
pression*, and of the *cruelty* of his *task-masters*!
And lookest narrowly] Thou hast seen, all
my goings out and comings in: and there is no
step I have taken in life with which thou art
unacquainted.

Thou settest a print upon the heels of my feet.] Some understand this as the *mark* left on the
foot by the clog: or the *owner's mark*, indented
on this clog; or, thou hast pursued me as a
hound does his game, by the *scent*.

Verse 28. *And he, as a rotten thing*] I am
like a vessel made of *skin*; rotten, because of
old age; or like a *garment* corroded by the *moth*.
So the *Septuagint*, *Syriac*, and *Arabic* under-
stood it. The word he may refer to himself.

CHAPTER XIV.

The shortness, misery, and sinfulness of man's life, 1—4. The unavoidable necessity of death; and the hope of a general resurrection, 5—15. Job deplors his own state, and the general wretchedness of man, 16—22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

MAN that is ^a born of ^b a woman is ^c of few
days, and ^d full of ^e trouble.
2 ° He cometh forth like a

flower, and is cut down; he
fleeth also as a shadow, and
continueth not.

3 And I dost thou open

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

* Gen. 3. 17, 18, 19. 1 Cor. 10. 13. — Heb. *short of days*.
° Ch. 5. 7. Eccles. 2. 23. — d Or, *labour*.

NOTES ON CHAPTER XIV.

Verse 1. *Man—born of a woman*] There is
a delicacy in the original not often observed:
אָדָם יָלֵד אִשָּׁה *Adam yelud ishah*, "Adam born
of a woman, few of days, and full of tremour."
Adam who did not spring from woman, but
was immediately formed by God, had many

days, for he lived *nine hundred and thirty*
years: during which time neither sin nor
death had multiplied in the earth, as they
were found in the days of Job. But the *Adam*
who springs *now from woman*, in the way of
ordinary generation, has *very few years*.
Seventy, on an average, being the highest term,

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thine eyes upon such a one,
and bringest me into judgment with thee?

4^f Who can bring a clean thing out of an unclean? not one.

5^h Seeing his days are determined, the number of his months are with thee,

^e Psa. 143. 2.—^f Heb. Who will give?—^g Gen. 5. 3. Psa. 51. 5. John 3. 6. Rom. 5. 12. Ephes. 2. 3.

may be well said to be *few in days*; and all matter of fact shows that they are full of fears and apprehensions, *in rogez*, cares, anxieties, and tremours. He seems born not indeed to live, but to die; and by living, he forfeits the title to life.

Verse 2. *He cometh forth like a flower*] This is a frequent image both in the Old and New Testament writers: I need not quote the places here, as the readers will find them all in the margin.

He fleeth also as a shadow] Himself, as he appears among men, is only the shadow of his real, substantial, and eternal being. He is here compared to a vegetable; he springs up, bears his flower, is often nipped by disease, blasted by afflictions, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution! All these images are finely embodied, and happily expressed in the beautiful lines of a very nervous and correct poet, too little known, but whose compositions deserve the first place among what may be called the minor poets of Britain. See at the end of the chapter.

Verse 3. *Dost thou open thine eyes upon such a one*] The whole of this chapter is directed to God alone; in no part of it does he take any notice of his friends.

Verse 4. *Who can bring a clean thing*] This verse is thus rendered by the Chaldee:—"Who will produce a clean thing from man, who is polluted with sins, except God, who is one?" By Coverdale thus: *Who can make it cleane, that commeth of an uncleane thinge? No body.*

The text refers to man's original and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original sin*; and is derived from fallen Adam, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy, and from this principle of depravity all transgression is produced. And from this corruption of nature God alone can save.

The Septuagint, in the *Codex Alexandrinus*, reads the verse thus;—*Τίς γὰρ ἐστὶν καθάρος ἀπὸ πύκου; οὐδὲ εἷς, εὖν καὶ μίας ἡμετέρας γέννηται ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς*. "Who is pure from corruption? Not one, although he had lived but one day upon the earth."

Verse 5. *Seeing his days are determined*] The general term of human life is fixed by God himself: in vain are all attempts to prolong it beyond this term. Several attempts

thou hast appointed his bounds that he cannot pass;

6ⁱ Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again;

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^h Ch. 7. 1. & 30. 23. Heb. 9. 27.—ⁱ Ch. 7. 16, 19. & 10. 20. Ps. 39. 13.—^k Heb. cease.—^l Ch. 7. 1.—^m Ver. 14.

have been made in all nations to find an elixir that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed. *Basil Valentine, Norton, Dastin, Ripley, Sandivogius, Artephius, Geber, Van Helmont, Paracelsus, Philalethes*, and several others, both in Europe and Asia, have written copiously on the subject, and have endeavoured to prove that a tincture might be produced by which all imperfect metals may be transmuted into perfect; and an elixir, by which the human body may be kept in a state of endless repair and health. And these profess to teach the method by which this tincture and this elixir may be made! Yet all these are dead: and dead, for aught we know, comparatively young! *Artephius* is, indeed, said to have lived ninety years, which is probable: but some of his foolish disciples, to give credit to their thriftless craft, added another cypher, and made his age nine hundred! Man may endeavour to pass the bound; and God may, here and there, produce a *Thomas Parr*, who died in 1635, aged one hundred and fifty-two; and a *Henry Jenkins*, who died in 1670, aged one hundred and sixty-nine: but these are rare instances, and do not affect the general term. Nor can death be avoided. *Dust thou art, and unto dust thou shalt return*, is the law; and that will ever render nugatory all such pretended tinctures and elixirs.

But, although man cannot pass his appointed bounds, yet he may so live as never to reach them; for folly and wickedness abridge the term of human life; and, therefore, says the Psalmist, *Bloody and deceitful men shall not live out half their days*, Psa. lv. 23. for, by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the bounds as applying to individuals, but to the race in general. Perhaps there is no case in which God has determined absolutely this man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

Verse 6. *Turn from him that he may rest*] Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it: and thus, like a hireling, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass. See chap. x. 20. where there is a similar request.

Verse 7. *For there is hope of a tree*] We must not, says *Calmel*, understand this of an old tree, the stem and roots of which are dried up and rotted; but there are some trees which

A. M. cir. 2484.
B. C. cir. 1520.
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and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and ^a wasteth away; yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

^b Heb. is weakened, or cut off.—^c Psal. 102. 26. Isa. 51. 6. & 65. 17. & 66. 22. Acts 3. 21. Rom. 8. 20. 2 Pet. 3. 7, 10,

grow from cuttings; and some which, though pulled out of the earth, and have had their roots dried and withered by long exposure to the sun and wind, will, on being replanted, resume their verdure, and take root. There are also certain trees, the fibres of which are so solid, that if after several years they be steeped in water, they resume their vigour, the tubes dilate, and the blossoms or flowers which were attached to them expand, as I have often witnessed in what is called the *rose of Jericho*. There are few trees which will not send forth new shoots, when the stock is cut down level with the earth.

Verse 9. *Through the scent of water it will bud*] A fine metaphor; the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, attar of roses, ammonia, &c., act on a fainting or swooning person.

Verse 10. *But man dieth*] No human being ever can spring from the dead body of man; that wasteth away, corrupts, and is dissolved; for the man dies: and when he breathes out his last breath, and his body is reduced to dust, then *where is he?* There is a beautiful verse in the Persian poet *Khosroo*, that is not unlike the saying of Job:—

^a "I passed by the burying place, and wept sorely
To think how many of my friends were in the mansions
of the dead.

And in an agony of grief I cried out, *Where are they?*
And *Echo* gave answer, and said, *Where are they?*

Verse 11. *The waters fail from the sea*] I believe this refers to *evaporation*, and nothing else. As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and partly absorbed; and yet the waters of the sea are not exhausted, as these vapours, being condensed, fall down in rain, and by means of rivers return again into the sea: so man is imperceptibly removed from his fellows by death and dissolution; yet the human race is still continued, the population of the earth being kept up by perpetual generations.

Verse 12. *So man lieth down*] He falls asleep in his bed of earth.

And riseth not] Men shall not, like cut down trees and plants, reproduce their like: nor shall they arise till the heavens are no more; till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely, it would be difficult

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
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12 So man lieth down, and riseth not: ^a till the heavens be no more. they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14. If a man die, shall he live again? All the days of my appointed time ^b will I wait, ^c till my change come.

11. Rev. 20. 11. & 21. 1.—^d Ch. 13. 15.—^e Ver. 7. 1 Cor. 15: 51. 2 Cor. 3. 18. Philip. 3. 21.

to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job's belief in the *materiality* of the soul, and that the whole man *sleeps* from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life, and rational soul in man; and it is most certain that the doctrine of the *materiality of the soul*, and its *sleep* till the resurrection, have no place in the Sacred Records. A more cold and comfortless philosophy was never invented. The next verse shows that Job did not entertain this view of the subject.

Verse 13. *O that thou wouldest hide me in the grave*] Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

Keep me secret] Hide my soul with thyself, where my enemies cannot invade my repose; or, as the poet expresses it,

"My spirit hide with saints above,
My body in the tomb."

Job does not appear to have the same thing in view when he entreats God to *hide him in the grave*; and, to *keep him secret, until his wrath be past*. The former relates to the *body*, the latter to the *spirit*.

That thou wouldest appoint me a set time] As he had spoken of the death of his body before, and the secreting of his spirit in the invisible world, he must refer here to the *resurrection*; for what else can be said to be an object of desire to one whose body is mingled with the dust?

And remember me!] When my body has paid that debt of death which it owes to thy divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, *אפעה*, "thy displeasure," against the body is past, it having suffered the sentence denounced by thyself, *Dust thou art, and into dust thou shalt return*; for, *in the day thou eatest thereof thou shalt surely die*; then remember me; raise my body, unite my spirit to it, and receive both into thy glory for ever!

Verse 14. *If a man die, shall he live again?*] The Chaldee translates, If a wicked man die, can he ever live again? or, *he can never live again*. The *Syriac* and *Arabic* thus:—"If a man die, shall he revive? Yea, all the days of his youth he awaits till his old age come." The

A. M. cir. 2484. 15 ^s Thou shalt call, and
B. C. cir. 1520. I will answer thee: thou
Ante I. Ol. will have a desire to the
cir. 744. work of thine hands.
Ante U. C. cir. 767.

16 ^t For now thou numberest my steps: dost thou not watch over my sin?

17 ^u My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou ^w wastest away the things which grow

* Ch. 13. 22.—† Ch. 10. 6, 14. & 13. 27. & 31. 4. & 34. 21. Ps. 56. 8. & 139. 1, 2, 3. Prov. 5. 21. Jer. 32. 19.

Septuagint.—If a man die, shall he live, having accomplished the days of his life? I will endure till I live again. Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.

All the days of my appointed time] ^{לְכָל יְמֵי מִשְׁכָּלִי} *lshai*, of my warfare. See on chap. vii. 1. Will I await till ^{לְיָמֵי חַיָּיִךְ} *chalipati*, my renovation come. This word is used to denote the springing again of grass, Psa. xc. 5, 6. after it had once withered, which is in itself a very expressive emblem of the resurrection.

Verse 15. *Thou shalt call*] Thou shalt say, *There shall be time no longer: Awake, ye dead! and come to judgment!*

And I will answer thee] My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

Thou wilt have a desire] ^{תִּשְׁכַּח} *ticesoph*, "Thou wilt pant with desire;" or, "Thou wilt yearn over the work of thy hands." God has subjected the creature to vanity, in hope; having determined the resurrection. Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to destroy the work of his hands. No wonder that he has an earnest desire toward it; and that although *man dies, and is as water spilt upon the ground that cannot be gathered up again; yet doth he devise means that his banished be not expelled from him.* Even God is represented as earnestly longing for the ultimate reviviscence of the sleeping dust. He cannot, he will not, forget the work of his hands.

Verse 16. *For now thou numberest my steps*] ^{כִּי יָדָה} *ki attah*, ALTHOUGH thou now numberest, &c. Though thou, by thy conduct toward me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

Verse 17. *My transgression is sealed up in a bag*] An allusion to the custom of collecting evidence of state transgressions, sealing them up in a bag, and presenting them to judges and officers of state to be examined, in order to trial and judgment. Just at this time, July 1820, charges of state transgressions, sealed up in a GREEN BAG, and presented to the two houses of parliament, for the examination of a secret committee, are making a considerable noise in the land. Some suppose the allusion is to money, sealed up in bags; which is common in the East. This includes two ideas:—

out of the dust of the earth; A. M. cir. 2484. B. C. cir. 1520. And thou destroyest the ^{Ante I. Ol. cir. 744. Ante U. C. cir. 767.} hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and ^y he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

* Deut. 32. 34. Hos. 13. 12.—† Heb. *fadeth*.—‡ Heb. *overflowest*.—§ Ch. 11. 20. & 27. 8.—|| Eccles. 9. 5. Isa. 63. 16.

1. Job's transgressions were all numbered; not one was passed by. 2. They were sealed up; so that none of them could be lost. These bags were indifferently sewed or sealed, the two words in the text.

Verse 18. *The mountain falling cometh to nought*] Every thing in nature is exposed to mutability and decay; even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

Verse 19. *The waters wear the stones*] Even the common stones are affected in the same way. Were even earthquakes and violent concussions of nature wanting, the action of water, either running over them as a stream, or even falling upon them in drops, will wear these stones. Hence the proverb:—

Gutta cavat lapidem non vi sed sæpe cadendo.
"Constant droppings will make a hole in a flint."

Thou wastest away the things] Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus the hope of man, (the grain for his household, and provender for his cattle,) is destroyed.

Verse 20. *Thou prevailest for ever against him*] It is impossible for him to withstand thee: every stroke of thine brings him down.

Thou changest his countenance] Probably an allusion to the custom of covering the face, when the person was condemned, and sending him away to execution. See the case of Haman, in the note on *Esther*, chap. vii. 8.

Verse 21. *His sons come to honour*] When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot in life: for, as to this world, when man dies, in that day all his thoughts perish.

Verse 22. *But his flesh upon him shall have pain*] The sum of the life of man is this: pain of body, and distress of soul; and he is seldom without the one or the other, and often oppressed by both. Thus ends Job's discourse on the miserable state and condition of man.

The latter verse of the preceding chapter has been differently translated and explained.

Mr. Goodell's version is the following, which he vindicates in a learned note:—

For his flesh shall drop away from him;
And his soul shall become a waste from him.

The *Chaldee*, thus: "Nevertheless his flesh, on account of the worms, shall grieve over him; and his soul, in the house of judgment, shall wail over him." In another copy of this version it is thus:—"Nevertheless his flesh, before the window is closed over him, shall grieve: and his soul, for seven days of mourning, shall bewail him in the house of his burial." I shall give the *Hebrew*.

אך בשרו עליו יכאב
Ach be-saro Alai yicab,
ונפשו עליו חאבל:
Ve-naphsho Alai te-ebal.

Which Mr. *Stoek* translates thus, both to the spirit and letter:

But over him his flesh shall grieve;
And over him his breath shall mourn.

"In the daring spirit of oriental poetry," says he, "the *flesh*, or body, and the *breath*, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened."

This version is, in my opinion, the most natural yet offered. The *Syriac* and *Arabic* present nearly the same sense:—"But his body shall grieve over him; and his soul be astonished over him."

Coverdale follows the *Vulgate*:—"While he lyeth, his flesh must have travail: and while the soul is in him, he must be in sorrow."

On ver. 2. I have referred to the following beautiful lines, which illustrate these finely figurative texts:

He cometh forth as a FLOWER, and is cut down; he fleeth also as a shadow, and continueth not.

All flesh is GRASS, and all the goodness thereof is as the FLOWER of the field.

The GRASS withereth, the FLOWER fadeth; but the word of our God shall stand for ever.

The morning flowers display their sweets,
And gay their siltan leaves unfold
As careless of the noonday heats,
And fearless of the evening cold.

Nipp'd by the wind's unkindly blast,
Farch'd by the sun's directer ray,
The momentary glories waste,
The short-liv'd beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly-rolling years,
Or broke by sickness in a day;
The fading glory disappears,
The short-liv'd beauties die away.

Yet these, new rising from the tomb,
With lustre brighter far, shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, and death devour,
If heaven must recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains.

See a collection of poems on sundry occasions, by the Rev. *Samuel Wesley*, Master of *Blundell's* school, *Tiverton*.

CHAPTER XV.

Eliphaz charges Job with impiety in attempting to justify himself, 1—13. Asserts the utter corruption and abominable state of man, 14—16. And from his own knowledge, and from the observations of the ancients, shows the desolations to which the wicked are exposed, and indirectly intimates that Job has such calamities to dread, 17—35.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter a vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches where-

with he can do no good? A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

4 Yea, ^b thou castest off fear, and restrainest ^c prayer before God.

5 For thy mouth ^d uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 ^e Thine own mouth condemneth

^a Heb. knowledge of wind.—^b Heb; thou makest void.

NOTES ON CHAPTER XV.

Verse 2. *Should a wise man utter vain knowledge*] Or, rather, *Should a wise man utter the science of wind*? A science without solidity or certainty.

And fill his belly with the east wind? ^{אין} *beten*, which we translate *belly*, is used to signify any part of the cavity of the body, whether the region of the *thorax*, or *abdomen*: here it evidently refers to the *lungs*, and may include the *cheeks* and *fauces*. The *east wind*, ^{קריס} *kadim*, is a very stormy wind in the Levant or eastern part of the Mediterranean sea; supposed to be the same with that called by the Greeks *εὐροκλύδων*, *euroclydon*, the *east storm*, mentioned Acts xxvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect storm, or tempest of words.

Verse 3. *Should he reason with unprofitable talk*?] Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has proved any thing when he has uttered words of little meaning, and used sound instead of sense?

^c Or, speech.—^d Heb. teacheth.—^e Luke 19. 22.

Verse 4. *Thou castest off fear*] Thou hast no reverence for God.

And restrainest prayer] Instead of humbling thyself, and making supplication to thy judge, thou spendest thy time in arraigning his providence, and justifying thyself.

When a man has any doubts whether he has grieved God's spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask forgiveness, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming obliquity. *Restraint* or suppressing prayer, in order to find excuses or palliations for infirmities, indiscretions, or improprieties of any kind, which appear to trench on the sacred limits of morality and godliness, may be to a man the worst of evils; humiliation and prayer for mercy and pardon can never be out of their place to any soul of man, who, surrounded with evils, is ever liable to offend.

Verse 5. *For thy mouth uttereth*] In attempting to justify thyself, thou hast added iniquity to sin; and hast endeavoured to impute blame to thy Maker.

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thee, and not I: yea, thine
own lips testify against
thee.

7 ^{Art} thou the first man
that was born? ^{or} wast thou made
before the hills?

8 ^{Hast} thou heard the secret of
God? and dost thou restrain wisdom to
thyself?

9 ^{What} knowest thou, that we know

f Psa. 90. 2. Prov. 8. 25.—g Rom. 11. 34. 1 Cor. 2. 11.

The tongue of the crafty.] Thou hast var-
nished thy own conduct, and used *sophistical*
arguments to defend thyself. Thou resemblest
those *cunning persons*, אֲרֻמִּים *arumim*, who de-
rive their *skill and dexterity* from the *old ser-
pent*, “the *nachash*, who was אֲרֻם *arum*, subtle
or *crafty*, beyond all the beasts of the field.”
Gen. iii. 1. Thy wisdom is not from above, but
from beneath.

Verse 7. *Art thou the first man that was
born?* Literally, “Wert thou born before
Adam?” Art thou in the pristine state of pu-
rity and innocence? Or art thou like Adam,
in his *first state*? It does not become the fallen
descendant of a fallen parent to talk as thou
dost.

Made before the hills?] Did God create
thee the beginning of his ways? or, wert thou
the first intelligent creature which his hands
have formed?

Verse 8. *Hast thou heard the secret of God?*
“Hast thou hearkened in God’s council?”
Wert thou one of the *celestial cabinet*, when
God said, *Let us make man in our image, and
in our likeness*?

Dost thou restrain wisdom to thyself?] Dost
thou wish us to understand that God’s counsels
were revealed to none but thyself? And dost
thou desire that we should give implicit cre-
dence to whatsoever thou art pleased to speak?
These are all strong sarcastic questions; and
apparently uttered with great contempt.

Verse 9. *What knowest thou?*] Is it likely
that thy intellect is greater than ours; and
that thou hast cultivated it better than any
of us?

What understandest thou?] Or, *Dost thou
understand any thing, and it is not with us?*
Show us any point of knowledge possessed by
thyself, of which we are ignorant.

Verse 10. *With us are both the gray-headed*
One copy of the *Chaldee Targum* paraphrases
the verse thus:—“Truly Eliphaz the hoary-
headed, and Bildad the long-lived, are among
us; and Zophar, who in age surpasseth thy fa-
ther.” It is very likely that Eliphaz refers to
himself and his friends in this verse, and not
either to the old men of their tribes, or to the
masters by whom they themselves were in-
structed. Eliphaz seems to have been the
eldest of these sages; and, therefore, he takes
the lead in each part of this dramatic poem.

Verse 11. *Are the consolations of God small
with thee?*] Various are the renderings of this
verse. Mr. Goode translates the verse thus:
“Are, then, the mercies of God of no account
with thee.” Or, “The addresses of kindness
before thee?”

not? *what* understandest thou, which is not in us?

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10 ^{With us are both the}
gray-headed and very aged
men, much elder than thy father.

11 *Are the consolations of God small
with thee?* is there any secret thing
with thee?

12 *Why doth thine heart carry thee
away?* and what do thy eyes wink at,

h Ch. 13. 2.—i Ch. 32. 6, 7.

The VULGATE thus:—“Can it be a difficult
thing for God to comfort thee? But thou hin-
derest this, by thy intemperate speeches.”

The SYRIAC and ARABIC thus:—“Remove
from thee the threatenings (*Arabic*, re-
proaches) of God, and speak tranquilly with
thy own spirit.”

The SEPTUAGINT thus:—“Thou hast been
scourged lightly for the sins which thou hast
committed; and thou hast spoken greatly be-
yond measure; or, with excessive insolence.”

Houbigant thus:—“Dost thou not regard
the threatenings of God: or, has there been
any thing darkly revealed to thee?”

Coverdale:—“Dost thou no more regarde
the comforte of God? But thy wicked wordes
wil not suffice thee.”

Scarcely any two translators or interpreters
agree in the *translation*, or even *meaning*, of
this verse. The *sense*, as expressed in the
Vulgate, or in our own *version*, or that of *Co-
verdale*, is plain enough:—“Hast thou been
so unfaithful to God, that he has withdrawn his
consolations from thy heart? And is there any
secret thing, any bosom sin, which thou wilt
not give up, that has thus provoked thy Ma-
ker.” This is the sense of our *version*: and I
believe it to be as near the original as any yet
offered. I may just add the *Chaldee*:—“Are
the consolations of God few to thee? And has
a word in secret been spoken unto thee?” And
I shall close all these with the *Hebrew text*,
and the literal version of *Arius Montanus*:—

הֲמֵט מִכֶּר הַנְּחֻמוֹת אֵל
ha-meit mi-ken tanchumoth el,
דַּבַּר לֹאֵט עִמָּךְ
ve-dabar laot immah.

Nonne parant à te, consolationes Dei? Et
verbum lalet tecum?

“Are not the consolations of God small to
thee? And does a word (or thing) lie hidden
with thee?”

Now, let the reader choose for himself.

Verse 12. *Why doth thine heart carry thee
away?*] Why is it that thou dost conceive and
entertain such high sentiments of thyself?

And what do thy eyes wink at?] With what
splendid opinion of thyself is thine eye dazzled?
Perhaps there is an allusion here to that *spark-
ling in the eye*, which is excited by sensations
of joy, and pleasing objects of sight: or to that
furious *rolling of the eyes*, observed in de-
ranged persons. Rosenmuller translates thus:

Quo te tuus animus rapit?
Quid oculi tui vibrantes?

“Whither does thy soul hurry thee! What
mean thy rolling eyes?”

Eliphaz describes the evil state of CHAP. XV. *man both by nature and practice.*

A. M. cir. 2484.
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13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth.

14 ^k What is man, that he should be clean? and *he which is born of a woman*, that he should be righteous?

15 ^l Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 ^m How much more abominable and filthy is man, ⁿ which drinketh iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

^k 1 Kings 8. 46. 2 Chron. 6. 36. Ch. 14. 4. Psa. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8, 10.—^l Chap. 4. 18, & 25. 5.

Thou seemest transported beyond thyself; thou art actuated by a furious spirit. Thou art beside thyself: thy words and thy eyes show it. None but a madman could speak and act as thou dost: for thou turnest thy spirit against God, and lettest such words go out of thy mouth, ver. 13. This latter sense seems to agree best with the words of the text; and with the context.

Verse 13. *That thou turnest thy spirit against God*] The ideas here seem to be taken from an archer, who turns his eye and his spirit, his desire, against the object which he wishes to hit; and then lets loose his arrow, that it may attain the mark.

Verse 14. *What is man, that he should be clean*] *מאן מה ענוש*; what is weak, sickly, dying, miserable man, that he should be clean? This is the import of the original word *enosh*.

And—born of a woman, that he should be righteous?] It appears from many passages in the Sacred Writings, that natural birth was supposed to be a defilement; and that every man born into the world was in a state of moral pollution. Perhaps the word *מאן* *yitsedak*, should be translated that he should justify himself, and not, that he should be righteous.

Verse 15. *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.*] The Vulgate has, “Behold, among his saints, none is immutable; and the heavens are not clean in his sight.”

Coverdale, Beholde, he hath found unfaithfulness among his own sanctes, yea, the very heavens are unclean in his sight.

Eliphaz uses the same mode of speech, chap. iv. 17, 18, where see the notes. Nothing is immutable but God: saints may fall; angels may fall; all their goodness is derived and dependent. The heavens themselves have no purity compared with his.

Verse 16. *How much more abominable and filthy is man*] As in the preceding verse it is said, *he putteth no trust in his saints*, it has appeared both to translators and commentators that the original words *כך אף כי*, should be rendered *how much less*, not *how much more*; how much less would he put confidence in man, who is filthy and abominable in his nature, and

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18 Which wise men have told ^o from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and ^p no stranger passed among them.

20 The wicked man travaileth with pain all his days, ^r and the number of years is hidden to the oppressor.

21 ^s A dreadful sound is in his ears: ^t in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

^o Ch. 4. 19. Psa. 14. 3. & 53. 3.—^p Ch. 34. 7. Prov. 19. 28. ^q Ch. 8. 8.—^r Joel 3. 17.—^s Psa. 90. 12.—^t Heb. a sound of fears.—^u 1 Thess. 5. 3.

profligate in his practice, as he drinks down iniquity like water. A man who is under the power of sinful propensities commits sin as greedily as the thirsty man or camel drinks down water. He thinks he can never have enough. This is a finished character of a bad man: he hungers and thirsts after sin. On the contrary, the good man hungers and thirsts after righteousness.

Verse 17. *I will show thee, hear me; and that which I have seen I will declare*] Eliphaz is now about to quote a whole collection of wise sayings from the ancients: all good enough in themselves, but sinfully misapplied to the case of Job.

Verse 19. *Unto whom alone the earth was given*] He very likely refers to the Israelites, who got possession of the promised land from God himself; no stranger being permitted to dwell in it, as the old inhabitants were to be exterminated. Some think that Noah and his sons may be intended; as it is certain that the whole earth was given to them, when there were no strangers, no other family of mankind, in being. But, system apart, the words seem to apply more clearly to the Israelites.

Verse 20. *The wicked man travaileth with pain*] This is a most forcible truth: a life of sin is a life of misery; and he that will sin must suffer. One of the Targums gives it a strange turn.—“All the days of the godly Esau, he was expected to repent; but he did not repent: and the number of years was hidden from the sturdy Ishmael.” The sense of the original *מרחק מיתחול*, is, he torments himself: he is a true *heautontimorumenos*, or self-tormentor; and he alone is author of his own sufferings, and of his own ruin.

Verse 21. *A dreadful sound is in his ears*] If he be an oppressor or tyrant, he can have no rest: he is full of suspicions that the cruelties he has exercised on others, shall be one day exercised on himself; for even in his prosperity, he may expect the destroyer to rush upon him.

Verse 22. *That he shall return out of darkness*] If he take but a few steps in the dark, he expects the dagger of the assassin. This appears to be the only meaning of the place. Some think the passage should be understood

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23 He " wandereth abroad
for bread, saying, Where is
it? he knoweth that " the
day of darkness is ready at

his hand.

24 Trouble and anguish shall make
him afraid; they shall prevail against
him, as a king ready to the battle.

25 For he stretcheth out his hand
against God, and strengtheneth himself
against the Almighty.

26 He runneth upon him, even on his
neck, upon the thick bosses of his buck-
lers;

27 " Because he covereth his face

u Psa. 59. 15. & 109. 10. — v Ch. 13. 12.

to signify, that he has no hope of a resurrection; he can never escape from the tomb. This I doubt: in the days of the writer of this book, the doctrine of a future judgment was understood in every part of the East, where the knowledge of the true God was diffused.

Verse 23. *He wandereth abroad for bread*] He is reduced to a state of the utmost indigence; he who was once in affluence requires a morsel of bread; and can scarcely by begging procure enough to sustain life.

Is ready at his hand.] *Is beyado, in his hand*; in his possession. As he cannot get bread, he must soon meet death.

Verse 24. *Trouble and anguish shall make him afraid*] He shall be in continual fear of death; being now brought down by adversity, and stripped of all the goods which he had got by oppression, his life is a mark for the meanest assassin.

As a king ready to the battle.] The acts of his wickedness and oppression are as numerous as the troops he commands; and when he comes to meet his enemy in the field, he is not only deserted, but slain, by his own troops. How true are the words of the poet:—

*Ad generum Oeris sine cæde et vulnere pauci,
Descendunt reges; et siccâ morte tyranni.*

Juv. Sat. ver. 112.

For few usurpers to the shades descend

By a dry death, or with a quiet end.

Verse 25. *He stretcheth out his hand against God*] While in power, he thought himself supreme. He not only did not acknowledge God, by whom kings reign; but stretched out his hand, used his power not to protect but to oppress those over whom he had supreme rule; and thus strengthened himself against the Almighty.

Verse 26. *He runneth upon him*] Calmet has properly observed that this refers to God, who, like a mighty conquering hero, marches against the ungodly; rushes upon him; seizes him by the throat, which the mail by which it is encompassed cannot protect. Neither his shield nor spear can save him when the Lord of hosts comes against him.

Verse 27. *Because he covereth his face*] He has lived in luxury and excess; and, like a man overloaded with flesh, he cannot defend himself against the strong gripe of his adversary.

The Arabic, for maketh collops of fat on his

with his fatness, and maketh
collops of fat on his flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flames shall dry up his branches, and " by the breath of his mouth shall he go away.

31 Let not him that is deceived " trust

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w Ch. 17. 10. — x Ch. 4. 9. — y Isa. 59. 4.

flanks, has وجعل الدنيا فوق العيق He lays the Pleiades upon the Hyades; or he places Sureau upon airyuk: a proverbial expression for, his ambition is boundless; he aspires as high as heaven; his head touches the stars: or, like the giants of old, who were fabled to have attempted to scale heaven, by placing one high mountain upon another:

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.*

Ter Pater extractos disjecit fulmine montes.

Virg. Geor. i. ver. 231.

With mountains pil'd on mountains, thrice they strove
To scale the steepy battlements of Jove;
And thrice his lightning and red thunder play'd,
And their demolished works in ruin laid. Dryden.

To the lust of power, and the schemes of ambition, there are no bounds. But see the end of such persons:—the haughty spirit preceeds a fall: their palaces become desolate, and their heaven is reduced to a chaos.

Verse 28. *He dwelleth in desolate cities*] It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps. Ancient and modern history afford abundance of examples to illustrate this.

Verse 29. *He shall not be rich*] The whole of what follows, to the end of the chapter, seems to be directed against Job himself, whom Eliphaz indirectly accuses of having been a tyrant and oppressor. The threatened evils are—1. *He shall not be rich*: though he labours greatly to acquire riches. 2. *His substance shall not continue*: God will blast it, and deprive him of power to preserve it. 3. *Neither shall he prolong the perfection thereof*: all his works shall perish, for God will blot out his remembrance from under heaven.

Verse 30. *He shall not depart out of darkness*] 4. He shall be in continual afflictions and distress. 5. *The flame shall dry up his branches*; his children shall be cut off by sudden judgments. 6. *He shall pass away by the breath of his mouth*: for by the breath of his mouth doth God slay the wicked.

Verse 31. *Let not him that is deceived*] 7. He has many vain imaginations of obtaining wealth, power, pleasure, and happiness; but he is deceived, and he finds that he has trusted in bashave, in a lie; and this lie is his recompense.

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in vanity; for vanity shall be his recompense.

32 It shall be ^a accomplished ^a before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

^a Or, cut off.—Ch. 22. 16. Psal. 55. 23.

Verse 32. *It shall be accomplished before his time*] I believe the *Vulgate* gives the true sense: *Antequam dies ejus impleatur, peribit*; he shall perish before his time; before his days are completed. 3. He shall be removed by a violent death; and not live out half his days. 9. *And his branch shall not be green*: There shall be no scion from his roots; all his posterity shall fail.

Verse 33. *He shall shake off his unripe grape*] 10. Whatever children he may have they shall never survive him, nor come to mature age. They shall be like *wind-fall grapes*, and *blasted olive blossoms*. As the vine and olive are among the most useful trees, affording wine and oil, so necessary for the worship of God and the comfort of man, are mentioned here, they may be intended to refer to the hopeful progeny of the oppressor; but who fell, like the untimely grape or the blasted olive flower, without having the opportunity of realizing the public expectation.

Verse 34. *The congregation of hypocrites*] 11. Job is here classed with hypocrites, or rather the *impious* of all kinds. The congregation, or *my adeth*, society of such, shall be desolate; or a barren rock, גֵּלְעָמֻד, *gelemud*. See this Arabic word explained in the note on chap. iii. ver. 7.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 ^bThey conceive mischief, and bring forth ^cvanity, and their belly pre-
pareth deceit.

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^b Psal. 7. 14. Isa. 59. 4. Hos. 10. 13.—^c Or, iniquity.

Fire shall consume the tabernacles of bribery.] 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken bribes.

Verse 35. *They conceive mischief*] The figure here is both elegant and impressive. The wicked conceive mischief from the seed which Satan sows in their hearts; in producing of which they travail with many pangs; for sin is a sore labour: and at last their womb produces fraud or deception. This is the accursed birth, from the iniquitous conception. St. James gives the figure at full length, most beautifully touched in all its parts:—*When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death*, James i. 15. where see the note.

Poor Job! what a fight of affliction had he to contend with! His body wasted and tortured with sore disease; his mind harassed by Satan; and his heart wrung with the unkindness and false accusations of his friends. No wonder he was greatly agitated; often distracted; and sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen protector, and did not suffer his faithful servant to be greatly moved.

CHAPTER XVI.

Job replies to Eliphaz, and through him to all his friends; who, instead of comforting, had added to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1–5. Enters into an affecting detail of his sufferings, 6–16. Consols himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his sufferings by death, 17–22.

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THEN Job answered and said,
2 I have heard many such things: ^amiserable ^bcomforters are ye all.

^a Or, troublesome.—Ch. 13. 4.

3 Shall ^cvain words have an end? or what emboldeneth thee that thou answerest?
4 I also could speak as ye do: if your soul were in my soul's

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^c Heb. words of wind.

NOTES ON CHAPTER XVI.

Verse 2. *I have heard many such things*] These sayings of the ancients are not strange to me; but they do not apply to my case: ye see me in affliction; ye should endeavour to console me. This ye do not; and yet ye pretend to do it! Miserable comforters are ye all.

Verse 3. *Vain words*.] Literally words of air. *What emboldeneth thee*] Thou art totally ignorant of the business;—what then can induce thee to take part in this discussion?

Verse 4. *I also could speak*] It is probably better to render some of these permissives or potential verbs; literally in the future tense, as

in the Hebrew;—*I also will speak*. Mr. Goode has adopted this mode.

If your soul were in my soul's stead] “If you were in my place, I also could quote many wise sayings, that might intend to show that you were hypocrites and wicked men;—but would this be fair? Even when I might not choose to go farther in assertion, I might shake my head, by way of insinuation, that there was much more behind, of which I did not choose to speak;—but, would this be right? That such sayings are in memory, is no proof that they were either made for me, or apply to my case.”

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stead, I could heap up words
against you, and ^d shake
mine head at you.

5 But I would strengthen
you with my mouth, and the moving of
my lips should assuage *your grief*.

6 Though I speak, my grief is not as-
suaged: and though I forbear, ^e what
am I eased?

7 But now he hath made me weary:
thou hast made desolate all my com-
pany.

8 And thou hast filled me with wrin-
kles, *which is a witness against me*: and
my leanness rising up in me beareth
witness to my face.

9 ^f He teareth me in his wrath, who
hateth me: he gnasheth upon me with
his teeth; ^g mine enemy sharpeneth his
eyes upon me.

10 They have ^h gaped upon me with

^d Psa. 22. 7. & 109. 25. Lam. 2. 15.—^e Heb. *what goeth from me?*—^f Ch. 10. 16, 17.—^g Ch. 13. 24.—^h Psa. 23. 13.

Verse 5. *I would strengthen you with my mouth*] Mr. Goode translates thus:—

^d With my own mouth will I overpower you,
Till the quivering of my lips shall fail;

for which rendering he contends in his learned
notes. This translation is countenanced by
the Septuagint, Syriac, and Arabic versions.

Verse 6. *Though I speak*] But it will be of
no avail thus to speak; for reprehensions of
your conduct will not serve to mitigate *my*
sufferings.

Verse 7. *But now he hath made me weary*].
The Vulgate translates thus:—*Nunc autem
oppressit me dolor meus; et in nihilum redacti
sunt omnes artus mei.* “But now my grief
oppresses me, and all my joints are reduced
to nothing.” Perhaps Job alluded here to his
own afflictions, and the desolation of his family.
Thou hast made me weary with continual af-
fliction; my strength is quite exhausted; and
thou hast made desolate all my company, not
leaving me a single child to continue my name,
or to comfort me in sickness or old age. Mr.
Goode translates:

ⁱ Here, indeed, hath he distracted me;
Thou hast struck apart all my witnesses.”

Verse 8. *Thou hast filled me with wrinkles*].
If Job's disease were the elephantiasis, in
which the whole skin is wrinkled, as the skin
of the elephant, (from which this species of
leprosy has taken its name,) these words would
apply most forcibly to it. But the whole pas-
sage, through its obscurity, has been variously
rendered. Calmet unites it with the preceding,
and Houbigant is not very different. He trans-
lates thus:—“For my trouble hath now weak-
ened all my frame, and brought wrinkles over
me: he is present as a witness, and riseth
against me, who telleth lies concerning me; he
openly contradicts me to my face.” Mr. Goode
translates nearly in the same way. Others still
differently.

Verse 9. *He teareth me in his wrath*] Who

their mouth; they ⁱ have
smitten me upon the cheek
reproachfully; they have
^k gathered themselves toge-
ther against me.

11 God ^l hath ^m delivered me to the
ungodly, and turned me over into the
hands of the wicked.

12 I was at ease, but he hath broken
me asunder: he hath also taken me by
my neck, and shaken me to pieces, and
ⁿ set me up for his mark.

13 His archers compass me round
about, he cleaveth my reins asunder,
and doth not spare; he poureth out my
gall upon the ground.

14 He breaketh me with breach upon
breach, he runneth upon me like a giant.

15 I have sowed sackcloth upon my
skin, and ^o defiled my horn in the dust.

16 My face is foul with weeping, and

ⁱ Lam. 3. 30. Mic. 5. 1.—^k Ps. 35. 15.—^l Ch. 1. 15. U.—^m Heb.
hath shut me up.—ⁿ Ch. 7. 30.—^o Ch. 30. 19. Psa. 7. 5.

the person is that is spoken of in this verse and
onward to the end of the *fourteenth*, has been
a question on which commentators have great-
ly differed. Some think God, others Eliphaz,
is intended; I think, *neither*. Probably God
permitted Satan to show himself to Job; and
the horrible form which he and his demons as-
sumed increased the misery under which Job
had already suffered so much. All the ex-
pressions, from this to the end of the *fourteenth*
verse, may be easily understood on this prin-
ciple; c. g. He (Satan) gnasheth upon me with
his teeth; mine enemy sharpeneth his eyes upon
me: Ver. 10. They (demons) have gaped on
me with their mouth; they have gathered them-
selves together against me. Ver. 11. God hath
delivered me to the ungodly, *my* *evil* *one*: he hath turned me over to the hands
of the wicked. He hath abandoned me to be
tortured by the tempter and his host.

If we consider all these expressions as re-
ferring to Job's three friends, we must, in that
case, acknowledge that the figures are all
strained to an insufferable height, so as not
to be justified by any figure of speech.

Verse 13. *His archers compass me*] *rav-
nabhair*, his great ones. The Vulgate and
Septuagint translate this, *his spears*: the Sy-
riac, Arabic, and Chaldee, *his arrows*. On
this and the following verse Mr. Heath ob-
serves:—“The metaphor is here taken from
huntsmen: first, they surround the beast;
then he is shot dead: his entrails are next taken
out; and then his body is broken up limb from
limb.”

Verse 15. *I have sowed sackcloth*] *pr sak*,
a word that has passed into almost all lan-
guages; as I have already had occasion to
notice in other parts of this work.

Defiled my horn in the dust.] The horn was
an emblem of power: and the metaphor was
originally taken from beasts, such as the urus,
wild ox, buffalo, or perhaps the rhinoceros, who
were perceived to have so much power in their

A. M. cir. 2484.
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on my eyelids is the shadow
of death;

17 Not for any injustice
in mine hands: also my
prayer is pure.

18 O earth, cover not thou my blood,
and let my cry have no place.

19 Also now, behold, my witness is
in heaven, and my record is on high.

¶ Ch. 27. 9. Psa. 66. 18, 19.—† Rom. 1. 9.—‡ Heb. in the high
places.—§ Heb. are my scorners.

horns. Hence the horn was frequently worn
on crowns and helmets, as is evident on ancient
coins; and to this day it is an appendage to
the diadem of the kings and chiefs of Abyssinia.
In the second edition of Mr. Bruce's
Travels in Abyssinia, vol. viii. plates ii. and
iii. we have engravings of two chiefs, *Kesta*
Yasous, and *Woodage Asahel*, who are represented
with this emblem of power on their
forehead. Mr. Bruce thus describes it: "One
thing remarkable in this cavalcade, which I
observed, was the head-dress of the governors
of provinces. A large broad fillet was bound
upon their forehead, and tied behind their
head. In the middle of this was a horn, or a
conical piece of silver, gilt; about four inches
in length, much in the shape of our common
candle extinguishers. This is called *kirn*, or
horn; and is only worn in reviews, or parades
after victory. This, I apprehend, like all other
of their usages, is taken from the Hebrews;
and the several allusions made in Scripture to
it arise from this practice. *I said unto fools,
Deal not foolishly; and to the wicked, Lift not
up the horn. Lift not up your horn on high,
speaks not with a stiff neck. For promotion
cometh not, &c., but my horn shall thou exalt
like the horn of a unicorn. And the horn of the
righteous shall be exalted with honour.* And
so in many other places throughout the Psalms."
In a note on the same page we have the fol-
lowing observation: "The crooked manner in
which they hold their neck, when this orna-
ment is on their forehead, for fear it should fall
forward, perfectly shows the meaning of *Speak
not with a stiff neck when you hold the horn on
high*, or erect, like the horn of the unicorn."—
Bruce's Travels, vol. iv. pag. 407.

Defiling, or rolling the horn in the dust, sig-
nifies the disgrace or destruction of power,
authority, and eminence.

Mr. Goode translates; *I have rolled my tur-
ban in the dust*, which he endeavours to justify
in a long note. But in this, I think, this very
learned man is mistaken. The Hebrew *kip-
karn*, is the same as the Ethiopic *kirn*; and
both mean, exactly in such connexion, what
Mr. Bruce has noticed above. The horn on
the diadem is the emblem of power, authority,
and eminence.

Verse 16. *On my eyelids is the shadow of
death*] Death is now fast approaching me:
already his shadow is projected over me.

Verse 17. *Not for any injustice*] I must
assert, even with my last breath, that the
charges of my friends against me are ground-
less. I am afflicted unto death, but not on
account of my iniquities

20 My friends scorn me: but mine eye poureth out
tears unto God.

21 O that one might plead
for a man with God, as a man plead-
eth for his neighbour!

22 When a few years are come, then
I shall go the way whence I shall not
return.

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¶ Ch. 31. 35. Eccles. 6. 10. Isa. 45. 9. Rom. 9. 20.—† Or,
friend.—‡ Heb. years of number.—§ Eccles. 12. 5.

Also my prayer is pure.] I am no hypocrite,
God knoweth.

Verse 18. *O earth, cover not thou my blood*]
This is evidently an allusion to the murder of
Abel: and the verse has been understood in
two different ways:—1. Job here calls for
justice against his destroyers. His blood is his
life, which he considers as taken away by
violence; and, therefore, calls for vengeance.
Let my blood cry against my murderers, as
the blood of Abel cried against Cain. My
innocent life is taken away by violence, as
his innocent life was: as, therefore, the earth
was not permitted to cover his blood, so that
his murderer should be concealed; let my
death be avenged in the same way. 2. It has
been supposed that the passage means that
Job considered himself accused of the shedding
of innocent blood; and, conscious of his own
perfect innocence, he prays that the earth may
not cover any blood shed by him. Thus Mr.
Scott:

"O earth, the blood accusing me reveal;
Its piercing voice in no recess conceal."

And this notion is followed by Mr. Goode.
But, with all deference to these learned men,
I do not see that this meaning can be sup-
ported by the Hebrew text; nor was the passage
so understood by any of the ancient versions.
I, therefore, prefer the first sense, which is
sufficiently natural; and quite in the manner
of Job, in his impassioned querulousness.

Verse 19. *My witness is in heaven*] I appeal
to God for my innocence,

Verse 20. *My friends scorn me*] They de-
ride and insult me; but my eye is toward
God: I look to him to vindicate my cause.

Verse 21. *O that one might plead*] Let me
only have the liberty to plead with God, as a
man hath with his fellow.

Verse 22. *When a few years are come*] I
prefer Mr. Goode's version:

"But the years numbered to me are come,
And I must go the way whence I shall not return."

Job could not, in his present circumstances,
expect a few years of longer life: from his
own conviction he was expecting death every
hour. The next verse, the first of the follow-
ing chapter, should come in here: *My breath
is corrupt, &c.* He felt himself as in the arms
of death; he saw the grave as already digged,
which was to receive his dead body. This
verse shows that our translation of the twenty-
second verse is improper, and vindicates Mr.
Goode's version.

I have said on verse 9. that a part of Job's
sufferings probably arose from appalling re-
presentations made to his eye, or to his imagi-

nation, by Satan and his agents. I think this neither irrational, nor improbable. That he and his demons have power to make themselves manifest on especial occasions has been credited in all ages of the world; not by the

weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men. I am persuaded that many passages in the book of Job refer to this; and admit of an easy interpretation on this ground.

CHAPTER XVII.

Job complains of the injustice of his friends, and compares his present state of want and woe with his former honour and affluence, 1—6. God's dealings with him will even astonish upright men; yet the righteous shall not be discouraged, but hold on his way, 7—9. Asserts that there is not a wise man among his friends, and that he has no expectation but of a speedy death, 10—16.

A. M. cir. 2484.
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M^y breath is corrupt,
my days are extinct,
the graves are ready for me.

2 Are there not mockers
with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety
with thee; who is he that will strike
hands with me?

4 For thou hast hid their heart from
understanding: therefore shalt thou not
exalt them.

^a Or, spirit is spent. — ^b Psa. 88. 3, 4. — ^c Heb. lodge. — ^d 1 Sam. 1. 6, 7. — ^e Prov. 6. 1. & 17. 18. & 22. 26.

NOTES ON CHAPTER XVII.

Verse 1. *My breath is corrupt*] Rather, *My spirit is oppressed*, רוחי חבֵּל *ruchi chubalah*—my days are extinct, and the sepulchral cells are ready for me. PARKHURST. There is probably a reference here to cemetaries, where were several niches, in each of which a corpse was deposited. See on ver. 16. For חבֵּל *chubelah*, corrupted, or oppressed, some MSS. have חלה *chalah*, is made weak; and one has נבלה *is worn down*, consumed: this is agreeable to the Vulgate, “*Spiritus meus attenuabatur*.” *My spirit is exhausted*.

Verse 2. *Are there not mockers with me?*] This has been variously translated. The VULGATE:—“I have not sinned, and yet my eye dwells upon afflictions.” SEPTUAGINT:—“I conjure you, labouring under afflictions, what evil have I done? Yet strangers have robbed me of my substance.” MR. GOODE:—“But are not revilers before me? Alas, mine eye penetrateth their rebukes.” CALMET thinks the Hebrew might be translated thus:—“If I have not been united in friendship with the wicked, why are my eyes in bitterness?” COVERDALE translates both verses thus:—“*My breth fayleth. my dayes are shortened, I am harde at deathes dore. I have disceaied to man, yet must myne eye continue in heavynesse.*” MR. HEATH:—“Were it not so, I have sarcasms enow in store; and I could spend the whole night unmoved at their aggravations.” The general meaning is plain enough: and the reader has got translations enough.

Verse 3. *Lay down now*] Deposit a pledge—stake your conduct against mine, and your life and soul on the issue;—let the cause come before God; let him try it, and see whether any of you shall be justified by him, while I am condemned.

Verse 4. *For thou hast hid their heart*] This address is to God; and here he is represented as doing that which, in the course of his providence, he only permitted to be done.

5 He that speaketh flattery
to his friends, even the eyes
of his children shall fail.

6 He hath made me also
a byword of the people; and afore-
time I was as a tabret.

7 Mine eye also is dim by reason of
sorrow, and all my members are as a
shadow.

8 Upright men shall be astonished at
this, and the innocent shall stir up him-
self against the hypocrite.

^f Ch. 30. 9. — ^g Or, before them. — ^h Psa. 6. 7. & 31. 9. — ⁱ Or, my thoughts.

Shalt thou not exalt them.] This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the divine favour, till Job sacrificed, and made intercession for them.

Verse 5. *He that speaketh flattery*] There are a great variety of meanings given to the terms in this verse. The general sense is, The man who expects much from his friends will be disappointed: while depending on them, his children's eyes may fail in looking for bread.

Verse 6. *He hath made me also a byword*] My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. *As poor as Job, as afflicted as Job*, are proverbs that have even reached our times, and are still in use.

Aforetime I was as a tabret.] This is not the translation of the Hebrew רֶחֱטָן לְפָנַי *rehetan lepanim cheiyeh*. Instead of *lepanim*, I would read לְפָנַי *lepaneyhem*; and then the clause might be translated thus: *I shall be as a furnace, or consuming fire (Tophet) before them.* They shall have small reason to mock, when they see the end of the Lord's dealings with me: my example will be a consuming fire to them; and my false friends will be confounded. COVERDALE translates thus:—*He hath made me as it were a byworde of the roman people. I am his gestinge stocke amonge them.*

Verse 7. *Mine eye also is dim*] Continual weeping impairs the sight: and indeed any affliction that debilitates the frame generally weakens the sight in the same proportion.

All my members are as a shadow.] Nothing is left but skin and bone. I am but the shadow of my former self.

Verse 8. *Upright men shall be astonished*] In several of these verses Job is supposed to speak prophetically of his future restoration; and of the good which religious society should

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9 The righteous also shall hold on his way, and he that hath ^k clean hands ^l shall be stronger and stronger.

10 But as for you all, ^m do ye return, and come now: for I cannot find *one* wise man among you.

11 ⁿ My days are past, my purposes are broken off, *even* ^o the thoughts of my heart.

12 They change the night into day; the light is ^p short because of darkness.

^q Psa. 24. 1.—Heb. shall add strength.—^r Ch. 6. 29.—^s Ch. 7. 6. & 9. 25.

derive from the history of his original affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The upright will receive the account with astonishment, and wonder at the dispensations of the Almighty; while hypocrites, false professors, and the sourheaded godly, shall be unmasked; and innocent men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

Verse 9. *The righteous also shall hold on his way*] There shall be no doubt concerning the dispensations of the divine providence. My case shall illustrate all seemingly intricate displays of God's government. None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love. Therefore, whatever occurs to the righteous man, he will take it for granted that all is well and justly managed, and that the end will be glorious.

Shall be stronger and stronger.] He shall take encouragement from my case, stay himself on the Lord, and thus gain strength by every blast of adversity. This is one grand use of the Book of Job. It casts much light on seemingly partial displays of divine providence; and has ever been the great text book of godly men in a state of persecution and affliction. This is what Job seems prophetically to declare.

Verse 10. *But as for you all*] Ye are too proud, and too full of self-importance, to profit by what ye see. *Return*, enter into yourselves, consider your ways, go again to school, get back to your own houses, and endeavour to acquire humility and knowledge: for there is not one wise man among you.

Verse 11. *My days are past*] Job seems to relapse here into his former state of gloom. These transitions are very frequent in this poem: and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

The thoughts of my heart] All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

Verse 12. *They change the night into day*] These purposes and thoughts are so very gloomy, that they change day into night.

The light is short because of darkness.] ^t אור קרוב מפני חשך Or karob mipeney choshek, "The light is near from the face of darkness." I

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13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have ^u said to corruption, Thou art, my father: to the worm, Thou art my mother and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down ^v to the bars of the pit, when our ^w rest together is in the dust.

^x Heb. the possessions.—^y Heb. near.—^z Heb. cried, or, called.
^a Ch. 18. 13.—^b Ch. 3. 17, 18, 19.

have scarcely any light; what is called *light* is so near akin to darkness, that it is scarcely severed from it. There is either *no light*, or such merely as is sufficient to render *darkness visible*. A fine picture of the state of his mind—he was generally in darkness; but had occasional gleams of hope.

Verse 13. *The grave is mine house*] Let me live long or short, the grave at last will be my home. I expect soon to lie down in darkness—There is my end; I cannot reasonably hope for any thing else.

Verse 14. *I have said to corruption*] I came from a corrupted stock, and I must go to corruption again. The Hebrew might be thus rendered:—*To the ditch I have called, thou art my father. To the worm, Thou art my mother and my sister.* I am in the nearest state of affinity to dissolution and corruption: I may well call them my nearest relations, as I shall soon be blended with them.

Verse 15. *And where is now my hope?*] In the circumstances in which I am found, of what use can hope be? Were I to form the expectation of future good, who could ever see it realized? Is it then any wonder that I should complain, and bemoan my wretched lot?

Verse 16. *They shall go down to the bars of the pit*] All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I rest.

^c baddey, which we translate bars, signifies also branches, distended limbs, or claws, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his deadly gripe; or to the different branching-off alleys in subterranean cemeteries, or catacombs, in which niches are made for the reception of different bodies.

When our rest together is in the dust.] That is, according to some critics, my hope and myself shall descend together into the grave. It shall never be realized: for the time of my departure is at hand.

In those times what deep shades hung on the state of man after death; and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job's friends, though learned in all the wisdom of the Arabians, connected with the advantages derivable from the Mosaic writings, and perhaps those of the earlier prophets, had little clear or distinct in their minds relative

to all subjects *post mortem*, or of the invisible world. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, insomuch that his say-

ings and experience often appear contradictory. Perhaps it could not be otherwise; the true light was not then come: Jesus alone brought life and immortality to light by his Gospel.

CHAPTER XVIII.

Bildad, in a speech of passionate invective, accuses Job of impatience and impiety, 1—4. Shows the fearful end of the wicked, and their posterity: and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5—21.

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THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterward we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He teareth himself in his anger:

shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

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B. C. cir. 1520.

Ante I. Ol.

cir. 744.

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a Psa. 73. 22.—b Ch. 13. 14.—c Heb. his soul.—d Prov. 13. 9. &

20. 20. & 24. 20.—e Ch. 21. 17. Psa. 18. 28.—f Or, lamp.

NOTES ON CHAPTER XVIII.

Verse 1. *Then answered Bildad*] The following analysis of this speech by Mr. Heath is judicious. "Bildad, irritated to the last degree that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of decency. He proceeds to downright abuse; and finding little attention given by Job to his arguments, he tries to terrify him into a compliance. To that end he draws a yet more terrible picture of the final end of wicked men than any yet preceding, throwing in all the circumstances of Job's calamities, that he might plainly perceive the resemblance; and, at the same time, insinuating that he had much worse still to expect, unless he prevented it by a speedy change of behaviour. That it was the highest arrogance in him to suppose that he was of consequence enough to be the cause of altering the general rules of providence, ver. 4. And that it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly." Ver. 5—7.

Verse 2. *How long will it be ere ye make an end*] It is difficult to say to whom this address is made; being in the plural number, it can hardly be supposed to mean Job only. It probably means all present; as if he had said, It is vain to talk to this man, and follow him through all his quibbles; take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self vindications. It must be owned that this is the plan which Bildad followed; and he amply unburdens a mind that was labouring under the spirit of rancour and abuse. Instead of *How long will it be ere ye make an end of words*, Mr. Goode translates:—"How long will ye plant thorns (irritating, lacerating, wounding invectives) among words?" translating the unusual term *קִטְסֵי* kintsey, thorns, instead of bounds or limits. The word *קִטְסֵי* kintsey, may be the Chaldee form for *קִטְסֵי* kitsey, the *nun* being inserted by the Chaldeans for the sake of euphony, as is frequently done; and it may be considered as the contracted plural from *קִטְסֵי* kats, a thorn, from *קָטַס* kats, to lacerate, rather

than *קָטַס* kats, an end, from *קָטַס* katsah, to cut off.

Schultens and others have contended that *קָטַס* kanats, is an Arabic word used also in Hebrew; that *קָטַס* kanasa, signifies to hunt, to lay snares; and hence *מַקְנָסִים* maknas, a snare: and that the words should be translated, "How long will you put captious snares in words?" But I prefer *קָטַס* kantsey, as being the Chaldee form for *קָטַס* katsey, whether it be considered as expressing limits or thorns; as the whole sentence is formed after the Chaldee model, as is evident not only in the word in question, but also in *לְמִלִּין* lemillin, to words, the Chaldee plural, instead of *לְמִלִּים* lemillin, the Hebrew plural.

Verse 3. *Counted as beasts*] Thou treatest us as if we had neither reason nor understanding.

Verse 4. *He teareth himself in his anger*] Literally, *Rending his own soul in his anger*: as if he had said, Thou art a madman: thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

Shall the earth be forsaken for thee?] To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of providence to thyself alone? What pride and insolence!

Verse 5. *The light of the wicked shall be put out*] Some think it would be better to translate the original, "Let the light of the wicked be extinguished!" Thou art a bad man; and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

Verse 6. *The light shall be dark in his tabernacle*] His property shall be destroyed, his house pillaged, and himself and his family come to an untimely end.

His candle shall be put out] He shall have no posterity.

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7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take him by the heel, and the robber shall prevail against him.

10 The snare is laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on

g Ch. 5. 13.—h Ch. 22. 10. Psa. 9. 15. & 35. 8.—i Ch. 5. 5.
h Heb. hidden.—l Ch. 15. 21. & 20. 25. Jer. 6. 25. & 20. 3. &

Verse 7. *The steps of his strength*] Even in his greatest prosperity he shall be in straits and difficulties.

His own counsel] He shall be the dupe and the victim of his own airy, ambitious, and impious schemes.

Verse 8. *For he is cast into a net*] His own conduct will infallibly bring him to ruin. He shall be like a wild beast taken in a net: the more he flounders in order to extricate himself, the more he shall be entangled.

He walketh upon a snare.] He is continually walking on the meshes of a net, by which he must soon be entangled and overthrown.

Verse 9. *The gin shall take him*] *Houbigant* reads the tenth before the ninth verse thus:—"The snare is laid for him in the ground, and a trap for him in the way. The gin shall take him by the heel, and the robber shall prevail against him."

From the beginning of the seventh verse, to the end of the thirteenth, there is an allusion to the various arts and methods practised in hunting. 1. A number of persons extend themselves in a forest, and drive the game before them, still straitening the space from a broad base to a narrow point in form of a triangle, so that the farther they go the less room have they on the right and left, the hunters lining each side, while the drovers with their dogs are coming up behind. *The steps of his strength shall be straitened*, ver. 7. 2. Nets, Gins, and pitfalls, are laid or formed in different places, so that many are taken before they come to the point where the two lines close. *He is cast into a net, he walketh upon a snare—the trap is laid for him in the way—the snare in the ground*, ver. 8, 9, 10. 3. The howling of the dogs, with the shouts of the huntsmen, fill him with dismay, and cause him to run himself beyond his strength and out of breath. *Terrors shall make him afraid on every side, and shall drive him to his feet*, ver. 11. 4. While spent with hunger and fatigue, and he is entangled in the spread nets; and the huntsman either pierces him with an arrow or spear, or cuts the sinews of his legs, so that he is easily captured and destroyed. *The robber shall prevail against him*, ver. 9. *His strength is hunger-bitten, and destruction is ready at his side*, ver. 12. This latter verse is thus paraphrased by the Chaldee:—*Let his first-born son be famished; and affliction be prepared for his wife.*

Verse 13. *It shall devour the strength of his skin*] This may refer to the elephant, or to the

every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction shall be ready at his side.

13 It shall devour the strength of his skin: even the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle,

46. 5. & 49. 20.—m Heb. scatter him.—n Ch. 15. 23.—o Heb. bars.—p Ch. 8. 14: & 11. 20. Psa. 112. 10. Prov. 10. 28.

rhinoceros, whose skin scarcely any dart can pierce: but in the case referred to above the animal is taken in a pitfall, and then the first-born of death, a sudden and overwhelming stroke, deprives him of life. See the account of hunting the elephant in the East, at the end of the chapter. The Chaldee has:—"The strength of his skin shall devour his flesh; and the angel of death shall consume his children."

Verse 14. *His confidence shall be rooted out*] His dwelling-place, how well soever fortified, shall now be deemed utterly insecure.

And it shall bring him to the king of terrors.] Or, as Mr. Goode translates,—"And dissolution shall invade him as a monarch." He shall be completely and finally overpowered.

The phrase *king of terrors* has been generally thought to mean death; but it is not used in any such way in the text. For בלמלך *le meleck ballahoth*, to the king of destructions, one of *De Rossi's* MSS. has כמלך *ke meleck*, as a king; and one, instead of בלמלך *ballahoth*, with וואו, *holem*, to indicate the plural, *terrors* or *destructions*, has בלמלח *ballahuth*, with וואו, *shurek*, which is singular, and signifies *terror*; *destruction*. So the Vulgate seems to read, as it translates, *Et calcet super eum quasi rex, interitus*, "And shall tread upon him as a king or destroyer." Or as a king who is determined utterly to destroy him. On this verse the bishop of Killala, Dr. Stock, says, "I am sorry to part with a beautiful phrase in our common version, the *king of terrors*, as descriptive of death: but there is no authority for it in the Hebrew text."

It may, however, be stated, that death has been denominated by similar epithets both among the Greeks and Romans.

So *Virgil*, *Æn.* vi. ver. 106.

—quando hic inferni janua Regis
Dicitur.

"The gates of the king of hell are reported to be here."

And *OVID*, *Metam.* ver. 350, 359.

Inde tremit tellus: et rex pavit ipse silentium.
Hunc metuens cladem, tenebrosa sede tyrannus
Exierat.

Earth's inmost bowels quake, and nature groans;
His terrors reach the dreadful king of hell.

Fearing this destruction, the tyrant left his gloomy court.

And in *SOPHOCLES*, *Ædip.* Colon. ver. 1628.
Edit. Johnson.

Ενυχίων Αἰδῶς
Αἰδῶεν.

"O, Pluto, king of shades." That is, the invisible demon, who dwells in darkness impenetrable.

Old *COVERDALE* translates:—"Dery fearfulness shall bring him to the kynge."

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because it is none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

Ch. 29. 19. Isa. 5. 24. Amos 2. 9. Mal. 4. 1.—Psa. 34. 16. & 109. 13. Prov. 2. 22. & 10. 7.—Heb. They shall drive him.

Verse 15. *It shall dwell in his tabernacle* Desolation is here personified: and it is said that it shall be the inhabitant, its former owner being destroyed. *Brimstone shall be scattered upon his habitation*; so that, like Sodom and Gomorrah, it may be an everlasting monument of the divine displeasure.

In the Persian poet Saady we find a couplet which contains a similar sentiment:

پرده داری میکند در قصر تیسر عنکبوت
بومی نوبت میزند بر کنبه افراسیاب

Purdeh daree meekund, dar keesri Keesar ānkeboot
Boomee Noobat meezund, ber kumbed Afrāsēāb.

The spider holds the veil in the palace of Cæsar;
The owl stands sentinel on the watch-tower of Afrasiab.

The palaces of those mighty kings are so desolate that the spider is the only chamberlain, and the owl the only sentinel. The web of the former is all that remains as a substitute for the costly veil furnished by the chamberlain in the palace of the Roman monarch; and the hooting of the latter is the only remaining substitute for the sound of drums and trumpets by which the guards were accustomed to be relieved at the watch-tower of the Persian king.

The word *تیسر keesur*, the same as *Kaisar* or *Cæsar*, is the term which the Asiatics always use when they designate the Roman emperor.

Afrasiab was an ancient king who invaded and conquered Persia about seven hundred years before the Christian era. After having reigned twelve years, he was defeated and slain by Zazer and his son, the famous Rustem. The present reigning family of Constantinople claim descent from this ancient monarch.

Brimstone shall be scattered upon his habitation] This may either refer to the destruction of Sodom and Gomorrah, as has been already intimated; or to an ancient custom of fumigating houses with brimstone, in order to purify them from defilement. PLINY says, Hist. Nat. lib. xxv. c. 15. speaking of the uses of sulphur, "*Habet et in religionibus locum ad expiandas suffitu domos*," which Dr. Holland paraphrases thus;—"Moreover, brimstone is employed ceremoniously in hallowing of houses: for many are of opinion that the perfume and burning thereof will keep out all enchantments; yea, and drive away foul fiends and evil sprites that do haunt a place."

OVID refers to the same, *De Arte Amat.* lib. ii. ver. 329.

Et veniat, quæ lustrat anus lectumque locumve:
Præferat et tremula sulphur et ova manu.

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19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after him shall be astonished at his day, as they that went before were affrighted.

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Isa. 14. 32. Jer. 22. 30.—Psa. 37. 16.—Or, lined with him.—Heb. laid hold on horror.—Jer. 9. 3. & 10. 25. 1 Thess. 4. 5. 2 Thess. 1. 8. Tit. 1. 16.

This alludes to the ceremony of purifying the bed or place in which a sick person was confined; an old woman, or nurse, was the operator, and eggs and sulphur were the instruments of purification.

On this and other methods of purgation, see an excellent note in Servius on these words of Virgil, *Æn. vi.* ver. 740.

*Alia panduntur inanis
Supensa ad ventos: altis sub gurgite vasto
Infectum cluitur scotus, aut exurit igni.*
For this are various penances subjoin'd;
And some are hung to bleach upon the wind;
Some plung'd in waters, others plung'd in fires.

Unde etiam (says Servius) *in sacris Liberi omnibus tres sunt istæ purgationes: nam aut tædâ purgantur et sulphure, aut aquâ abluuntur, aut aëre ventilantur.*

"These three kinds of purgation are used in the rites of Bacchus:—they are purged by flame and sulphur, or washed in water, or ventilated by the winds." But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job's property and family, by winds and fire: for the FIRE of GOD fell down from heaven, and burnt up the sheep and the servants, and consumed them; and a great wind, probably the sulphureous suffocating simoom, smote the four corners of the house, where Job's children were feasting, and killed them, see chap. i. ver. 16, 19.

Verse 16. *His roots shall be dried up—his branch be cut off.*] He shall be as utterly destroyed both in himself, his posterity, and his property, as a tree is, whose branches are all lopped off, and whose every root is cut away.

Verse 17. *His remembrance shall perish.*] He shall have none to survive him to continue his name among men.

No name in the street.] He shall never be a man of reputation: after his demise, none shall talk of his fame.

Verse 18. *He shall be driven from light*] He shall be taken off by a violent death.

And chased out of the world.] The wicked is DRIVEN AWAY in his iniquity. This shows his reluctance to depart from life.

Verse 19. *He shall neither have son nor nephew*] Coverdale, following the Vulgate, translates thus:—"He shall neither have children nor kinsges folk among his people, no ner eny posterite in his counre: ponge and olde shal be astonysht at his death."

Verse 20. *They that come after him*] The young shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man:—as they that went be-

fore. The aged, who were his contemporaries, and who saw the judgments that fell on him, were affrighted, *וַיַּחַזְקוּ אֶחָזִיז שָׂאֵר, seized with horror, were horrified; or, as Mr. Goode has well expressed it, were panic-struck.*

Verse 21. *Such are the dwellings*] This is the common lot of the wicked: and it shall be particularly the case with him *who knoweth not God*; that is, *Job*; for it is evident he alludes to him. Poor *Job*! hard was thy lot, and severe thy sufferings!

ON the elephant hunt, to which I have referred, ver. 13. I shall borrow the following account extracted from Mr. Cordiner's History of Ceylon by Mr. Goode:

We have a curious description of the elephant hunt, which is pursued in a manner not essentially different from the preceding, except that the snares are palisadoed, instead of being nettled, with the strongest possible stakes, still farther fortified by interlacings. They are numerous, but connected together; every snare or enclosure growing gradually narrower, and opening into each other by a gate or two, that

will only admit the entrance of a single animal at a time.

The wood in which elephants are known to abound is first surrounded, excepting at the end where the foremost and widest enclosure is situated, with fires placed on moveable pedestals, which, in every direction, are drawn closer and closer; and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued; and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much subdivided that, by the aid of cordage carefully fastened round their limbs, and the management of decoy elephants, they are easily capable of being led away, one by one, and tamed. A single hunt, thus conducted, will sometimes occupy not less than two months of unremitted labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and, as such, is attended by all the principal families of the country.—*Account of Ceylon*, p. 218—226.

CHAPTER XIX.

Job complains of the cruelty of his friends, 1—5. Pathetically laments his sufferings, 6—12. Complaints of his being forsaken by all his domestics, friends, relatives, and even his wife, 13—19. Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be recorded, 20—24. Expresses his hope in a future resurrection, 25—27. And warns his persecutors to desist, lest they fall under God's judgments, 28, 29.

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THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ^aten times have ye reproached me: ye are not ashamed that ye ^bmake yourselves strange to me.

^a Gen. 31. 7. ^b Lev. 26. 26.

NOTES ON CHAPTER XIX.

Verse 2. *How long will ye vex my soul*] Every thing that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness toward him; nor does a kind expression drop at any time from their lips! They were called *friends*; but this term, in reference to them, must be taken in the sense of *cold-blooded acquaintances*: However, there are many in the world that go under the sacred name of *friends*, who, in times of difficulty, act a similar part. Job's friends have been, by the general consent of posterity, consigned to endless infamy. May all those who follow their steps be equally enrolled in the annals of bad fame!

Verse 3. *These ten times*] The exact arithmetical number is not to be regarded here: *ten times* being put for many times, as we have already seen. See particularly the note on Gen. xxxi. 7.

Ye make yourselves strange to me.] When I was in affluence and prosperity, ye were my intimates, and appeared to rejoice in my happiness; but now ye scarcely know me; or ye

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will ^cmagnify yourselves against me, and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

^c Or, *harden yourselves against me.*—Psa. 38. 16.

profess to consider me a wicked man because I am in adversity. Of this you had no suspicion, when I was in prosperity! Circumstances change men's minds.

Verse 4. *And be it indeed* (or if indeed) that *I have erred*] Suppose indeed that I have been mistaken in any thing, that in the simplicity of my heart I have gone astray, and that this matter remains with myself, for most certainly there is no public stain on my life; you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do you treat me as a person whose life has been a general blot, and whose example must be a public curse?

Verse 6. *Know now that God hath overthrown me.*] The matter is between him and me; and he has not commissioned you to add reproaches to his chastisements.

And hath compassed me with his net.] There may be an allusion here to the different modes of hunting which have been already referred to in the preceding chapter. But if we take the whole verse together, and read the latter clause before the former, thus:—“Know, therefore, that God hath encompassed me with his net, and overthrown me;” the allusion may

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7 Behold, I cry out of
wrong, but I am not heard:
I cry aloud, but there is no
judgment.

8 ^e He hath fenced up my way that I
cannot pass, and he hath set darkness
in my paths.

9 ^f He hath stripped me of my glory,
and taken the crown from my head.

10 He hath destroyed me on every
side, and I am gone: and mine hope
hath he removed like a tree.

11 He hath also kindled his wrath
against me, and ^g he counteth me unto
him as one of his enemies.

^d Or, violence.—^e Chap. 3. 23. Psalm 88. 8.—^f Psalm 59.
44.

be to an ancient mode of combat practised among the ancient Persians, ancient Goths, and among the Romans. The custom among the Romans was this:—"One of the combatants was armed with a sword and shield, the other with a trident and net. The net he endeavoured to cast over the head of his adversary; in which, when he succeeded, the entangled person was soon pulled down by a noose that fastened round the neck, and then despatched. The person who carried the net and trident was called *Retiarius*; and the other, who carried the sword and shield, was termed *Secutor*, or the *Pursuer*, because, when the *Retiarius* missed his throw, he was obliged to run about the ground till he got his net in order for a second throw; while the *Secutor* followed hard to prevent and despatch him. The Persians in old times used what was called *كمان* *kumand*, the noose. It was not a net, but a sort of running loop, which horsemen endeavoured to cast over the heads of their enemies that they might pull them off their horses.

That the Goths used a hoop net fastened to a pole, which they endeavoured to throw over the heads of their foes, is attested by *Olaus Magnus, Hist. de Gentibus Septentrionalibus*, Rom. 1555, lib. xi. cap. 13. *De diversis Modis preliandi Fimorum*. His words are, "*Quidam restilius instar retium ferinorum ductilibus sublimi jactatione utuntur: ubi enim cum hoste congressi sunt, injiciunt eos restes quasi laqueos in caput resistentis, ut equam aut hominem ad se trahant.*" Some use elastic ropes formed like hunting nets, which they throw aloft: and, when they come in contact with the enemy, they throw these ropes over the head of their opponent; and, by this means, they can drag either man or horse to themselves. At the head of the page he gives a wooden cut, representing the net, and the manner of throwing it over the head of the enemy. To such a device Job might allude, *God hath encompassed me with his net, and overthrown me.*

Verse 7. *I cry out of wrong*] I complain of violence and of injustice; but none comes to my help.

Verse 8. *He hath fenced up my way*] This may allude to the mode of hunting the elephant, described at the conclusion of the preceding chapter, or to the operations of an invading army. See under ver. 11.

12 His troops come together, and ^h raise up their way against me, and encamp round about my tabernacle.

13 ⁱ He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

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^g Ch. 13. 24. Lam. 2. 5.—^h Ch. 30. 12.—ⁱ Psa. 31. 11. &
38. 11. & 69. 8. & 88. 18.

Verse 9. *He hath stripped me of my glory*] I am reduced to such circumstances, that I have lost all my honour and respect.

Verse 10. *Mine hope hath he removed like a tree.*] There is no more hope of my restoration to affluence, authority, and respect, than there is that a tree shall grow and flourish, whose roots are extracted from the earth. I am pulled up by the roots, withered, and gone.

Verse 11. *And he counteth me unto him as one of his enemies.*] From the seventh to the thirteenth verse there seems to be an allusion to a hostile invasion, battles, sieges, &c. 1. A neighbouring chief, without provocation, invades his neighbour's territories, and none of his friends would come to his help. *I cry out of wrong, but I am not heard*, ver. 7. 2. The foe has seized on all the passes, and he is hemmed up. *He hath fenced up my way, that I cannot pass*, ver. 8. 3. He has surprised and carried by assault the regal city, seized and possessed the treasures. *He hath stripped me of my glory, and taken the crown from my head*, ver. 9. 4. All his armies are routed in the field, and his strong places carried. *He hath destroyed me on every side*, ver. 10. 5. The enemy proceeds to the greatest length of outrage, wasting every thing with fire and sword. *He hath kindled his wrath against me, and treateth me like one of his adversaries*, ver. 11. 6. He is cooped up in a small camp with the wrecks of his army; and in this he is closely besieged, by all the power of his foes, who encompass the place, and raise forts against it. *His troops come together, and raise up their way against me, and encamp round about my tabernacle*. 7. Not receiving any assistance from friends or neighbours, he abandons all hope of being able to keep the field, escapes with the utmost difficulty, and is despised and neglected by his friends and domestics because he has been unfortunate. *I am escaped with the skin of my teeth*, ver. 20. *My kinsfolk have failed—all my intimate friends abhorred me*, ver. 14—19.

Verse 14. *My kinsfolk have failed*] Literally, departed: They have all left a house when the hope of getting is all gone.

Verse 15. *They that dwell in mine house*] In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and authority, into poverty

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17 My breath is strange
to my wife, though I en-
treated for the children's
sake of mine own body.

18 Yea, young children despised
me; I arose, and they spake against me.

19 All my inward friends abhorred
me: and they whom I loved are turned
against me.

20 My bone cleaveth to my skin

* Heb. my belly.—1 Or, the wicked.—2 Kings 2. 23.—3 Psal.
41. 9. & 55. 13, 14, 20.—Heb. the men of my secret.

and dependance, are very forcibly described. Formerly revered by all: now esteemed by none. Pity to those who have fallen into adversity is rarely shown. The rich have many friends. And to him who appears to be gaining worldly substance, much court is paid; for, many worship the rising sun, who think little of that which is gone down. Some are even reproached with that emience which they have lost, though not culpable of the loss. A bishop, perhaps Bate, of Ossory, being obliged to leave his country and fly for his life, in the days of bloody Queen Mary, and who never regained his bishopric, being met one morning by one like those whom Job describes, who, intending to be witty at the expense of the venerable prelate, accosted him thus:—"Good morrow, BISHOP quondam." To which the bishop smartly replied, "Adieu, KNAVE semper."

Verse 17. *Though I entreated for the children's sake of mine own body.* This may imply no more than adjuring her by the tenderest ties, by their affectionate intercourse; and, consequently, by the children which had been the seals of their mutual affection; though those children were no more.

But the mention of his children in this place may intimate that he had still some remaining; that there might have been young ones, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. The Septuagint have προσκαρτερήσας δὲ κοίτης αὐτοῦ παραλαβὴν αὐτοῦ, "I affectionately entreated the children of my concubines." But there is no ground in the Hebrew text for such a strange exceptionable rendering. Coverdale has, *I am fayne to speake fayne to the children of myne own body.*

Verse 19. *My inward friends*] Those who were my greatest intimates.

Verse 20. *My bone cleaveth to my skin*] My flesh is entirely wasted away; and nothing but skin and bone left.

I am escaped with the skin of my teeth.] I have had the most narrow escape. If I still live, it is a thing to be wondered at, my sufferings and privations have been so great. To escape with the skin of the teeth seems to have been a proverbial expression, signifying great difficulty. I had as narrow an escape from death, as the thickness of the enamel on the teeth. I was within a hair's breadth of destruction, see on ver. 11.

Verse 21. *Have pity upon me*] The iteration here strongly indicates the depth of his

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and to my flesh, and I am
escaped with the skin of my
teeth.

21 Have pity upon me, have
pity upon me, O ye my friends; for the
hand of God hath touched me.

22 Why do ye persecute me as
God, and are not satisfied with my
flesh?

23 Oh that my words were now

† Ob. 30. 30. Psal. 102. 5. Lam. 4. 8.—Or, as.—Ch. 1. 11.
Psal. 38. 2.—Psalm. 69. 26.—Heb. Who will give, &c.

distress; and that his spirit was worn down with the length and severity of his suffering.

Verse 22. *Why do ye persecute me as God*] Are not the afflictions which God sends enough? Do you not see that I have as much as I can bear? When the Papists were burning Dr. Taylor, at Oxford, while wrapped in the flames, one of the true sons of the church took a stick out of the fagots, and threw it at his head, and split open his face. To whom he calmly said, *Man, why this wrong? Do not I suffer enough?*

And are not satisfied with my flesh?] Will ye persecute my soul, while God is persecuting my body? Is it not enough that my body is destroyed,—why then labour to torment my mind?

Verse 23. *Oh that my words were now written*] Job introduces the important subject which follows, in a manner unusually solemn; and he certainly considers the words which he was about to utter of great moment; and, therefore, wishes them to be recorded in every possible way. All the modes of writing, then in use, he appears to refer to. As to printing, that should be out of the question, as no such art was then discovered, nor for nearly two thousand years after. Our translators have made a strange mistake by rendering the verb ἔγραψα yechaku, printed, when they should have used described, traced out. O that my words were fairly traced out in a book! It is necessary to make this remark, because superficial readers have imagined that the art of printing existed in Job's time, and that it was not a discovery of the fifteenth century of the Christian era: whereas there is no proof that it ever existed in the world before A.D. 1440, or thereabouts; for the first printed book with a date is a Psalter, printed by John Pust, in 1457, and the first Bible with a date is that by the same artist in 1460.

Three kinds of writing Job alludes to, as being practised in his time:—1. *Writing in a book*, formed either of the leaves of the papyrus, already described, see on chap. viii. ver. 11. or on a sort of linen cloth. A roll of this kind, with unknown characters, I have seen taken out of the envelopments of an Egyptian mummy. Denon, in his travels in Egypt, gives an account of a book of this kind, with an engraved fac simile, taken also out of an Egyptian mummy. 2. *Cutting with an iron stile on plates of lead.* 3. *Engraving on large stones or rocks*, many of which are still found in different parts of Arabia.

To the present day the leaves of the palm

Job wishes that his words

JOB.

may be recorded for ever.

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written ! Oh that they were
printed in a book !

24 That they were graven
with an iron pen and lead in
the rock for ever !

▼ Or, After I shall awake, though this body be

tree are used in the East instead of paper ; and a stile of brass, silver, iron, &c. with a steel point, serves for a pen. By this instrument the letters are cut, or engraved, on the substance of the leaf ; and afterward some black colouring matter is rubbed in, in order to make the letters apparent. This was probably the oldest mode of writing, and it continues among the Cingalese to the present day. It is worthy of remark that PLINY, *Hist. Nat. lib. xiii. c. 11.* mentions most of these methods of writing, and states that the *leaves of the palm tree* were used before other substances were invented. After showing that paper was not used before the conquest of Egypt by Alexander the Great, he proceeds :—*In palmarum foliis primò scriptitatum ; deinde quarundam arborum libris ; postea publica monumenta plumbeis voluminibus, mox et privata linteis facti cepta, aut ceris.* "At first men wrote on palm tree leaves ; and afterward on the bark or rind of other trees. In process of time, public monuments were written on rolls of lead ; and those of a private nature on linen books, or tables covered with wax."

Pausanias lib. xii. c. 31. giving an account of the Boeotians, who dwelt near fount Helicon, states the following fact :—*Και μοιμολιζέον μοι εδικοῦσαν εἶνα ἡ πηγή, τὰ πολλὰ ὑπο τοῦ χρόνου λευμασμένα, γράσσεται γὰρ αὐτὰ τὰ ἔργα.* "They showed me a leaden table near to the fountain, on which his works (*Hesiod's*) were written ; but a great part had perished by the injuries of time."

Verse 24. *Iron pen and lead*] Some suppose that the meaning of this place is this ; the iron pen is the chisel by which the letters were to be deeply cut in the stone or rock ; and the lead was melted into those cavities in order to preserve the engraving distinct. But this is not so natural a supposition as what is stated above ; that Job refers to the different kinds of writing or perpetuating public events used in his time : and the quotations from *Pliny* and *Pausanias* confirm the opinion already expressed.

Verse 25. *For I know that my redeemer liveth*] Any attempt to establish the true meaning of this passage is almost hopeless. By learned men and eminent critics, the words have been understood very differently : some vehemently contending that they refer to the resurrection of the body, and the redemption of the human race by Jesus Christ ; while others, with equal vehemence and show of argument, have contended that they refer only to Job's restoration to health, family comforts, and general prosperity, after the present trial should be ended. In defence of these two opinions larger treatises have been written than the whole Book of Job would amount to, if written even in capitals. To discuss the arguments on either side, the nature of this work forbids ; but my own view of the subject will be reasonably expected by the reader. I shall, therefore, lay

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth :

26 And though after my skin worms

destroyed, yet out of my flesh shall I see God.

down one principle, without which no mode of interpretation hitherto offered can have any weight. The principle is this :—Job was now under the special inspiration of the Holy Spirit, and spoke prophetically.

Now, whether we allow that the passage refers to the general resurrection and the redemption by Christ, or to Job's restoration to health, happiness, and prosperity, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by Jesus Christ as Job, by one class of interpreters, is supposed here to do ; unless especially inspired for this very purpose. 2. Job's restoration to health and happiness, which, though it did take place, was so totally improbable to himself all the way through, so wholly unexpected, and, in every sense, impossible, except to the almighty power of God, that it could not be inferred from any thing that had already taken place, and must be foreshown by direct inspiration. Now, that it was equally easy to predict either of these events will be at once evident, because both were in futurity, and both were previously determined. Nothing contingent could exist in either : with them man had nothing to do ; and they were equally within the knowledge of him to whose ubiquity there can be neither past nor future time ; in whose presence absolute and contingent events subsist in their own distinctive characters, and are never resolved into each other.

But another question may arise, Which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ ; or the restoration of Job to health and affluence !

If we look only to the general importance of these things, this question may be soon decided ; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of Job. We may therefore say, of two things which only the power of God can effect, and one of which only shall be done, it is natural to conclude, he will do that which is of most importance ; and that is of most importance by which a greater measure of glory is secured to himself, and a greater sum of good produced to mankind.

As, therefore, a revelation by which the whole human race, in all its successive generations, to the end of time, may be most essentially benefited, is superior in its worth and importance to that by which one man only can be benefited, it is natural to conclude here, that the revelation relative to the general resurrection, &c. is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance, that which is most necessary and important in itself, as every thing is done in that order, and in that time,

A. M. cir. 2484.
B. C. cir. 1530.
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cir. 744.
Ante U. C. cir.
767.

destroy this *body*, yet ^w in
my flesh shall I see God:

27 Whom I shall see for
myself, and mine eyes shall

w Psahn. 17. 15. 1 Cor. 13. 12. 1 John. 3. 2. → Heb.
a stranger.

which seems best to his godly wisdom; therefore, a thing of *less importance* may be done now, and a thing of *greater importance* left to a *future time*. So God made the *earth* before he made *man*, produced *light* before he formed the *celestial luminaries*, and instituted the *Mosaic economy* before the *Christian dispensation*. This is all true, for every thing is done in that *season* in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of Job, and those of his companions; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world? The subject is now considerably narrowed, and if this question could be satisfactorily answered, the true meaning of the passage would be at once found out. 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that Job's *innocence* should be cleared; that the false judgments of his friends should be corrected; and that, as Job was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. That such an event *ought* to take place there can be no question; and that it did take place is asserted in the book: and that Job's friends saw it, were reprov'd, corrected, and admitted into his favour of whom they *did not speak* that which was *right*, and who had, in consequence, God's *wrath kindled against them*, are also attested facts. But surely there was no need of so solemn a revelation to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of God's spirit, and the excitement of a good hope, through grace, might have as completely answered the end.

On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions, which the doctrine of the general resurrection and consequent judgment is well calculated to produce, and to stay and support the suffering godly under the afflictions and calamities of life, were objects worthy the highest regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short they are the grounds on which all revelation is given to the sons of men: and the prophecy in question, viewed in this light, was, in that dark age and country, a *light shining in a dark place*; for the doctrine of the general resurrection, and of future rewards and punishments, existed among the *Arabs* from time immemorial: and was a part of the public creed of the different tribes

behold, and not ^x another;
y though my reins be consumed ^z within me:

28 But yeshould say, ^a Why

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

y Or, my reins within me are consumed with earnest desire [for that day.] → Heb. in my bosom. → Ver. 22.

when Mohammed endeavoured to establish his own views of that resurrection, and of future rewards and punishments, by the edge of the sword. I have thus endeavoured dispassionately to view this subject: and having instituted the preceding mode of reasoning, without foreseeing where it would tend, being only desirous to find out truth; I arrive at the conclusion, that the prophecy in question was not designed to point out the *future prosperity of Job*; but rather, the *future redemption of mankind by Jesus Christ, and the general resurrection of the human race*.

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added.

I know ידעתי yadaati, I have a firm and full persuasion: that my redeemer, גואלי goali, my kinsman, he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate its honour, and to avenge the death of any of his relatives by slaying the murderer, Lev. xxv. 25. Numb. xxxv. 12. Ruth iii. 13. but here it must refer to *Christ*, who has truly the right of redemption, being of the same kindred, who was born of woman, *flesh of our flesh, and bone of our bone*.

Liveth, וחי chai, is the living One, who has the keys of hell and death; the Creator and Lord of the spirits of all flesh, and the principle and support of all life.

And that he shall stand at the latter day upon the earth. The latter day, אחרון acharon, the latter day, or time, when God comes to judgment, or, finally, or, at last.

He shall stand, יקום yakum, he shall arise, or stand up, i. e. to give sentence in judgment: or, he himself shall arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, עפר al aphar, over the dead or those who are reduced to dust. This is the meaning of עפר aphar in Ps. xxx. 9. What profit is there in my blood when I go down to the pits? Shall the dust (i. e. the dead) praise thee? He shall arise over the dust, over them who sleep in the dust, whom he shall also raise up.

Verse 26. And though after my skin worms destroy this body] My skin, which is now almost all that remains of my former self, except the bones, see ver. 20. They destroy this—not body. נשנן נשנן nikkphu zoth, they, diseases and affliction, destroy this wretched composition of misery and corruption.

Yet in my flesh shall I see God] Either, I shall arise from the dead, have a renewed body, and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust: or, I shall see him in the flesh; my kinsman, him who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

Verse 27. Whom I shall see for myself] Have a personal interest in the resurrection, as I shall have in the Redeemer.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

persecute we him, ^b seeing
the root of the matter is
found in me?

29 Be ye afraid of the

sword: for wrath bringeth the
punishments of the sword,
^c that ye may know there is
a judgment.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^b Or, and what root of matter is found in me?

And mine eyes shall behold] That very person who shall be the resurrection, as he is the life.

And not another] וְאֵין עֵלֹי זָרִי, and not a stranger, one who has no relation to human nature; but וְאֵין גּוֹאֲלִי, my redeeming Kinsman.

Though my reins be consumed with me.] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed, appears to be the meaning of this passage. The words may have a somewhat different colouring put on them: but the basis of the interpretation will be the same.

I shall conclude with the version of Coverdale:—

For, I am sure that my redeemer lieth;
And that I shal rase out of the earth in the
latter daie;

That I shal be clothed againe with this
skynne;

And ge God in my flesh.

Yee, I myself shal beholde him,
Not with other, but with these same eyes.

My reins are consumed within me, when ye
saye

Why do not we persecute him?

We have founde an occasion against him.

Verse 28. But ye should say] Or, Then ye shall say.

Why persecute we him] Or, as Mr. Goode, How did we persecute him? Alas, we are now convinced that we did wrong.

Seeing the root of the matter] A pure practice, and a sound hope, resting on the solid ground of sound faith, received from God himself. Instead of וְיָבִי, in me, וְיָבִי, in HIM, is the reading of more than one hundred of Kennicott's and De Rossi's MSS. and in several of the versions. Seeing the root of the matter is found in HIM.

Verse 29. Be ye afraid of the sword] Of God's judgments.

For wrath bringeth] Such anger as ye have displayed against me, God will certainly resent and punish.

That ye may know there is a judgment.] That ye may know that God will judge the world—and that the unequal distribution of riches and poverty, afflictions and health, in the present life, is a proof that there must be a future judgment, where evil shall be punished, and virtue rewarded.

It would not be fair, after all the discussion of the preceding verses in reference to the two grand opinions and modes of interpretation instituted by learned men, not to inform the reader that a third method of solving all difficulties has been proposed, viz. That Job refers to a divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends, and to the world, that his afflictions had not been sent as

a scourge for his iniquities. Dr. Kennicott was the proposer of this third mode of solving these difficulties, and I shall give his method in his own words.

“These five verses, though they contain but twelve lines, have occasioned controversies without number, as to the general meaning of Job in this place; whether he here expressed his firm belief of a resurrection to happiness after death; or of a restoration to prosperity during the remainder of his life.

“Each of these positions has found powerful as well as numerous advocates; and the short issue of the whole seems to be, that each party has confuted the opposite opinion, yet without establishing its own. For, how could Job here express his conviction of a reverse of things in this world, and of a restoration to temporal prosperity, at the very time when he strongly asserts that his miseries would soon be terminated by death? See chap. vi. 11. vii. 21. xvii. 11—15. xix. 10. and particularly in chap. vii. ver. 7. O remember that my life is wind: mine eye shall no more see good.

“Still less could Job here express a hope full of immortality; which sense cannot be extorted from the words without very evident violence. And as the possession of such belief is not to be reconciled with Job's so bitterly cursing the day of his birth in chap. iii. so the declaration of such belief would have solved at once the whole difficulty in dispute.

“But, if neither of the preceding and opposite opinions can be admitted; if the words are not meant to express Job's belief either of a restoration, or of a resurrection;—what then are we to do? It does not appear to me that any other interpretation has yet been proposed by the learned: yet I will now venture to offer a third interpretation, different from both the former; and which, while it is free from the preceding difficulties, does not seem liable to equal objection.

“The conviction then, which I suppose Job to express here, is this: That though his dissolution was hastening on, amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though, while he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body, torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet, that still out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, HE SHOULD SEE GOD: who would appear in his favour, and vindicate the integrity of his character. This opinion may, perhaps, be fairly and fully supported by the sense of the words themselves, by the context, and by the following remarks.

“We read in chap. ii. ver. 7. that Job was smitten with sore biles from the sole of his foot unto his crown: and ver. 8. he sat down among the ASHES. In chap. vii. ver. 5. Job says, My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome. In

chap. xvi. 19. *Also now, behold, my witness is in heaven, and my record is on high.* Then come the words of Job, chap. xix. 25—29. And then in opposition to what Job had just said, that God would soon appear to vindicate him, and that even his accusing friends would acquit him, Zophar says, chap. xx. 27. *that the heaven would reveal his iniquity, and the earth would rise up against him.* Lastly, this opinion concerning Job's words (as to God's vindication of him) is confirmed strongly at the end of the book, which records the conclusion of Job's history. His firm hope is here supposed to be that, *before his death, he should, with his bodily eyes, see God appearing and vindicating his character.* And from the conclusion we learn, that God did thus appear: now, says Job, *mine eye seeth thee.* And then did God most effectually, and for ever, brighten the glory of Job's fame, by four times calling him his SERVANT; and as his anger was kindled against Job's friends, by speaking to them in the following words: *Ye have not spoken of me the thing that is right, as my servant Job hath. Go to my servant Job, and my servant Job shall pray for you:—in that ye have not spoken of me the thing which is right, like my servant Job,* chap. xl. 7, 8."

Dr. K. then gives the common version, and proposes the following as a new version:

- Ver. 25. For, I know that my vindicator liveth;
And he at the last shall rise over this dust.
26. And after that mine adversaries have mangled me thus,
Even in my flesh shall I see God.
27. Whom I shall see on my side;
And mine eyes shall behold, but not estranged from me:
All this have I made up in mine own bosom.
28. Verily ye shall say, Why have we persecuted him;
Seeing the truth of the matter is found with him.

CHAPTER XX.

Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1—9. That he is punished in his family and in his person, 10—14. That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence, 15—23. He shall at last die a violent death, and his family and property be finally destroyed, 24—29.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
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THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

Heb. my

NOTES ON CHAPTER XX.

Verse 2. *Therefore do my thoughts*] It has already been observed that Zophar was the most inveterate of all Job's enemies, for we really must cease to call them friends. He sets no bounds to his invectives, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. Mr. Goode translates this verse thus: "Whither would my tumult transport me? And how far my agitation within me?" This is all the modesty that appears in Zophar's discourse. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated; but the sense is as above.

For this I make haste] וּבְקֶרֶב רוּחִי u-ba'abur

29. Trembling for yourselves at the face of the sword;
For the sword waxeth hot against iniquities:
Therefore be assured that judgment will take place.
Kennicott's Remarks on select passages of Scripture, p. 165

There is something very plausible in this plan of Dr. Kennicott; and in the conflicting opinions relative to the meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported. Yet had I not been led, by the evidence mentioned before, to the conclusion there drawn, I should probably have adopted Dr. K.'s opinion with some modification; but as to his new version, it is what I am persuaded the Hebrew text can never bear. It is even too loose a paraphrase of the original, as indeed are most of the new versions of this passage. Dr. Kennicott says that such a confidence as those cause Job to express, who make him speak concerning the future resurrection, ill comports with his cursing so bitterly the day of his birth, &c. But this objection has little, if any, strength, when we consider that it is not at all probable that Job had this confidence any time before the moment in which he uttered it: it was then a direct revelation, nothing of which he ever had before; else he had never dropped those words of impatience and irritation which we find in several of his speeches. And this may be safely inferred from the consideration, that after this time no such words escaped his lips. He bears the rest of his sufferings with great patience and fortitude; and seems to look forward with steady hope to that day in which all tears shall be wiped away from off all faces; and it be fully proved that the Judge of all the earth has done right.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

4 Knowest thou not this of old, since man was placed upon earth,

Aust. is in me.

chushi bi; there is sensibility in me, and my feelings provoke me to reply.

Verse 3. *I have heard the check of my reproach*] Some suppose that Zophar quotes the words of Job, and that some words should be supplied to indicate this meaning; e. g. "I have heard (sayest thou) the check or charge of my reproach?" Or, it may refer to what Job says of Zophar and his companions, chap. xix. 2. *How long will ye vex my soul—these ten times have ye reproached me.* Zophar, therefore, assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that his judgment was infallible; and that he could not err.

Verse 4. *Knowest thou not this of old*] This is a maxim as ancient as the world; it began with the first man: a wicked man shall triumph

A. M. cir. 2484. 5^b That the triumphing of
B. C. cir. 1520. the wicked ^{is} ^c short, and
Anto I. Ol. the joy of the hypocrite but
cir. 744. for a moment?
Anto U. C. cir. 767.

6^d Though his excellency mount up to the heavens, and his head reach unto ^e the clouds;

7^e Yet he shall perish for ever ^f like his own dung: they which have seen him shall say, Where ^{is} he?

8^e He shall fly away ^g as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9^h The eye also which saw him shall see him no more; neither shall his place any more behold him.

b Psa. 37. 35, 36.—c Hob. from near.—d Isa. 14. 13, 14. Obad. 3, 4.—e Heb. cloud.—f Psa. 83. 10.—g Psa. 73. 20, & 90. 5.

but a short time; God will destroy the proud doer.

Since man was placed upon earth.] Literally, since ADAM was placed on the earth. That is, since the fall, wickedness and hypocrisy have existed; but they have never triumphed long. Thou hast lately been expressing confidence in reference to a general judgment: but such is thy character, that thou hast little reason to anticipate with any joy the decisions of that day.

Verse 6. *Though his excellency mount up to the heavens*] Probably referring to the original state of Adam, of whose fall he appears to have spoken, ver. 4. He was created in the image of God; but, by his sin against his Maker, he fell into wretchedness, misery, death, and destruction.

Verse 7. *He shall perish for ever*] He is dust, and shall return to the dust from which he was taken. Zophar here hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead: but I know of no Scripture by which such a doctrine is confirmed.

Like his own dung] His reputation shall be abominable, and his putrid carcass shall resemble his own excrement. A speech that partakes as much of the malevolence, as of the asperity of Zophar's spirit.

Verse 8. *He shall fly away as a dream*] Instead of rising again from corruption, as thou hast asserted (chap. xix. 26.) with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and, like a vision of the night, nothing shall remain but the bare impression, that such a creature had once existed; but shall appear no more for ever.

Verse 10. *His children shall seek to please the poor*] They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servants to the poor. *Cursed be Ham, a servant of servants shall he be.* There are cases where the poor actually serve the

10ⁱ His children shall seek to please the poor, and his hands ^k shall restore their goods.

11 His bones are full of ^l the sin of his youth, ^m which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 Though he spare it, and forsake it not; but keep it still ⁿ within his mouth:

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

b Ch. 7. 8, 10. & 8. 13. Psa. 37. 36. & 103. 16.—Or, *The poor shall oppress his children.*—k Ver. 18.—l Ch. 13. 26. Ps. 25. 7.—m Ch. 21. 26.—n Heb. in the midst of his palate.

poor; and this is the lowest or most abject state of poverty.

His hands shall restore their goods.] He shall be obliged to restore the goods that he has taken by violence.

Mr. Goode translates: *His branches shall be involved in his iniquity, i. e.* his children shall suffer on his account. "His own hands shall render to himself the evil that he has done to others." *Calmet.* The clause is variously translated.

Verse 11. *His bones are full of the sin of his youth*] Our translators have followed the VULGATE, *Ossa ejus implebuntur vitiis adolescentiæ ejus*; his bones shall be filled with the sins of his youth. The SYRIAC and ARABIC have, *his bones are full of marrow*; and the TARGUM is to the same sense. At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. *why Ahumav,* which we translate *his youth*, may be rendered *his hidden things*; as if he had said, *His secret vices* bring down his strength to the dust. For this rendering Rosenmüller contends, and several other German critics. Mr. Goode contends for the same.

Verse 12. *Though wickedness be sweet in his mouth*] This seems to refer to the secret sins mentioned above.

Hide it under his tongue] This and the four following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is *poisonous*, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; *he spares it, and forsakes it not, but keeps it still within his mouth*, ver. 13. *But when he swallows it, it is turned to the gall of asps within him*, ver. 14. which shall corrode and torture his bowels.

Verse 15. *He shall vomit them up again*] This is also an allusion to an effect of most ordinary poisons; they occasion a nausea, and often excruciating vomiting; nature striving to eject what it knows, if retained, will be its bane.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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767.

16 He shall suck the poison
of asps; the viper's tongue
shall slay him.

17 He shall not see ° the
rivers, ° the floods, the brooks of honey
and butter.

° Pad. 36. 9. Jer. 17. 6.—° Or, *streaming brooks*.—° Ver.

Verse 16. *He shall suck the poison of asps*] That delicious morsel, that *secret easily be- setting sin*, so palatable; and so pleasurable, shall act on the life of his soul as the poison of asps would do on the life of his body.

This poison is called the *gall of asps*, it being anciently supposed that the *poison of serpents* consists in their *gall*, which is thought to be copiously exuded when those animals are en- raged; as it has been often seen that their bite is not *poisonous* when they are not *angry*. *Pliny*, in speaking of the various parts of ani- mals, *Hist. Nat. lib. xi. c. 37.* states, from this circumstance, that in the gall the poison of serpents consists; *ne quis miretur id (fel) venen- um esse serpentum*. And in *lib. xxviii. c. 9.* he ranks the *gall of horses* among the poisons:—*Damnatur (fel) equinum tantum inter venena*. We see, therefore, that the *gall* was considered to be the source whence the poison of serpents was generated, not only in Arabia but also in Italy.

Verse 17. *He shall not see the rivers*] Mr. Goode has the following judicious note on this passage:—"Honey and butter are the com- mon results of a rich well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining *sugar*. The expres- sion appears to have been proverbial: and is certainly made use of here to denote a very high degree of temporal prosperity." See also chap. xxix. 6. To the Hebrews such expres- sions were quite familiar. See *Exod. iii. 8. xiii. 8. xxxiii. 3. 2 Kings xviii. 32. Dent. xxxi. 20.* and elsewhere.

The Greek and Roman writers abound in such images.

Milk and honey were such delicacies with the ancients that *Pindar* compares his song to them for its smoothness and sweetness:

Xaίρε

Φίλοι, ἔγω τοῦτ' τοῖς

Περμα μέρμερον μελὶ λευκῷ

Συν γαλακτί· κίρναμένα δ' ἑρσ' ἀμ-

φειν ποτὶ ἀσπίδων, Αἰό-

λίσιν ἐν σπονδαῖσιν αὐλῶν.

PIND. Nem. iii. ver. 133.

Hail, friend! to thee I tune my song;
For thee its mingled sweets prepare;
Melifluous accents pour along;
Verse, pure as milk, to thee I bear;
On all thy actions falls the dew of praise;
Pierian draughts thy thirst of fame assuage,
And breathing flutes thy songs of triumph raise.

J. B. B. C.

Qui te, Pollio, amat, veniat, quò te quoque gaudet;

Mella suant illi, ferat et rubus asper, amomum.

Virg. Ecl. iii. v. 88.

Who Pollio loves, and who his muse admires,

Let Pollio's fortune crown his full desires.

Let Myrrh, instead of thorn, his fences fill;

And showers of honey from his oaks distil!

Dryden.

18 That which he laboured
for ° shall he restore, and
shall not swallow it down:
° according to his substance
shall the restitution be, and he shall not
rejoice therein.

A. M. cir. 2484.
B. C. cir. 1520.
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10. 15.—° Heb. according to the substance of his exchange.

Qym, describing the golden age, employs the same image:

Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant hinc mella.

Metam. lib. i. ver. iii.

Floods were with milk, and floods with nectar fill'd;
And honey from the sweating oak distilled. Dryden.

HORACE employs a similar image in nearly the same words:

Mellâ crepa manant ex ilice, montibus altis;
Levis cruenta lymphâ desilit pede.

Epod. xvi. ver. 40.

From hollow oaks where honeyed streams distil,
And bounds with noisy foot the pabbled nilk. Francis.

Job employs the same metaphor, chap. xxix. 6:

When I washed my steps with butter,
And the rock poured out to me rivers of oil.

Isaiah also, chap. vii. 22. uses the same when describing the produce of a heifer and two ewes:

From the plenty of milk that they shall produce,
He shall eat butter: butter and honey shall he eat,
Whosoever is left in the midst of the land.

And Joel, iii. 18:

And it shall come to pass in that day
The mountains shall drop down new wine,
And the hills shall flow with milk;
And all the rivers of Judah shall flow with waters.

The expressions denote *fertility and abundance*; and are often employed to point out the *excellence* of the promised land, which is frequently denominated a *land flowing with milk and honey*: and even the superior excellent blessings of the Gospel are thus characterized, *Isa. li. 1.*

Verse 18. *That which he laboured for shall he restore*] I prefer here the reading of the Arabic, which is also supported by the Syriac, and is much nearer to the Hebrew text than the common version. *He shall return to labour; but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour.* The whole of this verse Mr. Goode thus translates:

To labour shall he return, but he shall not eat.

A dearth his recompense: yea, nothing shall he taste

It may be inquired how Mr. Goode arrives at this meaning. It is by considering the word *בָּרַךְ* *yaâloos*, which we translate *he shall rejoice*, as the Arabic *عَلَسَ* *alasa*, "he ate, drank, tasted;" and the word *כָּחַל* *kehil*, which we make a compound word, *ke-chail*, "according to substance," to be the pure Arabic word *كَاهَلَا* *kahala*, "it was fruitless," applied to a year of dearth: hence *kahlan*, "a barren year." Conceiving these two to be pure Arabic words, for which he seems to have sufficient authority, he renders *תְּמַרְתּוּ* "temurato," his recompense, as in chap. xv. 31. and not *restitution*, as here.

The general meaning is, he shall labour and toil, but shall not reap, for God shall send on his land blasting and mildew. *Houbigant* translates the verse thus:—*Reddet labore partum; neque id absundet; copiosae fuerunt mercaturae*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

19 Because he hath ^toppressed and hath forsaken the poor; because he hath violently taken away a house which he builded not;

20 ^v Surely he shall not ^v feel quietness in his belly, he shall not save of that which he desired.

21 ^w There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the

x wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him ^y while he is eating.

24 ^z He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea ^a the glittering sword cometh out of his gall: ^b terrors are upon him.

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^t Heb. crushed.—^v Eccles. 5. 13, 14.—^w Heb. know.—^x Or, There shall be none left for his meat.

ejus, sed illis non fruetur. "He shall restore what he gained by labour, nor shall he consume it; his merchandise were abundant, but he shall not enjoy them." O! how doctors disagree! Old Coverdale gives a good sense, which is no unfrequent thing with this venerable translator:

But labourers shal be, and yet have nothinge to eate; great trabaile shal he make for riches, but he shal not enjoye them.

Verse 19. *He hath oppressed and hath forsaken the poor* Literally, *He hath broken in, pieces the forsaken of the poor*, *כי רץ עור לרץ* *ki ratsats azob dallim*. The poor have fled from famine, and left their children behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

He hath violently taken away a house which he builded not Or, rather, He has thrown down a house, and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house (a family) while he might, by helping the wretched, have preserved the family from becoming extinct.

Verse 20. *Surely he shall not feel quietness in his belly* I have already remarked that the word *bitsen*, which we translate belly, means often, in the Sacred Writings, the whole of the human trunk: the regions of the thorax and abdomen with their contents; heart, lungs, liver, &c. and, consequently, all the thoughts, purposes, and inclinations of the mind, of which those viscera were supposed to be the functionaries. The meaning seems to be:—He shall never be satisfied; he shall have an endless desire after secular good; and shall never be able to obtain what he covets."

Verse 21. *There shall none of his meat be left* Coverdale translates thus:—*He deboured so greedily, that he left nothing behinde, therefore his goodes shal not prosper.* He shall be stripped of every thing.

Verse 22. *In the fulness of his sufficiency he shall be in straits* This is a fine saying; and few of the menders of Job's text have been able to improve the version. It is literally true of every great, rich, wicked man; he has no God; and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

Every hand of the wicked shall come upon him. All kinds of misery shall be his portion. Coverdale translates:—*Though he had plenty*

ousnesse of every thinge, yet was he poore; and therefore, he is but a wretch on every syde.

Verse 23. *When he is about to fill his belly* Here seems a plain allusion to the *lustings of the children of Israel in the desert*. God showed down *quails* upon them; and showered down his wrath while the flesh was in their mouth. The allusion is too plain to be mistaken: and this gives some countenance to the bishop of Killala's version of the 20th verse:—

"Because he acknowledged not the quail in his stomach, In the midst of his delight he shall not escape."

That *selav*, which we translate quietness, means a quail also, the history of the Hebrews' lustings, Exod. xvi. 2—11. and Numb. xi. 31—35, sufficiently proves. Let the reader mark all the expressions here from ver. 20 to 23, and compare them with Numb. xi. 31—35, and he will probably be of opinion that Zophar has that history immediately in view, which speaks of the Hebrews' murmurings for bread and flesh, and the miraculous showers of manna and quails, and the judgments that fell upon them for their murmurings. Let us compare a few passages.

Verse 20. *He shall not feel quietness* *selav* selav, the quail. He shall not save of that which he desired. Verse 21. *There shall none of his meat be left.*—*Let no man leave of it till the morning.* Exod. xvi. 19.

Verse 22. *In the fulness of his sufficiency he shall be in straits.*—*But some of them left of it until the morning, and it bred worms and stank.* Exod. xvi. 20.

Verse 23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.*—*And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.* Numb. xi. 33.—*He rained flesh upon them as dust, and feathered fowls like as the sand of the sea: so they did eat and were filled*—but, while the meat was in their mouth, the wrath of God came upon them, &c. Psal. lxxviii. 26—30. These show to what Job refers.

Verse 24. *He shall flee from the iron weapon* Or, *Though he should flee from the iron armour, the brazen bow shall strike him through.* So that if he fle the iron weapon, he shal be shott with the stele bow, Coverdale. That is, he shall most certainly perish: all kinds of deaths await him.

A. M. cir. 2484.
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26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

^c Psa. 21. 9.—^d Ch. 27. 13. & 31. 2, 3.

Verse 25. *It is drawn, and cometh out*] This refers to *archery*: The arrow is drawn out of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body. So Coverdale:—*The arrow shal be taken forth, and go out at his backe.*

Verse 26. *A fire not blown shall consume him*]. As Zophar is here showing that the wicked cannot escape from the divine judgments, so he points out the different instruments which God employs for their destruction. The *wrath of God*; any secret or supernatural curse. The *iron weapon*, the spear, or such like. The *bow*, and its swift flying arrow. *Darkness*, deep horror and perplexity. *A fire not blown*; a supernatural fire; *lightning*, such as fell on Korah and his company, to whose destruction there is probably here an allusion; hence the words, *It shall go ill with him who is left in his tabernacle.* “And the Lord spake unto Moses and Aaron, ‘Separate yourselves from among this congregation, that I may consume them in a moment. *Get ye up from about the tabernacle of Korah, Dathan, and Abiram. Depart from the tents of these wicked men. There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.*” Numb. xvi. 20, 21, 24, 26, 35.

Verse 27. *The heavens shall reveal his iniquity; and the earth shall rise up against him*]. Another allusion, if I mistake not, to the destruction of Korah and his company. The heavens revealed their iniquity; God declared out of heaven his judgment of their rebellion. “And the glory of the Lord appeared unto all the congregation.” Numbers xvi. 20, &c. And then *the earth rose up against them.* “The ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up; and they went down alive into the pit, and the earth closed upon them.” Numb. xvi. 31—33.

Verse 28. *The increase of his house shall depart, and his goods shall flow away in the day of his wrath*]. A farther allusion to the punishment of the rebellious company of Korah, who not only perished themselves, but their houses also, and their goods. “And the earth opened her mouth, and swallowed them up, and their houses, and all their goods.” Numb. xvi. 32.

These examples were all in point, on the ground assumed by Zophar; and such well attested facts would not be passed over by him, had he known the record of them: and that he did know it, alludes to it, and quotes the very circumstances, is more than probable.

Verse 29. *This is the portion*]. As God has dealt with the murmuring Israelites, and with the rebellious sons of Korah, so will he deal with those who murmur against the dispensa-

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 ^d This is the portion of a wicked man from God, and the heritage ^e appointed unto him by God.

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^e Heb. of his decree from God.

tions of his providence; and rebel against his authority. Instead of an *earthly portion*, and an *ecclesiastical heritage*, such as Korah, Dathan, and Abiram sought; they shall have *fire* from God to *scorch them*, and the *earth* to *swallow them up*.

Dr. Stock, bishop of Killala, who has noticed the allusion to the *quails*, and for which he has been most unmeritedly ridiculed, gives us the following note on the passage:

“Here I apprehend is a fresh example of the known usage of Hebrew poets in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters; and it is the more important because it fixes the date of this poem, so far as to prove its having been composed *subsequently* to the transgression of Israel at Kibroth Hattaavah, recorded in Numb. xi. 33, 34. Because the wicked acknowledged not the *quail*, that is, the meat with which God had filled his stomach; but, like the ungrateful Israelites, *crammed and blasphemed his feeder*, (as Milton finely expresses it,) he shall experience the same punishment with them; and be cut off in the midst of his enjoyment, as Moses tells us the people were who lusted.”

If I mistake not I have added considerable strength to the prelate’s reasoning, by showing that there is a reference also to the history of the *mannâ*, and to that which details the *rebellion of Korah* and his company; and if so (and they may dispute who please) it is a proof that the book of Job is not so *old*, much less *older*, than the *Pentateuch*, as some have endeavoured to prove; but with no evidence of success, at least to my mind. A point which never has been, and I am certain, never can be, proved: which has multitudes of presumptions against it, and not one clear incontestable fact for it. Mr. Goode has done more in this case than any of his predecessors; and yet Mr. Goode has failed: no wonder then that *others*, unmerciful criticsers of the bishop of Killala, have failed also, who had not a tenth part of Mr. Goode’s learning, nor one hundredth part of his critical acumen.

It is, however, strange that men cannot suffer others to differ from them on a subject of confessed difficulty, and comparatively of little importance, without raising up the cry of *heresy* against them, and treating them with superciliousness and contempt! Such should know, if they are *clergymen*, whether *dignified* or otherwise, that such conduct ill becomes the *sacerdotal* character; and that *ante barbam docet senes*, cannot be always spoken to the *teacher’s* advantage.

As a good story is not the worse for being twice told, the following lines from a clergyman,

who, for his *humility* and piety was as much an honour to his *vocation*, as he was to human nature, may not be amiss, in point of advice, to all *Warburtonian* spirits :

"Be calm in arguing, for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sickness or his poverty ?
In love I should : but anger is not love
Nor wisdom neither ; therefore, gently move.

Calmness is great advantage : he that lets
Another chafe, may warm him at his fire,
Mark all his wand'rings, and enjoy his frets ;
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds ; the bow that's there
Doth often aim at, never hit, the sphere. *Herbert*

Dr. Stock's work on the book of Job will stand honourably on the same shelf with the best on this difficult subject.

CHAPTER XXI.

Job expresses himself as puzzled by the dispensations of Divine Providence, because of the unequal distribution of temporal good : he shows that wicked men often live long, prosper in their families, in their flocks, and in all their substance, and yet live in defiance of God and sacred things, 1-16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17-21. God however is too wise to err ; and he deals out various lots to all according to his wisdom ; some come sooner, others later to the grave ; but the strong and the weak, the prince and the peasant, come to a similar end in this life ; but the wicked are reserved for a day of wrath, 22-23. He charges his friends with falsehood in their pretended attempts to comfort him.

A. M. cir. 2484.
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BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak ; and after that I have spoken, a mock on.

4 As for me, is my complaint to man ? and if it were so, why should not my spirit be b troubled ?

5 c Mark me, and be astonished, d and lay your hand upon your mouth.

6 Even when I remember, I am

afraid, and trembling taketh hold on my flesh.

7 e Wherefore do the wicked live, become old, yea, are mighty in power ?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses f are safe from fear, g neither is the rod of God upon them.

10 Their bull gendereth, and faileth not ; their cow calveth, and h casteth not her calf.

11 They send forth their little ones

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a Ch. 16. 10. & 17. 2.—b Heb. shortened.—c Heb. look unto me.—d Judg. 13. 19. Ch. 29. 9. & 40. 4. Psa. 39. 9.—e Ch. 12.

6. Psa. 17. 10, 14. & 72. 3, 12. Jer. 12. 1. Hab. 1. 16.—f Heb. ate peace from fear.—g Psa. 73. 5.—h Exod. 23. 26.

NOTES ON CHAPTER XXI.

Verse 2. *Let this be your consolations.* וְהָיָה לְךָ נֶחֱמוֹת *u-tehi zot tanchumoteycem*, may be translated, "And let this be your retractations." Let what I am about to say induce you to retract what you have said, and to recall your false judgments.

נָחַם *nacham*, signifies not only to comfort, but to change one's mind, to repent : hence the *Vulgate* translates, *et agite poenitentiam*, "and repent," which *Coverdale* follows in his version. and *attende yourself*. Some suppose the verse is to be understood ironically. I am now about to give you consolations for those you have given me. When I have done, then turn them into mockery if ye please.

Verse 4. *As for me* הֲאֵנִי *ha-anoi*, "Alas for me !" Is it not with a man that I speak ? And, if this be the case, why should not my spirit be troubled ? I do not reply against my Maker ; I suffer much from God and man ; why then may I not have the privilege of complaining to creatures like myself ?

Verse 5. *Mark me, and be astonished*]. Consider and compare the state in which I was once, with that in which I am now, and be astonished at the judgments and dispensations of God. You will then be confounded ; you will put your hands upon your mouths, and keep silence.

Putting the hand on the mouth, or the finger on the lips, was the token of silence. The Egyptian god *Harpocrates*, who was the god of

silence, is represented with his finger compressing his upper lip.

Verse 6. *I am afraid*]. I am about to speak of the mysterious workings of Providence ; and I tremble at the thought of entering into a detail on such a subject : my very flesh trembles.

Verse 7. *Wherefore do the wicked live*]. You have frequently asserted that the wicked are invariably punished in this life ; and that the righteous are ever distinguished by the strongest marks of God's providential kindness :—how then does it come that many wicked men live long and prosperously ; at last die in peace without any evidence whatever of God's displeasure ? This is a fact that is occurring daily ; none can deny it ;—how then will you reconcile it with your maxims ?

Verse 8. *Their seed is established*]. They see their own children grow up, and become settled in the land ; and behold their children's children also ; so that their generations are not cut off. Even the posterity of the wicked continue.

Verse 9. *Neither is the rod of God upon them*]. They are not afflicted as other men.

Verse 10. *Their bull gendereth*]. עָבַר *abar*, passes over, i. e. on the cow, referring to the action of the bull when coupling with the female. Their flocks multiply greatly ; they bring forth in time ; and none of them is barren.

Verse 11. *They send forth their little ones*]. It is not very clear whether this refers to the young of the flocks, or to their children. The first clause may mean the former, the next

A. M. cir. 2484. like a flock, and their children dance.

B. C. cir. 1520. Ante I. Ol. 12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They¹ spend their days² in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

1 Ch. 36. 11.—¹ Or, in mirth.—Ch. 22. 17.—² Exod. 5. 2. Ch. 34. 9.—Ch. 35. 3. Mal. 3. 14.

clause the latter: while the *young* of their *cattle* are in flocks: their numerous *children* are healthy and vigorous, and *dance for joy*.

Verse 12. *They take the timbrel and harp* יָסִסוּ, yisseu, they rise up, or lift themselves up, probably alluding to the rural exercise of dancing.

תוף, *toph*, which we translate *timbrel*, means a sort of *drum*, such as the *tontom* of the Asiatics. קָנָן, *kanor*, may mean something of the *harp* kind.

Organ, any *ugab*, means nothing like the instrument now called the *organ*, though thus translated both by the *Septuagint* and *Vulgate*: it probably means the *syrix*, composed of several unequal pipes, close at the bottom, which, when blown into at the tops, give a very shrill and lively sound. To these instruments the youth are represented as *dancing joyfully*. Mr. Goode translates: "They trip merrily to the sound of the pipe." And illustrates his translation with the following verse:

Now pursuing, now retreating,
Now in circling troops they meet:
To brisk notes in cadence beating,
Glance their merry twinkling feet.

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions; and let it be observed, that this is spoken of the children of those who say unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Ver. 14, 15. Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

Verse 13. *They spend their days in wealth* There is a various reading here of some importance. In the text we have יָבִילוּ, *yiballu*, they grow old, or wear out as with old age, *terent vetustate*; and, in the margin, יָצִילוּ, *yicallu*, they consume; and the *Masora* states, that this is one of the eleven words which are written with a *beth*, and must be read by a *cap*. Several editions have the former word in the text, and the latter in the margin; the former being what is called the *kethib*, the latter *keri*. יָבִילוּ, *yiballu*, they grow old, or wear out, is the reading of the *Antwerp*, *Paris*, and *London*, *Polyglots*: יָצִילוּ, *yicallu*, they accomplish, or spend, is the reading of the *Complutensian Polyglott*, thirteen of *Kennicott's* and *De Rossi's MSS.*, the *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The *Vulgate* has *decunt*, "they lead or spend," from which our translation is

15^m What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God³ dis-

o Ch. 22. 18. Psa. 1. 1. Prov. 1. 10. Ezek. 11. 9. Luke 23. 51. Acts 5. 33.—p Ch. 18. 6.—¹ Or, lamp.—² Luke 12. 46.

borrowed. I incline to the former, as Job's argument derives considerable strength from this circumstance: they not only spend their days in faring sumptuously every day; but they even wear out so as to grow old in it; they are not cut off by any sudden judgment of God. This is fact; therefore, your doctrine, that the wicked are cut off suddenly, and have but a short time, is far from the truth.

In a moment they go down to the grave.] They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness: or, as Mr. Goode has it, They quietly descend into the grave.

Verse 14. They say unto God.] This is the language of their conduct, though not directly of their lips.

Depart from us.] Let us alone; we do not trouble thee. Thy ways are painful: we do not like cross-bearing. Thy ways are spiritual: we wish to live after the flesh. We have learnt to do our own will: we do not wish to study thine.

Verse 15. What is the Almighty.] What allegiance do we owe to him? We feel no obligation to obey him: and what profit can we derive from prayer? We are as happy as flesh and blood can make us: our kingdom is of this world: we wish for no other portion than that which we have.

Those who have never prayed as they ought, know nothing of the benefits of prayer.

Verse 16. Their good is not in their hand.] With all their boasting and self-dependence, God only lends them his bounty; and, though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in affluence; provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a while only, and then strips them of their illegally procured property.

The counsel of the wicked is far from me.] Some understand the words thus:—"Far be it from me to advocate the cause of the wicked." I have nothing in common with them, and am not their apologist. I state a fact; they are often found in continual prosperity: I state another fact; they are often found in wretchedness and misery: for,

Verse 17. How oft is the candle of the wicked put out?] The candle or lamp is often used, both as the emblem of prosperity and of posterity. Oftentimes the rejoicing of the wicked is short; and, not unfrequently, his seed is cut off from the earth. The root is dried up, and the branch is withered.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U. C. cir. 767. tributeth sorrows in his anger.

18 They^t are as stubble before the wind, and as chaff that the storm^u carrieth away.

19 God layeth up^v his iniquity^w for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and^x he shall drink of the wrath of the Almighty.

^t Psalm 1. 4. & 13. 5. Isaiah 17. 13. & 29. 5. Hosea 13. 3. ^u Heb. *stealeth away*.—^v That is, the punishment of his iniquity.—^w Exod. 20. 5.—^x Psa. 75. 8. Isa. 51. 17. Jer. 25. 15.

God distributeth sorrows in his anger.] He must be incensed against those who refuse to know, serve, and pray unto him. In his anger he, therefore, portions out to each his due share of misery, vexation, and wo.

Verse 18. *They are as stubble before the wind*] "His fan is in his hand; he will thoroughly cleanse his floor, and the chaff he will burn with unquenchable fire." Therefore the wicked shall not stand in the judgment; but shall be like the chaff which the wind driveth away." Were not this a common thought, I should have supposed that the author of this book borrowed it from Psa. i. 4. The original signifies that they shall be carried away by a furious storm; and borne off as booty is by the swift-riding robbers of the desert, who make a sudden irruption, and then set off full speed with their prey.

Verse 19. *God layeth up his iniquity for his children*] This is according to the declaration of God, Exod. xx. 5. "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." This always supposes that the children, who are thus visited, have copied their parents' example; or, that ill-gotten property is found in their hands which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God, will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

He rewardeth him, and he shall know it.] He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been profit in serving him, and safety in praying unto him. But this they have neglected; and now it is too late.

Verse 20. *His eyes shall see his destruction*] He shall perceive its approach; and have the double punishment of fearing and feeling; feeling a THOUSAND deaths in fearing one.

He shall drink of the wrath.] The cup of God's wrath, the cup of trembling, &c. is frequently expressed or referred to in the Sacred Writings, Deut. xxxii. 33, Isa. li. 17—22. Jer. xxv. 15. Rev. xiv. 8. It appears to be a metaphor taken from those cups of poison which certain criminals were obliged to drink. A cup of the juice of hemlock was the wrath or punishment assigned by the Athenian magistrates to the philosopher Socrates.

Verse 21. *For what pleasure hath he in his*

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22^y Shall any teach God knowledge? seeing he judgeth those that are high.

23 One dieth^z in his full strength, being wholly at ease and quiet.

24 His^a breasts are full of milk, and his bones are moistened with marrow.

Rev. 14. 10. & 19. 15.—^y Isa. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.—^z Heb. *in his very perfection*, or, *in the strength of his perfection*.—^a Or, *milk-pails*.

house after him] What may happen to his posterity he neither knows nor cares, as he is now numbered with the dead; and numbered with them before he had lived out half his years. Some have translated the verse thus: "Behold how speedily God destroys the house of the wicked after him! How he shortens the number of his months!"

Verse 22. *Shall any teach God knowledge?*] Who, among the sons of men, can pretend to teach God how to govern the world, who himself teaches those that are high, the heavenly inhabitants, who excel us infinitely, both in knowledge and wisdom! Neither angels nor men can comprehend the reason of the divine providence. It is a depth known only to God.

Verse 23. *One dieth in his full strength*] In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c. decides nothing either for or against persons in reference to the approbation or disapprobation of God, as these various lots are no indications of their wickedness or innocence. One has a sudden, another a lingering death; but by none of these can their eternal states be determined.

Verse 24. *His breasts are full of milk*] The word *atanaiv*, which occurs nowhere else in the Hebrew Bible, is most likely an Arabic term; but, probably, so provincial as to be now lost. *atana*, signifies to macerate hides so as to take off the hair; hence Mr. Goode thinks it means here, that sleekness of skin that is the effect of fatness both in man and beast. But as the radical idea signifies to stink, as leather does which is thus macerated, I cannot see how this meaning can apply here. Under the root *atana*, Mr. Parkhurst gives the following definitions: *atana* occurs, not as a verb, but as a noun masculine plural, in construction, *atana* (atenev) the bowels, intestines; once Job xxi. 24. *atanaiv* (atanaiv) his bowels or intestines, are full of, or abound with, *chalab* (chalab) fat. So the LXX. *τα εσπερα αυτου εστιν αλεουρα*. The VULGATE: *Viscera ejus plena sunt adipis*; "his intestines are full of fat." May not *atanim* (atanim) be a noun masculine plural from *atana* (atana) to involve, formed as גלנים (galinim, mirrors) from *galah* (galah, to reveal?). And may not the intestines, including those fatty parts, the mesentery and omentum, be so called on account of "their wonderful involutions." I think this conjecture to be as likely as any that has yet been formed.

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25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall ^b lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, ^c Where is the house of the prince? and where *are* ^d the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

^b Ch. 20. 11. Eccles. 9. 2.—^c Ch. 20. 7.—^d Heb. *the tent of the tabernacles of the wicked.*—^e Prov. 16. 4. 2 Pet. 2. 9.

Verse 26. *They shall lie down alike in the dust*] Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine *corruption*; but the *sod* must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

Verse 27. *I know your thoughts*] Ye still think that because I am grievously afflicted, therefore I must be a felonious transgressor.

Verse 28. *For ye say, Where is the house of the prince?*] In order to prove, your point, ye ask, *where is the house of the tyrant and oppressor?* Are they not overthrown and destroyed? and is not this a proof that God does not permit the wicked to enjoy prosperity?

Verse 29. *Have ye not asked them that go by the way?*] This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples, the wicked in great prosperity in some instances, while suddenly destroyed in others. See at the end of the chapter.

Do ye not know their tokens] Mr. Goode translates the whole verse thus: "Surely thou canst never have inquired of men of travel; or thou couldst not have been ignorant of their tokens. Hadst thou made proper inquiries, thou wouldst have heard of their awful end in a thousand instances." And also of their prosperity.

Verse 30. *That the wicked is reserved to the day of destruction*] Though every one can tell that he has seen the wicked in prosperity, and even to spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There, he shall meet with the *day of wrath*. There, the wicked shall be punished, and the just rewarded.

Verse 31. *Who shall declare his way to his face?*] But while the wicked is in power, who shall dare to tell him to his face what his true character is? Or who shall dare to repay him the evil he has done? As such a person cannot have his punishment in this life, he must

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30 ^a That the wicked is reserved to the day of destruction? They shall be brought forth to ^b the day of wrath.

31 Who shall declare his way ^c to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the ^b grave, and shall ^b remain in the tomb.

33 The clods of the valley shall be sweet unto him, and ^k every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth ^l falsehood?

^a Heb. *the day of wraths.*—^b Gal. 2. 11.—^c Heb. *graves.*
^d Heb. *watch in the heap.*—^e Heb. 9. 27.—^f Heb. *transgression.*

have it in another: and for this the *day of wrath*, i. e. the day of judgment, is prepared.

Verse 32. *Yet shall he be brought to the grave*] He shall die like other men; and the corruption of the grave shall prey upon him.

Verse 33. *The clods of the valley shall be sweet unto him*] Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well-watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a *resurrection*, or of a *future life*; and to conceal as much as possible the disgrace of the rotting carcass.

Every man shall draw after him] There seem to be two allusions intended here: 1. To death, the common lot of all. *Millions have gone before him to the tomb*; and *kol* כל *kol* adam, *all men shall follow him*; all past generations have died; all succeeding generations shall die also. 2. To pompous funeral processions: multitudes preceding, and multitudes following the corpse.

Verse 34. *How then comfort ye me in vain*] Mr. Goode translates: "How vainly then would ye make me retract." See the note on ver. 2. I cannot retract any thing I have said, as I have proved, by fact and testimony, that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

THIS chapter may be called Job's triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his temper no longer appears: from the time he got that glorious discovery of his Redeemer, and the joyous hope of an *eternal inheritance*, chap. xix. 25, &c. we find no more murmurings, nor unsanctified complainings. He is now full master of himself; and reasons conclusively, because he reasons coolly. Impassioned transports no longer carry him away: his mind is serene, his heart is fixed, his hope steady, and his faith strong. Zophar the Naamathite is now in his presence as an infant in the gripe of a mighty giant. Another of these pretended friends and real

enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him Job meets and vanquishes by pious resignation and fervent prayer. Though, at different times after this Job had his buffetings from his grand adversary, and sometimes of comparative darkness, yet his faith is unshaken; and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

There appears to be something in the 29th verse which requires to be farther examined. *Have ye not asked them that go by the way? And do ye not know their tokens?* It is probable that this verse may allude to the custom of *burying the dead by the way side*, and raising up *specious and descriptive monuments* over them. Job argues that the lot of outward prosperity fell alike to the just and to the unjust: and the sepulchral monuments by the way side were proofs of his assertion; for his friends as well as himself and other persons, had noted them; and asked the history of such and such from the nearest inhabitants of the place. And the answers in a great variety of cases, would be: "*That monument points out the place where a wicked man lies, who was all his lifetime in prosperity and affluence, yet oppressed the poor, and shut up the bowels of his compassion against the destitute; and this belongs to a man who lived only to serve his God, and to do good to man according to his power, yet he had not a day of health, nor an hour of prosperity; God having given to the*

former his portion in this life, and reserved the recompense of the latter to a future state."

The *Septuagint* renders the verse thus:—*Ἐρωτησατε παραπορευομενους ἰδεν, και τα σημεια αυτων ουκ ἀπαιλλοτριωσατε*, "Inquire of those who pass by the way; and their signs (monuments) ye will not alienate." That is, when ye hear the history of these persons, ye will not then assert that the man who lived in prosperity was a genuine worshipper of the true God: and, therefore, was blessed with temporal good: and that he who lived in adversity was an enemy to God; and was, consequently, cursed with the want of secular blessings. Of the former ye will hear a different account from those who dare now speak the truth, because the prosperous oppressor is no more; and of the latter ye shall learn that, though afflicted, destitute and distressed, he was one of those who acknowledged God in all his ways, and never performed an act of religious service to him in hope of *secular gain*; sought his approbation only, and met death cheerfully in the hope of being eternally with the Lord."

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties (especially if those whom they love not, be the subjects of them) as tokens of divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders in order to transfix those whom they deemed their enemies.

CHAPTER XXII.

Eliphaz reproves Job for his attempts to clear his character, and establish his innocence, 1—4. Charges him with innumerable transgressions; with oppressions toward his brethren, cruelty to the poor, hard-heartedness to the needy, and with uncharitableness toward the widow and the orphan; and that it is on these accounts that snares and desolations are come upon him, 5—11. Speaks of the majesty and justice of God; how he cut off the antediluvians, and the inhabitants of Sodom, and the cities of the plain, 12—20. Exhorts him to repent and acknowledge his sins, and promises him great riches and prosperity, 21—30.

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THEN Eliphaz the Temanite answered and said,

2 ^a Can a man be profitable unto God, ^b as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

^a Ch. 35. 7. ^b Psa. 16. 2. Luke 17. 10. ^c Or, *if he may be profitable, doth his good success depend thereon?*

NOTES ON CHAPTER XXII.

Verse 2. *Can a man be profitable unto God?* God does not afflict thee because thou hast deprived him of any excellency. A man may be profitable to a man; but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are against justice, and justice requires thy punishment.

Verse 3. *Is it any pleasure to the Almighty?* Infinite in his perfections, he can neither gain nor lose by the wickedness or righteousness of men.

Verse 4. *For fear of thee?* Is it because he is afraid that thou wilt do him some injury,

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is not thy wickedness great?* and thine iniquities infinite?

6 For thou hast ^c taken a pledge from thy brother for nought, and ^d stripped the naked of their clothing.

7 Thou hast not given water to the

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^c Exod. 22. 26. 27. Deut. 24. 10, &c. Ch. 24. 3. 9. Ezek. 18. 12. ^d Heb. *stripped the clothes of the naked.*

that he has stripped thee of thy power and wealth?

Verse 5. *Is not thy wickedness great?* Thy sins are not only many, but they are great; and of thy continuance in them there is no end.

Verse 6. *Thou hast taken a pledge* Thou hast been vexatious in all thy doings, and hast exacted where nothing was due; so that through thee the poor have been unable to procure the necessary clothing.

Verse 7. *Thou hast not given water* It was esteemed a great virtue in the East to furnish thirsty travellers with water, especially in the deserts, where scarcely a stream was to be found, and where wells were very rare. Some

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weary to drink, and thou
hast withholden bread from
the hungry.

8 But as for the mighty
man, he had the earth; and the
honourable man dwelt in it.

9 Thou hast sent widows away empty,
and the arms of the fatherless have
been broken.

10 Therefore snares are round
about thee; and sudden fear troubleth
thee;

11 Or darkness, that thou canst not
see; and abundance of waters cover
thee.

See Ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16.
Matt. 25. 42.—f Heb. the man of arm.—g Heb. eminent, or,
accepted for countenance.—h Ch. 31. 21. Isa. 10. 3. Ezek. 22.
7.—i Ch. 18. 8, 9, 10. & 19. 6.—k Psa. 69. 1, 2, & 124. 4. Lam.

of the Indian devotees are accustomed to stand
with a *girbah*, or skin full of water, on the pub-
lic roads, to give drink to weary travellers
who are parched with thirst.

Verse 8. But as for the mighty man, he had
the earth] *ישׁוּעָה אֶרֶץ* ish zeroa, the man of arm.
Finger, hand, and arm, are all emblems of
strength and power. The man of arm is not
only the strong man, but the man of power and
influence, the man of rapine and plunder.

The honourable man] Literally, the man
whose face is accepted, the respectable man,
the man of wealth. Thou wert an enemy to
the poor and needy; but thou didst favour and
flatter the rich and great.

Verse 9. The arms of the fatherless] What-
ever strength, or power, or property they had,
of that thou hast deprived them. Thou hast
been hard-hearted and cruel, and hast enriched
thyself with the spoils of the poor and the de-
fenceless.

Verse 10. Therefore snares] As thou hast
dealt with others; so has God, in his retribu-
tive providence, dealt with thee. As thou hast
spoiled, so art thou spoiled. Thou art taken
in a net from which thou canst not escape.
There is an allusion here to the hunting of the
elephant: he is driven into an enclosure in
the woods, passing from strait to strait, till
brought into a narrow point, from which he
cannot escape; and then his consternation is
great, and his roaring terrible. God hath
hunted thee down, as men hunt down those
wild and dangerous beasts.

Verse 11. Or darkness, that thou canst not
see] The sense of this passage, in the con-
nexion that the particle *or* gives it with the
preceding verse, is not easy to be ascertained.
To me it seems very probable that a letter has
been lost from the first word; and that *אוֹר*,
which we translate *on*, was originally *אור* *aur*,
LIGHT. The copy used by the Septuagint had
certainly this reading; and, therefore, they
translate the verse thus:—*To Darkness of light*
aur, Thy LIGHT is changed into darkness:
that is, thy prosperity is turned into adversity.

Houbigant corrects the text thus: instead of
חֹשֶׁךְ לֹא חֹשֶׁךְ *o choshek lo tereh*, or darkness
thou canst not see, he reads *חֹשֶׁךְ לֹא אֹר* *lo choshek*,
lo aur, tereh, darkness, not light,

12 Is not God in the height
of heaven? and behold the
height of the stars, how high
they are!

13 And thou sayest, How doth
God know? can he judge through the
dark cloud?

14 Thick clouds are a covering to
him, that he seeth not; and he walketh
in the circuit of heaven.

15 Hast thou marked the old way
which wicked men have trodden?

16 Which were cut down out of time,
whose foundation was overflown with
a flood:

3. 54.—i Heb. the head of the stars.—o Or, What.—p Psa. 10.
11. & 59. 7. & 73. 11. & 94. 7.—q Psa. 139. 11, 12.—r Ch. 15.
32. Psa. 55. 23. & 102. 24. Eccles. 7. 17.—s Heb. a flood was
poured upon their foundation. Gen. 7. 11. 2 Pet. 2. 5.

shalt thou behold: that is, thou shalt dwell in
thick darkness. Mr. Goode translates:—"Or
darkness which thou canst not penetrate; and
a flood of waters shall cover thee." Thou
shalt either be involved in deep darkness, or
overwhelmed with a flood.

The versions all translate differently; and
neither they nor the MSS. give any light, ex-
cept what is afforded by the Septuagint. Cover-
dale is singular:—*Shuldest thou then send*
darknesse? Shulde not the water floude
runne over the? Perhaps the meaning is:—
"Thou art so encompassed with darkness, that
thou canst not see thy way; and therefore
allest into the snares and traps that are laid
for thee."

Verse 12. Is not God in the height of hea-
ven?] It appears from this and the following
verses, that Eliphaz was attributing infidel
and blasphemous speeches or sentiments to Job.
As if he had said, "Thou allowest that there
is a God; but thou sayest that he is infinitely
exalted above the heavens and the stars; and
that there is so much dense ether and thick
cloud between his throne and the earth, that
he can neither see it nor its inhabitants." These
were sentiments which Job never held,
and never uttered: but if a man be dressed in
a bear's skin, he may be hunted and worried
by his own dogs. Job's friends attribute falsi-
ties to him; and then dilate upon them, and
draw inferences from them injurious to his
character. Polemic writers, both in theology
and politics, often act in this way.

Verse 14. He walketh in the circuit of hea-
ven.] He confines himself to those infinitely
exalted regions, and cares nothing for the in-
habitants of the earth.

Verse 15. Hast thou marked the old way]
This is supposed to be another accusation: as
if he had said, "Thou followest the same way
that the wicked of old have walked in." Here
is an evident allusion to the flood; as is par-
ticularly noted in the next verse.

Verse 16. Whose foundation was overflown
with a flood.] The unrighteous in the days of
Noah, who appear to have had an abundance
of all temporal good, ver. 18. and who sur-
passed the deeds of all the former wicked, said,
in effect, to God, Depart from us. And when

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17^s Which said unto God,
Depart from us; and ^t what
can the Almighty do ^u for
them?

18 Yet he filled their houses with good
things: but ^v the counsel of the wicked
is far from me.

19 ^w The righteous see it, and are
glad; and the innocent laugh them to
scorn.

20 Whereas our ^x substance is not cut
down, but ^y the remnant of them the
fire consumeth.

* Ch. 21. 14.—† Psa. 4. 6.—‡ Or, to them.—§ Ch. 21. 16.—|| Psa.
53. 16. & 107. 42.—x Or, estate.—y Or, their excellency.

Noah preached unto them the terrors of the
Lord, and the necessity of repentance, they
rejected his preaching with, *What can the Al-
mighty do for us?* Let him do his worst; we
care not for him, ver. 17.

For ^u *lamo*, to THEM, the Septuagint, Sy-
riac, and Arabic, have evidently read ^u *lanu*,
to us. This reading quotes their own saying;
the former reading narrates it in the third per-
son. The meaning, however, is the same.

Verse 18. *But the counsel of the wicked is
far from me.* Sarcastically quoting Job's
words, chap. xxi. 14, 16. Job having, in the
preceding chapter, described the wicked who
said unto the Almighty, Depart from us, &c.
adds, *But the counsel of the wicked is far from
me.* Eliphaz here, having described the im-
pious, among whom he evidently ranks Job,
makes use of the same expression, as if he had
said, "Thank God, I have no connexion with
you nor your companions; nor is my mind con-
taminated by your creed."

Verse 19. *The righteous see it, and are glad*
They see God's judgments on the incorrigibly
wicked; and know that the Judge of all the
earth does right: hence they rejoice in all the
dispensations of his providence.

Verse 20. *Whereas our substance is not cut
down* We, who fear the Lord, still continue
in health and peace; whereas they who have
departed from him are destroyed even to their
very remnant.

Mr. Goode thinks that ^u *kimanu*, which
we translate *our substance*, is the same as the
Arabic ^u *qawm* our people, or tribe; and hence
he translates the clause thus:—"For our tribe
is not cut off: while even the remnant of these
is a conflagration consumed." The reference
here is supposed to be to the destruction of the
men of Sodom and Gomorrah. A judgment
by a flood took off the world of the ungodly in
the days of Noah. Their remnant, those who
lived in the same ungodly way, were taken off
by a judgment of fire, in the days of Lot. Eli-
phaz introduces these two examples in order
to terrify Job into a compliance with the ex-
hortation which immediately follows.

Verse 21. *Acquaint now thyself with him*
Perhaps the verb ^u *hasken*, should be trans-
lated here *treasure up*, or *lay up*. *Lay up*, or
procure an interest now with him, and be at
peace. Get the divine favour, and then thou
wilt be at peace with God, and have happiness
in thy own soul.

21 Acquaint now thyself
with him, and ^a be at peace:
thereby good shall come un-
to thee.

22 Receive, I pray thee, the law from
his mouth, and ^b lay up his words in
thine heart.

23 ^c If thou return to the Almighty,
thou shalt be built up, thou shalt put
away iniquity far from thy tabernacles.

24 Then shalt thou ^d lay up gold ^e as
dust, and the gold of Ophir as the stones
of the brooks.

z That is, with God.—a Isa. 27. 5.—b Psa. 119. 11.—c Ch. 8.
5, 6. & 11. 13, 14.—d 2 Chron. 1. 15.—e Or, on the dust.

Thereby good shall come unto thee. ^u *ba-
hem*, "in them," shall good come unto thee.
That is, in getting an interest in the divine fa-
vour; and in having thy soul brought into a
state of peace with him; thereby, in them,
that is, these two things, good will come unto
thee. First, thou wilt have an interest in his
favour, from which thou mayest expect all
blessings; and secondly, from his peace in thy
conscience, thou wilt feel unutterable happi-
ness. Get these blessings now, for thou know-
est not what a day may bring forth. Reader,
hast thou these blessings?

Verse 22. *Receive, I pray thee, the law
from his mouth* Some who wish to place Job
before the law given by Moses, say that this
means the *Noahic precepts*; others say it is the
law of nature, which is intended! Stuff and
vanity! The allusion is plainly to the law
given by God to the children of Israel, called
here, by way of emphasis, *thine Torah*, the LAW,
which contained ^u *amraiv*, his words, the
words or sayings of God himself; consequen-
tly, is not the *Noahic precepts*, nor the law of
nature, neither of which were ever written or
registered as the words of God's mouth.

Verse 23. *Thou shalt be built up* God will
restore thee to thy wonted state of prosperity;
and thou shalt again have a household, not only
of servants, but children also. So much may be
implied in the words, *Thou shalt be BUILT UP*.

Verse 24. *Then shalt thou lay up gold as
dust* The original is not fairly rendered in
this translation ^u *ve-sith al apha-
batser*, which Montanus renders: *Et pone
super pulverem munitionem*. And fix a tower
upon the dust; ^u *te-sur ne-chalim* Ophir. *Et in petrâ torrentes Ophir*,
And in the rock, the torrents of Ophir.

The Vulgate is widely different, *Dabit pro
terrâ silicem, et pro silice torrentes aureos*, "He
will give thee flint for earth; and torrents of
gold for flint;" which Calmet thus paraphrases:
"Instead of brick thou shalt build with solid
stone; and for ornaments, instead of stone as
formerly, thou shalt have massive gold!"

All the versions are different. Mr. Goode
translates: "Then count thou treasure as
dust; then shall he make fountains to gush
forth amidst the rocks." Coverdale is different
from all: He shall give thee the an harvest, which,
in plenty and abundance, shall exceed the
dust of the earth, and the golde of Ophir like
rhyer stones.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U. C. cir. 767.

25 Yea, the Almighty shall be thyⁱ defence, and thou shalt have^a plenty of silver.

26 For then shalt thou have thy^h delight in the Almighty, and shalt lift up thy face unto God.

27^k Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and

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it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down; then thou shalt say, *There is lifting up*; and ^lhe shall save^m the humble person:

30ⁿ He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

^f Or, gold.—^g Heb. silver of strength.—^h Ch. 27. 10. Isa. 55. 14.—ⁱ Ch. 11. 15.—^k Psa. 50. 14, 15. Isa. 55. 9.—^l Prov.

29. 23. Jas. 4. 6. 1^o Pet. 5. 5.—^m Heb. him that hath low eyes.—ⁿ Or, The innocent shall deliver the island. Gen. 18. 26, &c.

Verse 25. *Thou shalt have plenty of silver.*] Here again the versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: "To those whom God loves best he gives the most earthly good. The rich and the great are his high favourites; the poor and the distressed he holds for his enemies."

In the above verses there seems to be a reference to the mode of obtaining the precious metals;—1. Gold in dust; 2. Gold in streams from the hills and mountains: 3. Silver in mines. כֶּסֶף קֶסֶף keseph to'aph, silver of giddiness; of mines so deep as to make one giddy by looking into them. See Mr. Goode.

Verse 26. *For then shalt thou have thy delight*] Thou shalt know from thy temporal prosperity that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! *Being justified by faith, we have peace with God through our Lord Jesus.* Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. The Spirit himself beareth witness with our spirits that we are the children of God. We glory also in tribulation, knowing that tribulation worketh patience; and patience experience, and experience hope; and this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. We love him because he first loved us. Tribulation itself was often a mark of God's favour.

Verse 27. *Thou shalt make thy prayer unto him*] תַּעֲרִי תַעֲרִי, thou shalt open or unbosom thyself. And, when the heart prays, God hears: and the person being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

Verse 28. *Thou shalt also decree a thing*] Whatsoever thou purposeth in his strength, thou shalt be enabled to accomplish.

Verse 29. *When men are cast down*] There is a great difficulty in this verse; the sense,

however, is tolerably evident, and the following is nearly a literal version: *When they shall humble themselves, thou shalt say, Be exalted, or there is exaltation: for the downcast of eye, he will save.* The same sentiment as that of our Lord, *He that exalteth himself shall be abased; but he that humbleth himself shall be exalted.*

Verse 30. *He shall deliver the island of the innocent*] The word נַאִי, which we translate island, is most probably the Arabic particle أَي whosoever, whatsoever, any, whosoever he may be, as أَي رَجُلٌ ai rujili, whatsoever man he may be. And it is most probable that both words are Arabic, أَي نَفْسٌ اي any innocent, chaste, pure, or holy person; for the word has the same meaning both in Hebrew and Arabic. The text may, therefore, be translated, *He shall deliver every innocent person: He (the innocent person,) shall be delivered by the pureness of thy hands*; i. e. as thou lovest justice, so thou wilt do justice. Instead of كַפַּי capeica, thy hands, the Vulgate, Syriac, and Arabic, have read كַפַּי capai, his (or their hands.) Mr. Goode thinks that נַאִי, signifies house, as أَي and أَي in Arabic, signify to reside, to have a home, &c. and, therefore, translates the passage thus: "The house of the innocent shall be delivered: and delivered by the pureness of thy hands." The reader may adopt which he pleases; but the word island must be given up, as it cannot make any consistent sense.

Thus ends Eliphaz, the Temanite, who began with a tissue of the bitterest charges, continued with the most cruel insinuations, and ended with common-place exhortations to repentance, and promises of secular blessings in consequence; and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets; for Jesus, the evangelists, and the apostles! Their trumpet gives no uncertain sound: but by that of Job's friends, who can prepare himself for the battle?

CHAPTER XXIII.

Job answers; apologizes for his complaining; wishes to plead his cause in the presence of his Maker, from whom he knows he should receive justice: but regrets that he cannot find him, 1—9. He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness, 10—14. He is, nevertheless, afraid when he considers the majesty of his Maker, 15—17.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

THEN Job answered and said,
2 Even to-day is my complaint bitter: ^a my stroke is heavier than my groaning.

3 ¶ ^b Oh that I knew where I might find him! that I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand

^a Heb. my mind.—^b Ch. 13. 3. & 16. 21.

NOTES ON CHAPTER XXIII.

Verse 2. *Even to-day is my complaint bitter*] Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

Mr. Goode translates:—"And still is my complaint rebellion?" Do ye construe my lamentations over my unparalleled suffering as rebellion against God? This, in fact, they had done from the beginning: and the original will justify the version of Mr. Goode: for מרי meri, which we translate *bitter*, may be derived from מרה marah, "he rebelled."

Verse 3. *Oh that I knew where I might find him!*] This and the following verse may be read thus:—"Who will give me the knowledge of God, that I may find him out? I would come to his establishment (the place or way in which he has promised to communicate himself:) I would exhibit, in detail, my judgment (the cause I wish to be tried) before his face; and my mouth would I fill with convincing or decisive arguments." Arguments drawn from his common method of saving sinners, which I should prove applied fully to my case. Hence the confidence with which he speaks, ver. 6.

Verse 5. *I would know the words which he would answer me.*] He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

Verse 6. *Will he plead against me*] He would not exhibit his majesty and his sovereign authority to strike me dumb; or so overawe me, that I could not speak in my own vindication.

No; but he would put strength in me.] On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the mild interpretations of equity; and where law could not clear me, mercy would conduct all to the most favourable issue.

Verse 7. *There the righteous might dispute with him*] נוכח nocach, might argue or plead. To dispute with God, sounds very harsh.

So should I be delivered for ever] Mr. Goode translates: "And triumphantly should I escape from my condemnation." The Hebrew word לנצח lanetsach, may be as well translated to vic-

what he would say unto me. A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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767.

6 ^c Will he plead against me with his great power? No; but he would put strength in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 ^d Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth

^c Isa. 27. 4, 8. & 57. 16.—^d Ch. 9. 11.

tory, as for ever: and in this sense the Vulgate understood the words *Proponat equitatem contra me; et perveniat ad victoriam judicium meum*. He would set up equity against me; and would lead on my cause to victory. Coverdale renders thus:—"But let hym give me like power to go to lawe then am I sure to wyne my matter. Nothing less than the fullest conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!"

Verse 8. *Behold, I go forward*] These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No means are left untried, no place unexplored, in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

Verse 9. *On the left hand, where he doth work*] In these two verses Job mentions the four cardinal points of the heavens: The EAST, by the word קדם kedem, which signifies *before*; the WEST, by אחר achor, which signifies *after*, or the *back part*; the NORTH, שמאל semol, which signifies the *left*; and the SOUTH, ימין yamin, which signifies the *right*. Such is the situation of the world to a man who faces the east; see Gen. xiii. 9, 11. and xxviii. 14. And from this it appears that the Hebrews, Idumeans, and Arabs, had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand*, (the south) that I cannot see him: for, in fact, the southern point of heaven is not visible in Idumea where Job was. Hence it comes that when he spake before, chap. ix. 9. of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i. e. those compartments of the celestial concave that never appeared above the horizon in that place. See Calmet.

Mr. Goode translates these verses as follows; Behold! I go forward, and he is not there; And backward, but I cannot perceive him. On the left hand I feel for him, but trace him not: He enshroudeth the right hand, and I cannot see him.

The simple rendering of Coverdale is nervous and correct:

For though I go before, I find him not: If I come behinde, I can get no knowledge of him:

If I go on the left syde to pounce his workes, I cannot attayne unto them:

Agayne, if I go on the right syde, he hydeh himself,

That I cannot see him.

A. M. cir. 2484
B. C. cir. 1520.
Ante I. Ol.
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work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

13 But he is in one mind, and who

c Ps. 139. 1, 2, 3.—f Heb. the way, that is, with me.—g Psa. 17. 3. & 66. 10. Jas. 1. 12.—h Psa. 44. 18.—i Heb. I have hid, or laid up.

Verse 10. *But he knoweth the way that I take*] He approves of my conduct; my ways please him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its quality, nor of its weight. If it went into the fire gold, it will come out gold; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its value, nothing of its lustre.

Verse 11. *My foot hath held his steps, his way have I kept*] I have carefully marked his providential dealings; and in his way, his pure and undefiled religion, have I walked. I have not only been generally, but particularly religious: I have attended carefully to the weightier matters of the law, and have not forgotten its slightest injunctions.

Coverdale is curious:—*Nebertheles my fete kepe his path, his hpe strete have I huthen, and nat gone out of it. The hpe strete, is highway, the causeway, or raised road; formed, as they anciently were, by stones, in the manner of pavement.* It has its name from the Latin *strata*, paved, *via* being understood; *via lapidibus strata*, "a way paved with stones:" hence *street*, a raised road or pavement, either in town or country. And hence the *four grand Roman or British roads* which intersected this kingdom: viz. *Watling-street*, *Icknild* or *Ricknild-street*, *Ermin-street*, and *Fosse-street*. Some say these *streets* or roads were made by *Belinus*, a British king.

Fosse-street began in Cornwall, passed through Devonshire, Somersetshire, and along by Tibbury upon Toteswold, beside Coventry, unto Leicester; and thence by the wide plains to Newark, and Lincoln, where it ends.

Watling-street begins at Dover, passes through the middle of Kent, over the Thames by London, running near Westminster, and thence to St. Albans, Dunstable, Stratford, Towcester, Weden, Lilbourn, Atherston, Wreken, by Severn, Worcester, Stratton, through Wales unto Cardigan, and on to the Irish sea.

Ermin, or *Erminage-street*, running from St. David's, in Wales, to Southampton.

can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and many such things are with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

A. M. cir. 2484
B. C. cir. 1520.
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cir. 744.
Ante U. C. cir.
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k John 4. 32, 34.—l Or, my appointed portion.—m Ch. 9. 12, 13. & 12. 14. Rom. 9. 19.—n Psa. 115. 3.—o 1 Thess. 3. 3. p Psa. 22. 14.

Ricknild, or *Icknild-street*, running by Worcester, Wycomb, Birmingham, Lichfield, Derby, Chesterfield, and by York, into Tyne-mouth. See *Camden*, *Holinshead*, and *Minshieu*.

Verse 12. *The commandment of his lips*] The written law, that proceeded from his own mouth. *I have esteemed the words of his mouth*] Mr. Goode has given a better version of the original: *In my bosom have I stored up the words of his mouth.* The Asiatics carry every thing precious or valuable in their bosom, their handkerchiefs, jewels, purse, &c. Job, therefore, intimates that the words of God's mouth were to him a most precious treasure.

Verse 13. *But he is in one mind*] The original is *והוא אחד* *vehu be-achad*, and is literally, *But he is in one*: properly rendered by the Vulgate, *Ipse enim solus est, But he is alone.* And not badly rendered by Coverdale:—*It is he himself alone.* He has no partner; his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

Verse 14. *For he performeth the thing that is appointed for me*] Coverdale translates: *He rewardeth me into my bosome, and many other things mo doth he, as he maye by his power.* *והוא חזק* *chuki*, may as well be translated *bosom* here, as in the 12th verse; but probably it may mean a *portion*, *lot*, *sufficiency*. *For he hath appointed me my lot: and like these there are multitudes with him.* He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all times. He has multitudes of resources, expedients, means, &c. which he employs in governing human affairs.

Verse 15. *Therefore am I troubled*] I do not as yet see an end to my afflictions: he has not exhausted his means of trial; therefore, when I consider this, I am afraid of him.

Verse 16. *For God maketh my heart soft*] Prostrates my strength, deprives me of courage, so that I sink beneath my burden; and I am troubled at the thought of the Almighty, the self-sufficient and eternal Being.

Verse 17. *Because I was not cut off*] "O why can I not draw darkness over my face!

Why may not thick darkness cover my face?" Mr. Goode. This verse should be read in connexion with the preceding; and then we shall have the following sense, ver. 16. "The Lord hath beaten down my strength, and my soul has been terrified by his fear;" (ver. 17.) for it is not this deep night in which I am enveloped, nor the evils which I suffer, that have overwhelmed me: I sink only through the fear which the presence of his majesty inspires. This is my greatest affliction; sufferings, diseases, yea death itself, are nothing in comparison of the terror which my soul feels in the presence of his tremendous holiness and justice.

Nothing can humble a pious mind so much as scriptural apprehensions of the majesty of God. It is easy to contemplate his goodness, loving-kindness, and mercy; in all these we have an interest; and from them we expect the greatest good. But to consider his holiness and jus-

tice, the infinite righteousness of his nature, under the conviction that we have sinned, and broken the laws prescribed by his sovereign majesty, and feel ourselves brought as into the presence of his judgment-seat;—who can bear the thought? If cherubim and seraphim veil their faces before his throne, and the holiest soul cries out;

I loathe myself when God I see
And into nothing fall,

what must a sinner feel whose conscience is not purged from dead works; and who feels the wrath of God abiding on him! And how, without such a mediator and sacrifice as Jesus Christ is, can any human spirit come into the presence of its Judge! Those who can approach him without terror, know little of his justice; and nothing of their sin. When we approach him in prayer, or in any ordinance, should we not feel more reverence than we generally do?

CHAPTER XXIV.

Job asserts that there are various transgressors whose wickedness is not visited on them in this life; and particularizes the unjust and oppressive, 1—6. Those who are cruel to the poor, 7—13. The murderer, 14. The adulterer, 15. Thieves and plunderers, 16, 17. Nevertheless they have an accursed portion, and shall die, and their memory perish, 18—20. Speaks of the abuse of power, and of the punishment of oppressors, 21—24. Asserts that what he has said on these subjects cannot be contradicted, 25.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

Ante U. C. cir.

744.

767.

WHY, seeing ^a times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the ^b landmarks; they violently take away flocks, and ^c feed thereof.

^a Acts 1. 7.—^b Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Hos. 5. 10.

NOTES ON CHAPTER XXIV.

Verse 1. *Why, seeing times are not hidden from the Almighty*] Mr. Goode translates:—"Wherefore are not doomsdays kept by the Almighty, so that his offenders may eye their periods." Domsdays are here used in the same sense as *term-times*; and the wish is that God would appoint such times that the falsely accused might look forward to them with comfort; knowing that on their arrival they should have a fair hearing, and their innocence be publicly declared; and their detractors, and the unjust in general, meet with their deserts. But God reserves the knowledge of these things to himself. "The holy patriarch," says Mr. Goode, "has uniformly admitted that in the aggregate scale of providence the just are rewarded and the wicked punished for their respective deeds, in some period or other of their lives. But he has contended in various places, and especially in chap. xxi. 7—13. that the exceptions to this general rule are numerous; so numerous as to be sufficient to render the whole scheme of providential interposition perfectly mysterious and incomprehensible, chap. xxiii. 3—12. so in the passage before us: If the retribution ye speak of be universal, and which I am ready to admit to a certain extent, be true and unquestionable, I not only ask, Why do the just ever suffer in the midst of their righteousness? but, Why do not the wicked see such retribution displayed before their eyes by

3 They drive away the ^a ass of the fatherless, they ^b take the widow's ox for a pledge.

4 They turn the needy out of the way: ^c the poor of the earth hide themselves together.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

Ante U. C. cir.

744.

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^c Or, feed them.—^d Ch. 22. 6, Deut. 24. 6, 10, 12, 17.—^e Prov. 28. 28.

stated judgments, so that they may at one and the same time know and tremble?"

Verse 2. *Some remove the landmarks*] Stones or posts were originally set up to ascertain the bounds of particular estates; and this was necessary in open countries, before hedges and fences were formed. Wicked and covetous men often removed the landmarks or *termini*; set them in on their neighbour's ground, that by contracting their boundaries, they might enlarge their own. The law of Moses denounces curses on those who remove their neighbour's landmarks, see Deut. xix. 14. and xxvii. 17. and the note on the former place, where the subject is considered at large.

They violently take away flocks, and feed thereof.] Mr. Goode translates *וַיִּרְאוּ*, they destroy, deriving the word, not from *וַיִּרְאוּ*, to feed, but from *וַיִּרְאוּ*, to rend, to destroy.

The Septuagint had read *וַיִּרְאוּ*, a shepherd; and, therefore, have translated *ἀποποιήσαντες*, "violently carrying off both the flock and the shepherd."

Verse 4. *They turn the needy out of the way*] They will not permit them to go by the accustomed paths; they oblige them to take circuitous routes. When the Marquis of H. was made ranger of Richmond Park, he thought it his duty to shut up a pathway which had existed for a long time: and those who presumed, after this shutting up, to break the fence, and take that path as formerly, were

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

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5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them, and for their children.

6 They reap every one his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that they have no covering in the cold.

^f Heb. mingled corn, or, dredge. — ^g Heb. the wicked gather the vintage.

prosecuted. A cobbler near the place, entered an action against the marquis: the cause was tried, the marquis cast, and the path ordered to be opened, on the ground that it had, time out of mind, been a public undisputed path. When one asked the cobbler "how he could have the boldness to go to law with the marquis of H.!" he answered, "Because I did not like to leave the world worse than I found it." All tolerated oppression and voluntary forfeiture of ancient rights, are injurious to society at large; and they who wink at them, leave the world worse than they found it.

Verse 5. *Rising betimes for a prey*] The general sense here seems plain enough. There are some who live a lawless roaming life; make a predatory life their employment; for this purpose frequent the wilderness, where they seize on and appropriate whatsoever they find; and, by this method, they and their families are supported.

Mr. Goode says, "the sense has never yet been understood by any commentator;" and hence he proposes a different division of the words, placing *arabah*, the desert, or wilderness, in the first hemistich, thus:

^h Rising early for the pillage of the wilderness;

The bread of themselves, and of their children."

Others think that the words are spoken solely of the poor under the hand of oppression; who are driven away from their homes and obliged to seek such support as the wilderness can afford. Such was originally the state of the Bedouins, and of the wandering Arab hordes in general; the oppression of their tyrannous governors obliged them to seek refuge in the deserts, where they still live a roaming predatory life.

Verse 6. *They reap every one his corn in the field*] This is perfectly characteristic. These wandering hordes often make sudden irruptions; and carry off the harvest of grain, olives, vines, &c. and plunge with it into the wilderness, where none can follow them. The Chaldee gives the same sense:—"They reap in a field that is not their own; and cut off the vineyard of the wicked."

Verse 7. *They cause the naked to lodge without clothing*] Or rather, *They spend the night naked, without clothing; and without a covering from the cold.* Another characteristic of the wandering Arabs; they are ill-fed, ill-clothed, and often miserably off, even for tents. They can have little household stuff: as they are plunderers, they are often obliged to fly for their lives; and cannot encumber themselves with what is not absolutely needful.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

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767.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

^h Exod. 22, 26, 27. Deut. 24, 12, 13. Ch. 22, 6. — ⁱ Lam. 4, 5. ^k Ch. 22, 7.

Verse 8. *They are wet with the showers of the mountains*] Mr. Goode thinks that *torrents*, not *showers*, is the proper translation of the original *zerein*; but I think *showers of the mountains* strictly proper. I have seen many of these in mountainous countries, where the tails of *water-spouts* have been intercepted and broken; and the *cut-pouring* then would be incredible to those who have never witnessed similar phenomena. The rain fell in *torrents*, and produced *torrents* on the land, carrying away earth, and stones, and every thing before them, scooping out great gulfs in the sides of the mountains. Mountain *torrents* are not produced but by such extraordinary *out-pourings of rain*, formed either by *water-spouts*; or by vast masses of clouds intercepted and broken to pieces by the mountain tops.

And embrace the rock for want of a shelter.] In such cases as that related above, the firm rock is the only shelter which can be found; or safely trusted.

Verse 9. *They pluck the fatherless from the breast*] They forcibly take young children in order that they may bring them up in a state of slavery. This verse is the commencement of a new paragraph: and points out the arbitrary dealings of oppressors, under despotic governments.

Take a pledge of the poor.] Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch sells them up, as the phrase here is; or takes their *cave*, their *horse*, their *cart*, or their *bed*, in pledge that the money shall be paid in such a time. This is one of the crying sins of some countries in Europe.

Verse 10. *They cause him to go naked*] These cruel, hard-hearted oppressors seize the cloth made for the family wear, or the wool and flax out of which such clothes should be made:

And they take away the sheaf] Seize the grain as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the sheaf, the thraves, and ricks, by which they should have been supported, are taken away from the hungry:

Verse 11. *Make oil within their walls*] Thus stripped of all that on which they depended for clothing and food, they are obliged to become vassals to their lord, labour in the fields on scanty fare, or tread their wine-presses,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

1 Psa. 10. 8.—in Prov. 7. 9.

from the produce of which they are not permitted to quench their thirst.

Verse 12. *Men groan from out of the city*] This is a new paragraph. After having shown the oppressions carried on in the country, he takes a view of those carried on in the town. Here the miseries are too numerous to be detailed. The poor in such places are often in the most wretched state; they are not only badly fed, and miserably clothed, but also most unwholesomely lodged. I was once appointed to visit a district in St. Giles', London, to know the real state of the poor. I took the district in *House-Row*; and found each dwelling full of people, dirt, and wretchedness. Neither old nor young had the appearance of health: some were sick, and others lying dead in the same place! Several beds, if they might be called such, on the floor in the same apartment; and, in one single house, *sixty souls*! These were groaning under various evils; and the soul of the wounded, wounded in spirit, and afflicted in body, cried out to God and man for help! It would have required no subtle investigation to have traced all these miseries to the doors, to the hands, the lips, and the hearts, of ruthless landlords; or to oppressive systems of public expenditure in the support of ruinous wars, and the stagnation of trade and destruction of commerce occasioned by them: to which must be added the enormous taxation to meet this expenditure.

Yet God layeth not folly to them.] He does not impute their calamities to their own folly. Or, according to the *Vulgate*.—*Et Deus inultum abire non patitur*, "And God will not leave (these disorders) unpunished." But the Hebrew may be translated:—*And God doth not attend to their prayers*. Job's object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That vice often went long unpunished, and virtue unrewarded; and that we must not judge of a man's state either by his prosperity or adversity. Therefore, there might be cases in which the innocent oppressed poor were crying to God for a redress of their grievances, and were not immediately heard; and in which their oppressors were faring sumptuously every day, without any apparent mark of the divine displeasure.

Verse 13. *They—rebel against the light*] Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants in grain, and care neither for God nor the poor. *They know not the ways thereof*; they will not learn their duty to God or man. *Nor abide in the paths thereof*. If brought at any time to a better mind, they speedily relapse; and are steady only in cruelty and mischief. This is the

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and he disguiseth his face.

n Psa. 10. 11.—o Heb. setteth his face in secret.

character of the oppressors of suffering humanity, and of sinners audacious and hardened.

This whole verse Mr. Goode translates in the following manner:

They are indignant of the light;
They respect not its progress;
And will not return to its paths.

They hate good; they regard not its operation; go out of the way of righteousness, and refuse to return.

Verse 14. *The murderer rising with the light*] Perhaps the words should be read as Mr. Goode has done:

With the daylight ariseth the murderer:
Poor and needy, he sheddeth blood.

This description is suitable to a highwayman; one who robs in daylight, and who has been impelled by poverty and distress to use this most unlawful and perilous mode to get bread; and, for fear of being discovered or taken, commits murder, and thus adds crime to crime.

In the night is as a thief.] Having been a highwayman in the daytime, he turns footpad, or housebreaker, by night; and thus goes on from sin to sin.

There have been several instances like the case above; where poverty and distress have induced a man to go to the highway and rob, to repair the ruin of himself and family. I shall introduce an authentic story of this kind, which the reader may find at the end of this chapter.

Verse 15. *The eye also of the adulterer*] This is another sin particularly of the city. The adulterer, has made his assignation; he has marked the house of her into whose good graces he has insinuated himself, called digging through the house; he waits impatiently for the dusk; and then goes forth, having muffled or disguised his face, and spends a criminal night with the faithless wife of another man. *The morning dawns*: but it is to him as the shadow of death, lest he should be detected before he can reach his own home. *And if one know him*—if he happen to be recognized in coming out of the forbidden house, the terrors of death seize upon him, being afraid that the thing shall be brought to light, or that he shall be called to account, a bloody account, by the injured husband.

This seems to be the general sense of the very natural picture which Job draws in the 15th, 16th, and 17th verses.

Mr. Goode's version of this paragraph I shall lay before the reader.

Ver. 15. For the dark too watcheth the eye of the adulterer;
Exclaiming, No eye shall behold me.
Then putteth he the muffer on his face;
Ver. 16. He wormeth into houses amidst the darkness.
In the daytime they seal themselves up,
They know not the light; [death shade;
Ver. 17. For the dawn they reckon to themselves as the
The horrors of the death shade as it returneth.

A. M. cir. 2484. 16 In the dark they dig
B. C. cir. 1520. through houses, *which* they
Ante I. Ol. had marked for themselves
cir. 744. in the day-time: they^p know
Ante U. C. cir. not the light:
767.

17 For the morning is to them even as the shadow of death: if *one* know *them*, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth; he be- holdeth not the way of the vineyards.

19 Drought and heat^t consume the snow waters: so *doth* the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; ^s he shall be no more remembered; and

^p John 3. 20.—^t Heb. violently take.—^s Prov. 10. 7.—^u Or, he trusted not his own life.

Verse 18. *He is swift as the waters*] Literally, *Light is he on the face of the waters: And cursed shall be their portion on the earth*, which Mr. Goode translates:—

Miserable is this man on the waters:
Deeply miserable the lot of those on dry land.

He beholdeth not the way of the vineyards.] These no longer flourish or bring forth fruit. The labour of the vintage fails.

Verse 19. *Drought and heat consume the snow waters*] The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth the grave those which have sinned.] For this whole paragraph we have only two words in the original; viz. שְׁחַת שְׁחַת sheol cha- tau, the pit, they have sinned; which Mr. Goode translates:—"They fall to their lowest depth."

I believe the meaning to be—even the deepest tanks which held most water, and retained it longest, had become exhausted; so that expectation and succour were cut off from this as well as from every other quarter.

I have elsewhere shown that שְׁחַת sheol, signifies not only *hell* and the *grave*, but any deep *pit*; and, also, that שְׁחַת chata, signifies, to *miss the mark*. Mr. Goode, properly aware of these acceptations of the original words, has translated as above; and it is the only ground on which any consistent meaning can be given to the original.

Verse 20. *The womb shall forget him*] The mother that bare him shall have no affection for him, nor be afflicted at his death. But the word רַחֵם rechem signifies *compassion, mercy*. *Mercy shall be unmindful of him*. How dreadful such a state! When mercy itself forgets the sinner, his perdition slumbereth not.

The worm shall feed sweetly on him] The Chal-dee has, "The cruel, who have neglected to com- miserate the poor, shall be sweet to the worms." He shall be brought into a state of the greatest degradation, and shall be no more remembered,

And wickedness shall be broken as a tree.]
He shall be as a rotten or decayed tree, easily

wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power; he riseth up,^t and no man is sure of life.

23 *Though* it be given him to be in safety, whereon he resteth; yet^s his eyes are upon their ways.

24 They are exalted for a little while, but^v are gone and brought low; they are^w taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar and make my speech nothing worth?

^u Psalm 11. 4. Proverbs 15. 3.—^v Heb. are not.—^w Heb. closed up.

broken to pieces. If it were clear that אֵלֶּה avelah, here rendered *wickedness*, has the same sense as אֵלֶּה aleh, a *leaf, sucker, or shoot*, then we might translate according to the ingenious version of Mr. Goode; viz. *but the shoot shall be broken off as a tree*; which might, in this case, be supposed to refer to illicit commerce, the fruit of the womb becoming abortive.

Verse 21. *He evil entreateth the barren*] I believe the original word אָרַר should be translated *he feedeth*; and so the *Vulgate* understood the word; *Pavit enim sterilem*. He has been kind to the barren woman; but he has done no good to the widow. He has shown no mercy to large families: he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a barren woman; yet the widow he has not comforted, she being old or infirm, or such as might not suit his purpose.

Verse 22. *He draweth also the mighty*] Calmet gives the following version of the original:—"He draws with him guards for his defence; he raises himself up, and does not feel assured of his life." In the midst even of his guards, he is afraid; and dares not put confidence in any person. This is an admirable delineation of the inquietudes and terrors of a tyrant.

Verse 23. *Though it be given him to be in safety*] The *Vulgate* gives this verse a singular turn:—*Dedit ei Deus locum penitentiae, et ille abutitur eo in superbiam*, God gave him space for repentance, but he has abused it through pride. This is by no means conformable to the original. I think the words should be translated thus:—"He gives them, (i. e. the guards) to him for security, and he leans upon them; yet his eyes are upon their ways." Though he have taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them; yet he is full of diffidence, and he is continually watching them, lest they should be plotting his destruction. The true picture of an Eastern tyrant. *With- out are fightings; within are fears*.

Verse 24. *They are exalted for a little while*] Such tyrants are exalted for a time, for God pulleth down one and raiseth up another: but he turns his hand against them, and they are

gone. They are removed by his justice as all of the same character have been, and shall be: time and judgment shall mow them down as the grass, and crop them off as the ears of ripe corn. They may flourish for a time, and continue their oppressions; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world *siccâ morte*, but by a violent death. All Eastern history is full of this great fact.

Verse 25. *And if it be not so now* Job has proved by examples that the righteous are often oppressed; that the wicked often triumph over the just; that the impious are always wretched even in the midst of their greatest prosperity: and he defies his friends to show one flaw in his argument, or an error in his illustration of it; and that existing facts are farther proofs of what he has advanced.

In the preceding chapters we find Job's friends having continual recourse to this assertion, which it is the grand object of all their discourses to prove, *viz.* The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of providence are by no means thus equal in this life; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity: and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character: where the *bad* was demonstrably bad, and yet in *prosperity*; and the *good* demonstrably good, and yet in *adversity*. It is strange that none of these could hit on a middle way; *viz.* The wicked may be in prosperity; but he is ever miserable in his soul: the righteous may be in adversity; but he is ever happy in his God. In these respects, God's ways are always equal.

On ver. 14. I have referred to the case of unfortunate men who, falling into adversity, really have recourse to plunder to restore their ruined circumstances. The following anecdote is told of the justly celebrated Dr. Sharp, archbishop of York, the grandfather of that highly benevolent, useful, learned, and eminent man, Granville Sharp, Esq. lately deceased, with whom I had for several years the honour of a personal acquaintance.

"Never was any man, as well by the tenderness of his nature as by the impulse of religion, better disposed to succour the distressed, and relieve the necessities of the poor; to which merciful offices he had so strong an inclination, that no reasonable solicitations were ever in danger of meeting with a repulse. Nay, he was more prone to seek out proper objects of his bounty, than to reject them when recommended: and so far was his charity from any suspicion of being extorted by importunity, that it appeared rather a delight than uneasiness to him to extend his liberality upon all proper occasions."

For the same reason, a singular anecdote of the archbishop, related in the London Chronicle of August 13, 1785, and always credited by his family, may be thought worth preserving.

"It was his lordship's custom to have a saddle-horse attend his carriage, that, in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent well-looking young man came up with him; and, with a trembling hand and a faltering tongue, presented a pistol to his lordship's breast, and demanded his money. The archbishop, with great composure, turned about; and, looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. 'Sir! Sir!' with great agitation, cried the youth; 'No words, 'tis not a time, your money instantly.' 'Hear me, young man,' said the archbishop, 'you see I am an old man, and my life is of very little consequence; yours seems far otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but prove a friend. Here, take this; and now ingenuously tell me, how much you want to make you independent of so destructive a business as you are now engaged in.' 'O Sir,' replied the man, 'I detest the business as much as you. I am—but—but—at home there are creditors who will not stay—fifty pounds, my lord, indeed would do what no tongue besides my own can tell.' 'Well, Sir, I take it on your word: and, upon my honour, if you will in a day or two, call on me at ———, what I have now given shall be made up that sum.' The highwayman looked at him, was silent, and went off; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy."

"Nothing more transpired for a year and a half or more; when one morning a person knocked at his Grace's gate, and with a peculiar earnestness desired to see him. The archbishop ordered the stranger to be brought in. He entered the room where his lordship was; but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, 'My Lord,' said he, 'you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. Oh, my Lord,' tears for awhile preventing his utterance, 'tis you, 'tis you, that have saved me, body and soul; 'tis you that have saved a dear and much loved wife, and a little brood of children whom I tendered dearer than my life. Here are the fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward! I was the younger son of a wealthy man; your lordship knows him: his name was ———. My marriage alienated his affection: and my

brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor and intestate. What was *his*, is become *mine*; and, by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species."

See *Prince Hoar's life of Granville Sharp*, Esq. page 13.

I HAVE no doubt there have been several cases of a similar kind, when the *first step* in delinquency was urged by necessity: but few of such wretched adventurers have met with an *Archbishop Sharp*. An early and pious education is the only means, under God, to prevent such dangerous steps, which generally lead to

the most fearful catastrophe. Teach a child that whom God loveth he chasteneth. Teach him that God suffers men to hunger and be in want, that he may try them if they will be faithful, and do them good in their latter end. Teach him, that he who patiently and meekly bears providential afflictions shall be relieved and exalted in due time. Teach him that it is no sin to die in the most abject poverty and affliction, brought on in the course of divine providence; but that any attempts to alter his condition by robbery, knavery, cozening, and fraud, will be distinguished with heavy curses from the Almighty, and necessarily end in perdition and ruin. A child thus educated is not likely to abandon himself to unlawful courses.

CHAPTER XXV.

Bilddad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1-3. That man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man who is naturally weak and sinful, 4-6.

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

THEN answered Bilddad the Shuhite, and said,

2 Dominion and fear are with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

* James 1. 17.—b Ch. 4. 17, &c. & 15. 14, &c.

NOTES ON CHAPTER XXV.

Verse 1. *Bilddad the Shuhite*] This is the last attack on Job: the others felt themselves foiled, though they had not humility enough to acknowledge it; but would not again return to the attack. Bilddad has little to say; and that little is very little to the point. He makes a few assertions, particularly in reference to what Job had said in the commencement of the preceding chapter, of his desire to appear before God, and have his case tried by him, as he had the utmost confidence that his innocence should be fully proved. For this Bilddad reprehends Job with arguments which had been brought forth often in this controversy, and as repeatedly confuted, chap. iv. 18. and xv. 14, 15, 16.

Verse 2. *Dominion and fear are with him*] God is an absolute sovereign; his fear is on all the hosts of heaven; and, by his sovereignty, he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world:—How canst thou, therefore, dare to appeal to him, or desire to appear before him?

Verse 3. *Is there any number of his armies?*] He has troops innumerable; he can serve himself of all his creatures; every thing may be a means of help or destruction according to his divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

Upon whom doth not his light arise?] That is, his providence rules over all; he is universal Lord; he causes his sun to rise on the evil and good, and he sends his rain on the just and unjust.

Verse 4. *How then can man be justified?*] Or, *u-mah*, With what shall a man be justified with God? Though this is no conclusion from

4 How then can man be justified, with God? or how can he be clean that is born of a woman?

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, that is a worm? and the son of man, which is a worm.

Psa. 130. 3. & 143. 2.—o Psa. 22. 6.

Bilddad's premises, yet the question is of the highest importance to man. Neither Bilddad, nor any of his fellows, could answer it: the doctrine of redemption, through the blood of the cross, was then known only through types and shadows. We, who live in the Gospel dispensation, can readily answer the question, With what shall miserable man (*u-mah enosh*) be justified with God?—Ans. By bringing forward by faith, to the throne of the divine justice, the sacrificial offering of the Lord Jesus Christ; and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or, with what (*u-mah*) shall he be clean that is born of a woman?—Ans. By receiving that grace, or heavenly influence, communicated by the power and energy of the eternal spirit, applying to the heart the efficacy of that blood which cleanses from all unrighteousness. This, and this only, is the way in which a sinner, when truly penitent, can be justified before God; and in which a believer, convinced of indwelling sin, can be sanctified, and cleansed from all unrighteousness. This is the only means of justification and sanctification, without which there can be no glorification. And these two great works, which constitute the whole of salvation, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification. To whom be glory and dominion now and for evermore, Amen!

Verse 5. *Behold even to the moon, and it shineth not*] It is continually changing its appearance. It never appears twice in its whole revolution with the same face: it is ever waning or waxing; and its face is variegated with

opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

Yea, the stars are not pure in his sight. Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour. See the notes on chap. iv. 18. and xv. 14—16. The *Targum* reads: "Behold, the moon is as yet spotted in her eastern part: the sun shines not; and the stars are not pure in his sight."

Some think that by *stars* are meant those *angels who kept not their first estate*: this may be so; but I cannot see it in the text. It may, however, mean the *heavenly host*, as it is supposed to do, chap. xxviii. 7. but I still must hesitate on the propriety of such applications.

'Tis probable this speech of Bildad was delivered in the night season, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the *stars*, which, to the naked eye, are innumerable. The *sun* is not mentioned because of his absence.

This speech of Bildad is both confused and inconclusive. His reasoning is absurd, and he draws false conclusions from his premises. In the third verse, he says, "Is there any number of his armies? and upon whom does not his light arise?" But how absurd is the conclusion which he draws from his questions: "How

then can a man be justified with God, or he be clean who is born of a woman?"

This has no relation to the premises: but still to us the question is not difficult, and has already been answered in the notes. "A man can be justified with God," through the blood of Christ—"And he can be clean who is born of a woman," through the sanctification of the Spirit.

Verse 6. *How much less man, that is a worm!* Or, as the *Targum*—: "How much more man who in his life is a reptile; and the son of man who in his death is a worm." Almost all the versions read: "Truly man is corruption, and the son of man a worm." The original is degradingly expressive: "Even because *enosh*, miserable man, is *rimmah*, a crawling worm; and the son of Adam, who is *toleah*, a worm, or rather *maggot*, from its eating into, and dividing, certain substances." *Parkhurst*.

Thus ended Bildad, the Shuhite, who endeavoured to speak on a subject which he did not understand; and, having got on bad ground, he was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and suddenly to an end. Thus Job's three friends being confounded, he was left to pursue his own way: they trouble him no more, and he proceeds in triumph to the end of the thirty-first chapter.

CHAPTER XXVI.

Job, perceiving that his friends could no longer support their arguments on the ground they had assumed, sharply reproves them for their want both of wisdom and feeling, 1—4. Shows that the power and wisdom of God are manifest in the works of creation and providence; gives several proofs; and then adds, that these are a small specimen of his infinite skill, and unlimited power, 5—14.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

767.

BUT Job answered and said,

2 How hast thou helped

him that is ^a without power?

how savest thou the arm *that hath* ^b no strength?

3 How hast thou counselled *him that*

^a Néh. 5. 5.

hath no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

767.

^b 1 Sam. 2. 9.

NOTES ON CHAPTER XXVI.

Verse 2. *How hast thou helped him?* This seems a species of irony. How wonderfully hast thou counselled the unskilful, and strengthened the weak! Alas for you! ye could not give what ye did not possess! In this way the *Chaldee* understood these verses:—Why hast thou pretended to give succour, when *thou art* without strength? And save, while thy arm is weak? Why hast thou given counsel, when *thou art* without understanding? And suppose that thou hast shown the very essence of wisdom!

Verse 4. *Whose spirit came from thee?* Mr. Goode renders the verse thus: *From whom hast thou pillaged speeches?* And whose spirit hath issued forth from thee? The retort is peculiarly severe; and refers immediately to the proverbial sayings, which, in several of the preceding answers, have been adduced against the irritated sufferer; for which see chap. viii. 11—19. xv. 20—35. some of which he has already complained of, as in chap. xii. 3. and following. I concur most fully, therefore, with Dr. Stock in regarding the remainder of this chapter as a sample, ironically exhibited by

Job, of the harangues on the power and greatness of God; which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever *spirit* they had, it was not the spirit of God; because in their answers falsehood was found.

Verse 5. *Dead things are formed from under the waters.* This verse, as it stands in our version, seems to convey no meaning; and the Hebrew is obscure *הרפאים* *Ha-rephaim*, "the R'phaim," certainly means not *dead things*; nor can there be any propriety in saying that *dead things*, or things without life, are *formed under the waters*; for such things are formed every where in the earth, and under the earth, as well as under the waters.

The *Vulgate* translates:—*Ecce gigantes gemunt sub aquis, et qui habitant cum eis.* Behold the giants, and those who dwell with them, groan from under the waters.

The *Septuagint*:—*Μη γιγάντες μακροθυοῦται υποκαταβεν ὕδατος, καὶ τῶν συνιτωσιν αὐτοῖς.*

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

the waters, ° and the inhabit-
ants thereof.

6 ° Hell is naked before
him, and destruction hath
no covering.

7 ° He stretcheth out the north over
the empty place, and hangeth the earth
upon nothing.

° Or, with the inhabitants.—^d Psa. 139. 8, 11. Prov. 15. 11.
Heb. 4. 13.

Are not the giants and their companions formed
from under the waters?

The *Chaldee*:—אֲשֶׁר נִבְרָא וּמִשְׁתַּרְרָא עֲשׂוֹרָא דְּגַבְרַיְיָא
Eposhar de gabraiya
de-mithmazmezin yilbarezan ve-innun millera
le-maiya u-mashreyatehon. "Can the trem-
bling giants be regenerated, when they and
their hosts are under the water?"

The *Syriac* and *Arabic*:—"Behold the
giants are slain, and are drawn out of the wa-
ter." None of these appear to give any sense
by which the true meaning can be determined.

There is probably here an allusion to the de-
struction of the earth by the general deluge.
Moses, speaking concerning the state of the
earth before the flood, says, Gen. vi. 4. "There
were giants נְפִלִים *nephelim* in the earth in
those days." Now it is likely that Job means
the same by רֵפְאִים *rephaim*, as Moses does by
the *nephelim*; and both may refer to the ante-
diluvians, who were all, for their exceeding
great iniquities, overwhelmed by the waters of
the deluge. Can those mighty men, and their
neighbours, all the sinners who have been ga-
thered to them since, be regenerated from
under the waters, by which they were judi-
cially overwhelmed?

Mr. Goode thinks, the shades of the heroes
of former times, the gigantic spectres, the
mighty or enormous dead, are meant.

I greatly question whether *sea-monsters* be
not intended, such as porpoises, sharks, nar-
wals, grampus, and whales. We know, how-
ever, that an opinion anciently prevailed, that
the Titans, a race of men of enormous stature,
rebelled against the gods, and endeavoured to
scale heaven by placing one mountain on the
top of another; and that they and their struc-
ture were cast down by the thunder of the
deities, and buried under the earth and sea;
and that their struggles to arise produce the
earthquakes which are in certain countries.
Now, although this opinion is supported by the
most respectable antiquity among the heathens,
it is not to be supposed that in the word of God
there can be any countenance given to an
opinion at once as absurd as it is monstrous:
but still the poet may use the language of the
common people. I must, therefore, either refer
the passage here to the *antediluvians*, or to the
vast *sea-monsters* mentioned above.

Verse 6. *Hell is naked before him*] *Sheol*,
the place of the dead, or of separate spirits, is
always in his view: *And there is no covering to*
Abaddon, the place of the destroyer, where de-
struction reigns. and where those dwell who are
eternally separated from God. The ancients
thought that hell or Tartarus was a vast space
in the centre, or at the very bottom of the
earth. So *VIRGIL*, *Æn.* vi. 5.

8 ° He bindeth up the wa-
ters in his thick clouds; and
the cloud is not rent under
them.

9 He holdeth back the face of his
throne, and spreadeth his cloud upon
it.

10 ° He hath compassed the waters

° Ch. 9. 8. Psa. 24. 2. & 104. 2. &c.—^f Prov. 30. 4.—^g Ch. 38.
8. Psa. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.

Tum Tartarus ipse
Bis patet in præcepis tantum, tendique sub umbras,
Quantus ad ætheriam calis suspectus Olympum.
Hic genus antiquum terre, Titania pubes,
Fidamine dejecti, fando polvuntur in imo.

Full twice as deep, the dungeon of the fiends,
The huge Tartarean gloomy gulf, descends
Below these regions, as these regions lie
From the bright realms of yon ethereal sky.
Here roar the Titan race, in enormous birth;
The ancient offspring of the teeming earth.
Here'd by the burning bolts of old they fell;
And still roll following in the depths of hell.

Pitt.

And some have supposed that there is an
allusion to this opinion in the above passage, as
well as in several others in the Old Testament:
but it is not likely that the sacred writers
would countenance an opinion that certainly
has nothing in fact or philosophy to support it.
Yet still a poet may avail himself of popular
opinions.

Verse 7. *He stretcheth out the north over the*
empty place] *וְהָיָה אֶל תּוֹרָה* *al tohu*, to the hollow
waste. The same word as is used Gen. i. 2.
The earth was without form, וְהָיָה תוֹהוּ *tohu*. The
north must here mean the north pole, or north-
ern hemisphere; and, perhaps, what is here
stated may refer to the opinion that the earth
was a vast extended plain, and the heavens
poised upon it, resting on this plain all round
the horizon. Of the south the inhabitants of
Idumea knew nothing; nor could they have
any notion of inhabitants in that hemisphere.

Hangeth the earth upon nothing.] The *Chal-
dee* says: "He lays the earth upon the waters,
nothing sustaining it."

Verse 8. *He bindeth up the waters*] Drives
the aqueous particles together, which were
raised by evaporation, so that, being condensed,
they form clouds, which float in the atmosphere
till meeting with strong currents of wind, or
by the agency of the electric fluid, they are
farther condensed; and then, becoming too
heavy to be sustained in the air, fall down in
the form of rain; then, in this poetic language,
the cloud is rent under them.

Verse 9. *He holdeth back the face of his*
throne] Though all these are most evident
effects of an omniscient and almighty power,
yet the great agent is not personally discover-
able; he dwelleth in light unapproachable,
and in mercy hides himself from the view of
his creatures. The words, however, may refer
to those obscurations of the face of heaven,
and the hiding of the body of the sun, when the
atmosphere is laden with dense vapours, and
the rain begins to be poured down on the
earth.

Verse 10. *He hath compassed the waters with*
bounds] Perhaps this refers merely to the
circle of the horizon, the line that terminates
light, and commences darkness, called here

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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with bounds, ^h until the day
and night come to an end.

11 The pillars of heaven
tremble, and are astonished
at his reproof.

12 ⁱ He ^k divideth the sea with his
power, and by his understanding he
smite through ^l the proud.

^h Heb. *until the end of light with darkness.*—Exod. 14: 21.
Psa. 74. 13. Isa. 51. 15. Jer. 31. 35.

חַךְ תְּכֵלֶת אֲזָר עַד תְּכֵלֶת אֲזָר עַד *taklith aor im chashek*,
“until the completion of light with darkness.”
Or, if we take תְּכֵלֶת *taklith*, here to be the
same with תְּכֵלֶת *tekleth*, Exod. xiv. 4. and else-
where, which we translate *blue*, it may mean
that sombre sky-blue appearance of the horizon
at the time of twilight, i. e. between light and
darkness; the line where the one is termi-
nating, and the other commencing; or, he so
circumscribes the waters, retaining them in
their own place, that they shall not be able to
overflow the earth until day and night, that is,
time itself, come to an end.

Verse 11. *The pillars of heaven tremble*
This is probably a poetical description either of
thunder, or of an earthquake:

“He shakes creation with his nod;
Earth, sea, and heaven, confess him God.”

But there may be an allusion to the *high*
mountains, which were anciently esteemed by
the common people as the *pillars* on which the
heavens rested; and, when these were shaken
with earthquakes, it might be said *the pillars*
of heaven tremble. Mount *Atlas* was supposed
to be one of those pillars; and this gave rise
to the fable of *Atlas* being a man who bore the
heavens on his shoulders. The Greek and Ro-
man poets frequently use this image. Thus
SILIUS ITALICUS, lib. i. ver. 202:

Atlas subducto tracturus vertice cælum:
Sidera nubiferum fulcit caput, æthereasque
Erigit æternum compages æræa cervix:
Caneit barba gelu, frontemque immanibus umbris
Pinea sylva premit; vastant cava tempora venti
Nimbosque ruunt spumantia flumina rictu.
Atlas' broad shoulders prop th' incumbent skies:
Around his cloud-girt head the stars arise.
His towering neck supports th' ethereal way;
And o'er his brow black woods their gloom display.
Hoar is his beard; winds round his temples roar.
And from his jaws the rushing torrents pour. J. B. B. C.

Verse 12. *He divideth the sea with his power*
Here is a manifest allusion to the passage of
the Red sea by the Israelites, and the over-
throw of Pharaoh and his host; according to
the opinion of the most eminent critics.

He smiteth through the proud רַב רַהַב *Rahab*,
the very name by which *Egypt* is called Isa. ii.
9. and elsewhere. Calmet remarks:—“This
appears to refer only to the passage of the Red
sea, and the destruction of Pharaoh. Were
we not prepossessed with the opinion that Job
died before Moses, every person at the first
view of the subject must consider it in this
light.” I am not thus prepossessed. Let *Job*
live when he might, I am satisfied the *Book of*
Job was written long after the death of Moses,
and not earlier than the days of Solomon, if
not later. The farther I go in the work, the
more this conviction is deepened; and the
opposite sentiment appears to be perfectly
gratuitous.

13 ^m By his spirit he hath
garnished the heavens; his
hand hath formed ⁿ the
crooked serpent.

14 Lo, these are parts of his ways:
but how little a portion is heard of him?
but the thunder of his power who can
understand?

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^k Neh. 9. 11. Psal. 74. 13. & 78. 13. Jer. 31. 35.—Heb.
pride.—Psal. 33. 6.—Isaiah. 27. 1.

Verse 13. *By his spirit he hath garnished*
the heavens] See the observations below.

Verse 14. *Lo, these are parts of his ways*
קֶצֶר *ketsoth*, the ends, or extremities, the out-
lines, an indistinct sketch. of his eternal power
and Godhead.

How little a portion is heard יָדָה שִׁמְעֵת,
a mere whisper; admirably opposed, as Mr.
Goode has well observed, to רָעַם *raam*, the
thunder, mentioned in the next clause. As the
thunder is to a *whisper*; so are the *tremendous*
and infinitely varied works of God to the *faint*
outlines exhibited in the above discourse.
Every reader will relish the dignity, propriety,
and sense, of these expressions. They force
themselves on the observation of even the most
heedless.

By his spirit he hath garnished the heavens.—

Numerous are the opinions relative to the true
meaning of this verse. Some think it refers to
the clearing of the sky after a storm, such as
appears to be described ver. 11, 12, and, sup-
pose *his spirit* means the *wind*, which he di-
rects to sweep and cleanse the face of the sky,
by which the splendour of the day or the lustre
of the night is restored. And by the *crooked*
flying or aerial serpent, (as it is variously ren-
dered) the *ecliptic* is supposed to be meant, as
the sun's apparent course in it appears to be
serpentine in his approach to, and recession
from, each of the *tropics*. This *tortuous line*
may be seen on any terrestrial globe. Many
will object to this notion as too refined for the
time of Job; but this I could easily admit, as
astronomy had a very early existence among
the *Arabians*, if not its origin. But with me
the chief objection lies against the *obscurity*
of the allusion, if it be one; for it must require
no small ingenuity, and almost the spirit of di-
vination, to find out the sun's oblique path in
the zodiac in the words, *His hand hath formed*
the crooked serpent. Others have imagined
that the allusion is to the lightning in that zig-
zag form which it assumes, when discharged
from one cloud into another, during a thunder
storm. This is, at once, a natural and very ap-
parent sense. To conduct and manage the
lightning is most certainly a work which re-
quires the skill and omnipotence of God, as
much as garnishing the heavens by his spirit,
dividing the sea by his power, or causing the
pillars of heaven to tremble by his reproof.
Others think that the act of the creation of the
solar system is intended to be expressed;
which is, in several parts of the Sacred Writ-
ings, attributed to the Spirit of God, Gen. i.
2. Psal. xxxiii. 6. And that the *crooked ser-
pent* means either *Satan*, who deceived our first
parents, or huge aquatic animals, for in Isa.
xxvii. 1. we find the *leviathan* and dragon of

the sea called נחש בריאך *nachash bariach*, the very terms that are used by Job in this place. In that day the Lord with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, (נחש בריאך *nachash bariach*) even leviathan that crooked serpent (נחש בריאך *nachash bariach*) and he shall slay the dragon (תנין *ha-tannin*) that is in the sea. And we know that in Gen. i. 21. תנין *ha-tannin* ha-gefolim, which we translate great whales, includes all sea-monsters, or vast aquatic animals. Calmet who, without hesitation, adopts this sentiment, says, "I see no necessity to have recourse to allegory here. After having exhibited the effects of the sovereign power of God in the heavens, in the clouds, in the vast collection of waters in the sea, it was natural enough for Job to speak of the production of fishes." The intelligent Dr. Sherlock gives another interpretation. After strongly expressing his disapprobation of the opinion that Job should descend, after speaking of the creation of the heavens and their host, to the formation of snakes and adders, he supposes "that Job here intended to oppose that grand religious system of *Sabeism* which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed; and paid divine adoration to the celestial luminaries. Suppose, therefore, Job to be acquainted with the fall of man, and the part ascribed to the serpent of the introduction of evil, see how aptly the parts cohere. In opposition to the idolatrous practice of the time, he asserts God to be the Maker of all the host of heaven. By his spirit he garnished the heavens. In opposition to the false notion of two independent principles, he asserts God to be the Maker of him who was the

author of evil, His hand hath formed the crooked serpent; you see how properly the garnishing of the heavens, and the forming of the serpent, are joined together. That this is the ancient traditionary explication of this place we have undeniable evidence from the translation of the Septuagint, who render the latter part of this verse, which relates to the serpent, in this manner:—*προσκαμαί δὲ θάνατον θανάτου* *naosatan*, By a decree he destroyed the apostate dragon. The Syriac and Arabic versions are to the same effect: They say, And his hand slew the flying serpent.

"These translators apply the place to the punishment inflicted on the serpent; and it comes to the same thing; for the punishing the serpent is as clear an evidence of God's power over the author of evil, as the creating him. We need not wonder to see so much concern in this book to maintain the supremacy of God, and to guard it against every false notion; for this was the theme, the business, of the author." Bp. Sherlock, on Prophecy, Diss. ii.

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similes, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith. We have reason to be thankful that this is at present the general opinion of the most rational divines of all sects and parties; and that the allegory and metaphors are every where vanishing from the horizon of the church. Scriptural Christianity is prevailing with a strong hand, and going forward with a firm and steady step.

CHAPTER XXVII.

Job strongly asserts his innocence, determines to maintain it, and to avoid every evil way, 1—7. Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end, 8—23.

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MOREOVER Job^a continued his parable, and said,
2 As God liveth, ^b who hath taken away my judgment; and the

Almighty, who hath vexed my soul;

3 All the while my breath is in me, and ^d the spirit of God is in my nostrils;

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^a Heb. added to take up.—Ch. 34. 5.—^b Heb. made my soul bitter. Ruth 1. 20. 2 Kings 4. 27.

^d That is, the breath which God gave him. Genesis 2. 7.

NOTES ON CHAPTER XXVII.

Verse 1. *Continued his parable*] After having delivered the preceding discourse, Job appears to have paused to see if any of his friends chose to make any reply: but, finding them all silent, he resumed his discourse, which is here called מְשָׁלוֹ *meshalo*, his parable, his authoritative weighty discourse; from מַשָּׁל *meshal*, to exercise rule, authority, dominion, or power. Parkhurst. And it must be granted that, in this speech, he assumes great boldness, exhibits his own unsullied character, and treats his friends with little ceremony.

Verse 2. *Who hath taken away my judgment*] Who has turned aside my cause, and has not permitted it to come to a hearing, where I might have justice done to me; but has abandoned me to the harsh and uncharitable judgment of my enemies. There appears to be a

great want of reverence in these words of Job: he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

Verse 3. *All the while my breath is in me*] As Job appears to allude to the creation of Adam, whom God made out of the dust of the earth, and breathed into his nostrils the breath of life, so that he became a living soul, the whole of Job's assertion here may be no more than a periphrasis for, As long as I live and have my understanding. Indeed נִשְׁמַתִּי *nishmati*, may be rendered, my mind or understanding, and רֹאחַ אֱלֹהִים *ruach Eloah*, the breath of God, the principle of animal life; that same that he breathed into Adam; for it is there said, Gen. ii. 7. He breathed into his nostrils, נִשְׁמַת חַיִּים *nishmat chayim*, the breath of lives, or that principle from which animal and spiritual

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4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die * I will not remove my integrity from me.

6 My righteousness I hold fast, and will not let it go: † my heart shall not reproach me ‡ so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 † For what is the hope of the hypo-

c Chap. 2. 9. & 13. 15.—f Chap. 2. 3.—g Acts 24. 16.
h Heb. from my days.—i Matt. 16. 26. Luke 12. 20.—k Ch.
35. 12. Psalm 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isaiah

life proceeds; in consequence of which he became *לֹא נֶפֶשׁ לֵב-nephesh chayah, an intelligent or rational animal.*

Verse 4. *My lips shall not speak wickedness*] As I have hitherto lived in all good conscience before God, as he knoweth; so will I continue to live.

Verse 5. *God forbid*] *לֹא הִלֵּילָהּ halilah li, far be it from me that I should justify you;* that I should now, by any kind of acknowledgment of wickedness or hypocrisy, justify your harsh judgments. You say that God afflicts me for my crimes: I say, and God knows its truth, that I have not sinned so as to draw down any such judgment upon me. Your judgment, therefore, is pronounced at your own risk.

Verse 6. *My righteousness I hold fast*] I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

My heart shall not reproach me] I shall take care so to live that I shall have a conscience void of offence before God and man. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 21. This seems to be Job's meaning.

Verse 7. *Let mine enemy be as the wicked*] Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

Verse 8. *What is the hope of the hypocrite*] The word *חָנֵף chaneeph*, which we translate, most improperly, *hypocrite*, means a *wicked fellow, a defiled, polluted wretch, a rascal, a knave*, a man who sticks at nothing in order to gain his ends. In this verse it means a *dishonest man, a rogue*, who by overreaching, cheating, &c. has amassed a fortune.

When God taketh away his soul] Could he have had any well-grounded hope of eternal blessedness, when he was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat. A righteous man yields up his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God, therefore, takes the soul away, forces it out of the body. Mr. Blair gives us an affecting picture of the death of a wicked man. Though well known, I shall insert it as a striking comment on this passage:—

crité, though he hath gained, when God taketh away his soul?

9 * Will God hear his cry when trouble cometh upon him?

10 † Will he delight himself in the Almighty; will he always call upon God?

11 I will teach you ‡ by the hand of God: that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

1. 15. Jer. 14. 12. Ezekiel 8. 18. Micah 3. 4. John 9. 31. James 4. 3.—See Chap. 22. 26, 27.—m Or, being in the hand, &c.

How shocking must thy summons be, O death, To him that is at ease in his possessions; Who, counting on long years of pleasure here, Is quite unfurnished for that world to come! In that dread moment, how the frantic soul Raves round the walls of her clay tenement; Runs to each avenue, and shrieks for help, But shrieks in vain! How wishfully she looks On all she's leaving, now no longer hers! A little longer, yet a little longer, Oh, might she stay to wash away her stains, And fit her for her passage! Mournful sight! Her very eyes weep blood; and every groan She heaves is big with horror. But the foe, Like a stanch murderer, steady to his purpose, Pursues her close, through every lane of life: Nor misses once the track, but presses on; Till forc'd at last to the tremendous verge, At once she sinks to everlasting ruin. The Grave.

The Chaldee has:—*What can the detractor expect, who has gathered together mammon dishekar, the mammon of unrighteousness, when God plucks out his soul?* The Septuagint:—*τίς γὰρ ἐστί τις ἐλπίς ἀνθρώπου, οὗ ἐσθλὸς; ἢ οὐκ ἀπὸ ἀσεβειῶν ἐστὶν ἡ ἐλπίς;* For what is the hope of the ungodly that he should wait for? shall he, by hoping in the Lord, be, therefore, saved? Mr. Goode translates differently from all the versions:—

Yet what is the hope of the wicked that he should prosper, That God should keep his soul in quiet?

I believe our version gives as true a sense as any; and the words appear to have been in the eye of our Lord, when he said, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

Verse 11. *I will teach you by the hand of God*] Relying on divine assistance, and not speaking out of my own head, or quoting what others have said, I will teach you what the mind of the Almighty is; and I will conceal nothing. Job felt that the good hand of his God was upon him; and that, therefore, he should make no mistake in his doctrines. In this way the Chaldee understood the words *בְּיַד אֱלֹהִים el, by the hand of God*, which it translates *בְּנוֹבַחַת binebuaht Elaha, by the prophecy of God*. Those who reject the literal meaning, which conveys a very good sense, may adopt the translation of Mr. Goode, which has much to recommend it:—"I will teach you concerning the dealings of God."

Verse 12. *Ye yourselves have seen it*] Your own experience and observation have shown

A. M. cir. 2484. 13 ⁿ This is the portion of
B. C. cir. 1520. a wicked man with God,
Ante I. Ol. and the heritage of oppress-
cir. 744. ors, which they shall receive
Ante U. C. cir. of the Almighty.
767.

14 ^o If his children be multiplied, it is
for the sword: and his offspring shall
not be satisfied with bread.

15 Those that remain of him shall be
buried in death: and ^p his widows shall
not weep.

Ch. 20. 29.—Deut. 28. 41. Esth. 9. 10. Hos. 9. 13.

you that the righteous are frequently in affliction, and the wicked in affluence.

Why then are ye thus altogether vain? The original is very emphatical: הָבֵל הָבֵל hebel teheballu, and well expressed by Mr. Goode:—“Why then should ye thus babble babbings?” If our language would allow it, we might say vanitize vanity.

Verse 13. This is the portion of a wicked man] Job now commences his promised teaching; and what follows is a description of the lot or portion of the wicked man and of tyrants. And this remuneration shall they have with God in general; though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction: yet he often does it, so that men may see it: yet, at other times, he seems to pass them by, reserving their judgment for another world, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompense for the righteous.

Verse 14. If his children be multiplied] As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case; for the offspring of the wicked shall be partly cut off by violent deaths, and partly reduced to great poverty.

Verse 15. Those that remain of him] שְׁרִיט seridav, his remains, whether meaning himself personally, or his family.

Shall be buried in death] Shall come to utter and remediless destruction. Death shall have his full conquest over them, and the grave its complete victory. These are no common dead. All the sting, all the wound, and all the poison, of sin, remains: and so evident are God's judgments in his and their removal, that even widows shall not weep for them: the public shall not bewail him; for, when the wicked perish there is shouting.

Mr. Goode, following the Chaldee, translates: entombed in corruption, or in the pestilence. But I see no reason why we should desert the literal meaning. Entombed in corruption gives no nervous sense, in my judgment; for in corruption are the high and the low, the wicked and the good, entombed: but buried in death, is much more nervous and expressive. Death itself is the place where he shall lie; he shall have no redemption, no resurrection to life. Death shall ever have dominion over him. The expression is very similar to that in Luke xvi. 22, as found in several versions and MSS. The rich man died and was buried in

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

Ps. 78. 64.—Prov. 28. 8. Eccl. 2. 26.—Isa. 1. 8. Lam. 2. 6.

hell; and lifting up his eyes, being in torment, he saw, &c. See my note there.

Verse 16. Though he heap up silver] Though he amass riches in the greatest abundance, he shall not enjoy them. Unsanctified wealth is a curse to its possessor. Money, of all earthly possessions, is the most dangerous, as it is the readiest agent to do good or evil. He that perverts it is doubly cursed, because it affords him the most immediate means of sinful gratification; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it aright, have it in their power to do the most prompt and immediate good. Almost every kind of want may be speedily relieved by it. Hence, he who uses it as he ought, is doubly blessed; while he who abuses it is doubly cursed.

Verse 17. The just shall put it on] Money is God's property. “The silver is mine, and the gold is mine, saith the Lord;” and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use; and often the righteous possess the inheritance of the wicked.

Verse 18. He buildeth his house as a moth] With great skill, great pains, and great industry; but the structure, however skilful, shall be dissolved; and the materials, however costly, shall be brought to corruption. To its owner it shall be only a temporary habitation, like that which the moth makes in its larve or caterpillar state, during its change from a chrysalis to a winged insect.

As a booth that the keeper maketh] A shed which the watchman, or keeper of a vineyard, erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation. Travelers in the East have observed, that such booths or sheds are made of the lightest and most worthless materials; and, after the harvest or vintage is in, they are quite neglected, and by the winter rains, &c. are soon dissolved and destroyed.

Verse 19. The rich man shall lie down] In the grave.

But he shall not be gathered] Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God.

He openeth his eyes] In the morning of the resurrection.

And he is not] He is utterly lost and undone for ever. This seems to be the plain sense of the passage; and so all the versions appear

A. M. cir. 2484.
B. C. cir. 1520.
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20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurieth him out of his place.

Ch. 18. 11.

to have understood it; but *Reiske* and some others, by making *ḥayasaph*, an Arabic word, signifying, not the idea of *gathering*, but *care*, *anxiety*, &c. have quite altered this sense of the passage: and Mr. *Goode*, who copies them, translates thus: *Let the rich man lie down, and care not.* I see no manner of occasion to resort to this interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following: *The rich man shall lie down, go to his rest fully persuaded that his property is in perfect safety. But he shall not be gathered, or, he shall not gather,* make any farther addition to his stores; he openeth his eyes in the morning, when he is not; marauders in the night have stripped him of all his property, as in the case of Job himself; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. *Coverdale* translates: *When the rich man dyeth, he carrieth nothing with him: he is gone in the twinkling of an eye.*

Verse 20. *Terrors take hold on him as waters*] They come upon him as an irresistible flood; and he is overwhelmed as by a tempest in the night, when darkness partly

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

Hob. in fleeing he would flee.

hides his danger, and deprives him of discerning the way to escape.

Verse 21. *The east wind carrieth him away*] Such as is called by Mr. *Goode* a *levanter*, the *euroclydon*; the eastern storm of Acts xxvii. 14.

Verse 22. *God shall cast upon him*] Or rather the storm mentioned above shall incessantly pelt him, and give him no respite; nor can he by any means escape from its fury.

Verse 23. *Men shall clap their hands at him*] These two verses refer to the storm which is to sweep away the ungodly: therefore, the word *God* in ver. 22. and *men* in this verse, should be omitted. Ver. 22. "For it shall fall upon him, and not spare: flying from its power, he shall continue to fly. Ver. 23. It shall clap its hands against him, and hiss *וַיִּשְׂרוֹק* *va-yisrok*, *shriek*, him out of his place." Here the storm is personified, and the wicked actor is *hissed* and driven by it from off the stage. It seems it was an ancient method to *clap the hands* against and *hiss* a man from any public office, who had acted improperly in it. The populace, in European countries, express their disapprobation of public characters who have not pleased them in the same manner, to the present day, by *hisses*, *groans*, and the like.

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CHAPTER XXVIII.

Job, in showing the vanity of human pursuits, in reference to genuine wisdom, mentions mining for and refining gold and silver, 1. Iron and other minerals, 2. The difficulties of mining, 3. A. Produce of grain for bread from the earth, and stones of fire from under it, 5. Speaks of precious stones and gold dust, 6. Of the instinct of fowls and wild beasts in finding their way, 7, 8. And of the industry and successful attempts of men in mining and other operations, 9—11. But shows that with all their industry, skill, and perseverance, they cannot find out true wisdom, 12. Of which he gives the most exalted character, 13—22. And shows that God alone, the fountain of wisdom, knows and can teach it, 23—27. And in what this true wisdom consists, 28.

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SURELY there is a vein for the silver, and a place for gold where they fine it.

2 Iron is taken out of the

Or, a mine.

earth, and brass is molten out of the stone.

3 He setteth an end to darkness, and searcheth out

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B. C. cir. 1520.
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Or, dust.

NOTES ON CHAPTER XXVIII.

Verse 1. *Surely there is a vein for the silver*] This chapter is the oldest and finest piece of natural history in the world; and gives us very important information on several curious subjects: and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word *ḥay mota*, which we here translate *vein*, signifies, literally, *a going out*, i. e. *a mine*, or place dug in the earth whence the silver ore is extracted. And this ore lies generally in veins, or *loads*, running in certain directions.

A place for gold where they fine it] This should rather be translated, *A place for gold*

which they refine. Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

Verse 2. *Iron is taken out of the earth*] This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

Brass is molten out of the stone.] As brass is a factitious metal, copper must be the meaning of the Hebrew word *נְחֹשֶׁת* *nechushah*: literally, the stone is poured out for brass. If we retain the common translation, perhaps the process of making brass may be that to which Job refers; for this metal is formed from copper melted with the stone *calamine*; and thus the stone is poured out to make brass.

Verse 3. *He setteth an end to darkness*] As it is likely, Job still refers to mining, the

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all perfection: the ^estones
of darkness; and the ^dshad-
ow of death.

4 The flood breaketh out
from the inhabitant; *even the waters*
forgotten of the foot: they are dried
up, they are gone away from men.

c Ver. 6.—Psa. 23, 4.

words above may be understood as pointing out the persevering industry of man in penetrating into the bowels of the earth in order to seek for metals and precious stones. Even the stones that lay hidden in the bowels of the earth he has digged for and brought to light: and has penetrated in directions in which the solar light could not be transmitted, so that he appears to have gone to the region of the shadow of death. Mr. Goode translates:—*“Man delveth into the region of darkness; and examineth, to the uttermost limit, the stones of darkness and death-shade.”*

Verse 4. *The flood breaketh out from the inhabitant*] This passage is very difficult. Some think it refers to *mining*: others, to *navigation*. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up. Previously to the invention of the steam-engine this was generally the case: hence ancient mines may be reopened, and worked to great advantage; because we have means now to take off the water, which the ancient workers had not. When, therefore, floods break out in those shafts, they are abandoned, and thus they are,

Forgotten of the foot] No man treads there any more. The waters increase ^{וַיִּלְדּוּ} dallu, they are elevated, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and then ^{וַיִּמְנוּ} me-enosh nau, they are moved or carried away from men, the stream is lost in the bowels of the earth.

Mr. Peters thinks that both this verse, and verse 26. of chap. ix. refer to navigation, then in a state of infancy; for the sea is not so much as mentioned; but ^{נָחַל} nachal, a torrent or flood, some river or arm of the sea, perhaps, of a few leagues over, which, dividing the several nations, must interrupt their hospitality and commerce with each other, unless by the help of navigation. According to this opinion the verse may be translated and paraphrased thus:—*The flood, rivers and arms of the sea, separateth from the stranger, ^{וַיִּפְּרֹק מֵעַם גֵּר} meivak gar, divides different nations and peoples: they are forgotten of the foot, they cannot walk over these waters, they must embark in vessels; then, they dwindle away, ^{וַיִּלְדּוּ} dallu, from the size of men, that is, in proportion to their departure from the land they lessen on the sight; ^{וַיִּנָּח} nau, they are tossed up and down, namely, by the action of the waves. This receives some countenance from the Psalmist's fine description, Psa. cvii. 26, 27. of a ship in rough sea: *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro, ^{וַיִּנָּח} yannu (the same word as above) they stagger like a**

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5 *As for the earth, out of it cometh bread: and under it is turned up as it were fire.*

6 The stones of it are the place of sapphires: and it hath ^edust of gold.

7 *There is a path which no fowl know-*

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c Or, gold ore.

drunken man. Mr. Goode's translation is singular:

He breaketh up the veins from the matrix,
Which, though thought nothing of under the foot,
Are drawn forth, are braided among mankind.

This learned man thinks that it applies solely to *mining*, of which I cannot doubt; and, therefore, adopt the first interpretation: but as to agreement among translators it will be sought in vain. I shall just add *Coverdale*: *With the rpper of water pattery he a sunder the strange people, that knoweth no good neighbourheade; such as are rude, unmannerly, and boysterous.*

Verse 5. *The earth, out of it cometh bread*] Or the earth, ^{מִמֶּנָּה} mimmennah, from itself, by its own vegetative power, it sends out bread, or the corn of which bread is made.

And under it is turned up as it were fire.] It seems as if this referred to some combustible fossil, similar to our stone coal, which was dug up out of the earth in some places of Arabia. The Chaldee gives a translation conformable to a very ancient opinion which supposed the centre of the earth to be a vast fire, and the place called *hell*. “The earth from which food proceeds, and under which is gehenna; whose cold snow is converted into the likeness of fire: and the garden of Eden which is the place whose stones are sapphires,” &c. The Vulgate has: *The land from which bread has been produced has been destroyed by fire.* If this be the meaning of the original, there is probably an allusion to the destruction of Sodom and Gomorrah; and the seventh and eighth verses may be supposed to refer to that catastrophe, there being no place left tangible or visible where those cities once stood; neither fowl nor beast could discern a path there, the whole land being covered with the lake Asphaltites.

Verse 6. *The stones—the place of sapphires*] In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found. For a description of this stone, see on ver. 16.

Dust of gold] Or rather, gold dust.

Verse 7. *There is a path which no fowl knoweth*] The instinct of birds is most surprising. They traverse vast forests, &c. in search of food, at a great distance from the place which they have chosen for their general residence; and return in all weathers without ever missing their track; they also find their own nest without ever mistaking another of the same kind for it. Birds of passage also, after tarrying in a foreign clime for six or seven months, return to their original abode over kingdoms and oceans, without missing their way, or deviating in the least from the proper direction; without even a single object of sight to direct their peregrinations. In such cases even the keen scent of the vulture, and the

A. M. cir. 2484. eth, and which the vulture's
B. C. cir. 1520. eye hath not seen:
Ante I. Ol. 8 The lion's whelps have
cir. 744. not trodden it, nor the fierce
Ante U. C. cir. lion passed by it:
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9 He putteth forth his hand upon the
rock; he overturneth the mountains
by the roots.

f Or, flint.—g Heb. from weeping.

quick-piercing sight of the eagle would be of no use. It is possible that Job may here refer to undiscovered mines and minerals: that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made—and yet how little do we know! Our various conflicting and contradictory theories of the earth are full proofs of our ignorance, and strong evidences of our folly. The present dogmatical systems of geology itself are almost the *ne plus ultra* of brain-sick visionaries, and system-mad mortals. They talk as confidently of the structure of the globe, and the manner and time in which all was formed, as if they had examined every part from the centre to the circumference; though not a soul of man has ever penetrated two miles in perpendicular depth into the bowels of the earth.

And with this scanty, almost no knowledge, they pretend to build systems of the universe, and blaspheme the revelation of God! Poor souls! All these things are to them *a path which no fowl knoweth*, which the vulture's eye hath not seen, on which the lion's whelps have not trodden, and by which the fierce lion hath not passed. The wisdom necessary to such investigations is out of their reach; and they have not simplicity of heart to seek it where it may be found.

One of the *Chaldee Targums* gives a strange turn to this verse:—"The path of the tree of life Sammael, (Satan) though flying like a bird, hath not known; nor hath the eye of Eve beheld it. The children of men have not walked in it; nor hath the serpent turned toward it."

Verse 9. *He putteth forth his hand upon the rock*] Still there appears to be a reference to mining. Man puts his hand upon the rock; he breaks that to pieces, in order to extract the metals which it contains.

He overturneth the mountains] He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

Verse 10. *He cutteth out rivers among the rocks*] He cuts canals, adits, &c. in the rocks, and drives levels under ground, in order to discover loads or veins of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

His eye seeth every precious thing] He sinks those shafts, and drives those levels, in order to discover where the precious minerals lie, of which he is in pursuit.

Verse 11. *He bindeth the floods*] Prevents the risings of springs from drowning the mines; and conducts rivers and streams from their

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12^h But where shall wisdom be found?

h Ver. 20. Eccles. 7. 24.

wanted course, in order to bring forth to light what was hidden under their beds. The binding or restraining the water, which, at different depths, annoys the miner, is both difficult and expensive; in some cases it may be drawn off by pipes or canals into neighbouring water courses; in others it is conducted to one receptacle or reservoir, and thence drawn off. In Europe it is generally done by means of steam engines. What method the ancients had in mining countries, we cannot tell: but they dug deep in order to find out the riches of the earth. PLINY says nervously, *Imus in viscera terre; et in sede manium opes querimus*. "We descend into the bowels of the earth; and seek for wealth even in the abodes of departed spirits." The manes or ghosts of the dead, or spirits presiding over the dead, were supposed to have their habitation in the centre of the earth: or in the deepest pits and caves. OVID, speaking of the degeneracy of men in the iron age, *Mel. lib. 1. ver. 137*. says:

*Nec tantum segetes alimentaque debita dives
Pascebatur humus; sed itum est in viscera terre:
Quasque reconderat, Stygiisque admovent umbris,
Effodiuntur opes irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Proderat: prodit bellum, quod pugnat utroque;
Sanguineque manu crepitantia concutit arma.*

Nor was the ground alone required to bear Her annual income to the crooked share;
But greedy mortals rummaging her store,
Digg'd from her entrails first the precious ore;
And that alluring ill to sight displayed,
Which next to hell the prudent gods had laid.
Thus cursed steel, and more accursed gold,
Gave mischief birth, and made that mischief bold;
And double death did wretched man invade,
By steel assailed, and by gold betrayed. Dryden.

By binding the floods from overflowing, some have supposed that there is an allusion to the flux and reflux of the sea. In its flowing it is so bound, has its bounds assigned by the Most High, that it does not drown the adjacent country; and in its ebbing the parts which are ordinarily covered with the water are brought to view.

Verse 12. *But where shall wisdom be found*] It is most evident that the terms wisdom and understanding are used here in a widely different sense from all those arts and sciences which have their relation to man, in his animal and social state; and from all that reason and intellect by which man is distinguished from all other animals. Now as these terms חכמה chokmah, wisdom, and בינה binah, understanding or discernment, are applied often in the Sacred Writings in their common acceptations, we must have recourse to what Job says of them, to know their meaning in this place. In ver. 28. he says, The fear of the Lord is wisdom, and to depart from evil is understanding. We know that the fear of the Lord is often taken for the whole of that religious reverence and holy obedience which God prescribes to

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and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 ^k The depth saith, It is not in me; and the sea saith, It is not with me.

15 ^l It ^m cannot be gotten for gold, nei-

ther shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it, and the exchange of it shall not be for ⁿ jewels of fine gold.

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* Prov. 3. 15.—^k Ver. 32. Rom. 11. 33/34.—^l Heb. *fine gold* shall not be given for it.

^m Prov. 3. 13, 14, 15. & 8. 10, 11, 19. & 16, 16.—ⁿ Or, *vessels of fine gold*.

man in his word, and which man owes to his Maker. Hence the *Septuagint* render חכמה *chokmah*, wisdom, by Θεοσεβία, *divine worship*; and as to a *departure from evil*, that is necessarily implied in a religious life; but it is here properly distinguished, that no man might suppose that a *right faith*, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God in the letter, but also in the spirit; they must not only have the form, but also the power of godliness: and this will lead them to worship God in spirit and truth, to walk in his testimonies, and abstain from every appearance of evil. Hence they will be truly happy; so that wisdom is another word for happiness. Now these are things which man by study and searching could never find out; they are not of an earthly origin. The spirit of a man, human understanding, may know the things of a man, those which concern him in his animal and social state; but the spirit of God alone knows the things of God; and, therefore, wisdom, all true religion, must come by divine revelation, which is the mode of its attainment. Wisdom finds out the thing, and understanding uses and applies the means: and then the great end is obtained.

Verse 13. *Man knoweth not the price thereof*] It is of infinite value; and is the only science which concerns both worlds. Without it, the wisest man is but a beast: with it, the simplest man is next to an angel.

Neither is it found in the land of the living.] The world by wisdom, its wisdom, never knew God. True religion came by divine revelation: that alone gives the true notion of God, his attributes, ways, designs, judgments, providences, &c., whence man came, what is his duty, his nature, and his end. Literature, science, arts, &c. &c. can only avail man for the present life; nor can they contribute to his true happiness, unless tempered and directed by genuine religion.

Verse 14. *The depth saith, It is not in me*] Men may dig into the bowels of the earth, and there find gold, silver, and precious stones: but these will not give them true happiness.

The sea saith, It is not with me.] Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life: but every voyage and every enjoyment proclaim, true happiness is not here.

Verse 15. *It cannot be gotten for gold*] Genuine religion and true happiness are not to be acquired by earthly property. Solomon made gold and silver as plenty as the stones in Jerusalem, and had all the delights of the sons of men; and yet he was not happy: yea, he had wisdom, was the wisest of men; but he had not

the wisdom of which Job speaks here; and, therefore to him all was vanity and vexation of spirit. If Solomon, as some suppose, were the author of this book, the sentiments expressed here are such as we might expect from this deeply experienced and wise man.

Verse 16. *The gold of Ophir*] Gold is five times mentioned in this and verses 17 and 19, and four of the times in different words. I shall consider them all at once.

1. סָגוֹר SEGOR, from סָגַר *sagar*, to shut up. Gold in the mine, or shut up in the ore. Native gold washed by the streams out of the mountains, &c. unwrought gold.

Verse 16. 2. כֶּתֶם KETHEM, from כָּתַם *cattham*, to sign or stamp; gold made current by being coined, or stamped with its weight and value; what we would call standard or sterling gold.

Verse 17. 3. זָהָב ZAHAB, from זָהַב *zahab*, to be clear, bright, or resplendent; the untarnishing metal: the only metal that always keeps its lustre. But probably here it means gold chased, or that in which precious stones are set; burnished gold.

4. פָּז PAZ, from פָּזַז *paz*, to consolidate, joined here with כֵּל *keley*, vessels, ornaments, instruments, &c. hammered or wrought gold: gold in the finest forms, and most elegant utensils. This metal is, at once, the brightest, most solid, and most precious, of all the metals yet discovered; of which we have now no less than thirty in our catalogues.

In these verses there are also seven kinds of precious stones mentioned: onyx, sapphire, crystal, coral, pearls, rubies, and topaz. These I shall also consider in the order of their occurrence.

Verse 16. 1. שֹׁהַם shoham, the ONYX, from שֹׁהַם *shoham*, a man's nail, hoof of a horse, because in colour it resembles both. This stone is a species of chalcedony; and consists of alternate layers of white and brown chalcedony, under which it generally ranges. In the *Vulgate* it is called *sardonyx*, compounded of *sard* and *onyx*. *Sard* is also a variety of chalcedony, of a deep reddish brown colour; of which, and alternate layers of milk-white chalcedony, the sardonyx consists. A most beautiful block of this mineral sardonyx, from Iceland, now lies before me.

2. סַפִּיר saphir, the SAPPHIRE stone, from סַפִּיר *saphir*, to count, number; probably from the number of golden spots, with which it is said the sapphire of the ancients abounded. PLINY says, *Hist. Nat. lib. xxxvii. cap. 8., Sapphirus aureis punctis collucet: cæruleæ et sapphiri, raræque cum purpurâ: optime apud Medos, nusquam tamen perlicida.* "The sapphire glitters with golden spots. Sapphires are sometimes of an azure, never of a purple, colour."

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18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

Or,

Those of Media are the best; but there are none transparent."

What we call the *sapphire* is a variety of the perfect *corundum*: it is in hardness inferior only to the *diamond*. It is of several colours, and from them it has obtained several names. 1. The transparent or translucent is called the *white sapphire*. 2. The *blue* is called the *oriental sapphire*. 3. The *violet blue*, the *oriental amethyst*. 4. The *yellow*, the *oriental topaz*. 5. The *green*, the *oriental emerald*. 6. That with *pearly reflections*, the *opalescent sapphire*. 7. When transparent with a pale, reddish, or bluish, reflection, it is called the *girasol sapphire*. 8. A variety which, when polished, shows a *silvery star* of six rays in a direction perpendicular to the axis, is called *asteria*. When the meaning of the Hebrew word is collated with the description given by *Pliny*, it must be evident that a *spotted opaque stone* is meant; and, consequently, not what is now known by the name *sapphire*. I conjecture, therefore, that *lapis lazuli*, which is of a *blue colour*, with *golden like spots*, formed by *pyrites* of iron, must be intended. The *lapis lazuli* is that from which the beautiful and unfading colour called *ultramarine* is obtained.

Verse 17. 3. זְעֻצֻיִּים zecucith, CRYSTAL, or glass, from זָכָח, to be pure, clear, transparent. Crystal or crystal of quartz is a six-sided prism, terminated by six-sided pyramids. It belongs to the *siliceous* class of minerals: it is exceedingly clear and brilliant, inasmuch that this property of it is become proverbial, as "clear as crystal."

Verse 18. 4. רָמּוֹת ramoth, CORAL, from רָאָם raam, to be exalted or elevated; probably from this remarkable property of coral, "it always grows from the tops of marine rocky caverns with the head downwards." Red coral is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coasts, and in the Ethiopic ocean.

5. גַּבִּישׁ gabish, PEARLS, from גָּבַשׁ gabash, in Arabic, to be smooth, to shave off the hair; and hence גַּבִּישׁ gabish, the pearl, the smooth round substance: and also hail or hailstones, because of their resemblance to pearls. The pearl is the production of a shell-fish of the oyster kind, found chiefly in the East Indies, and called *berberis*: but pearls are occasionally found in the common oyster, as I have myself observed, and in the muscle also. They are of a brilliant sparkling white, perfectly round in general, and formed of coats in the manner of an onion. Out of one oyster I once took six pearls. When large, fine, and without spots, they are valuable. I have seen one that formed the whole body of a Hindoo idol, *Creshnu*, more than an inch in length, and valued at 300 guineas.

Verse 18. 6. פִּנִּינִים peninim, RUBIES, from פָּנָה he turned, looked, beheld. The oriental ruby is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of blue, and is generally in the form of six-sided prisms. It is a species of the *sapphire*; and is some-

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

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times *chatoyant* in its appearance, i. e. has a curious kind of reflection, similar to the cat's eye: and as this is particularly striking, and changes as you turn the stone, hence probably the name *peninim*, which is derived from פָּנָה panah, to turn, look, behold, &c.

But some learned men are of opinion that the *magnet* or *loadstone* is meant; and it is thus called, because of the remarkable property it has of turning north and south. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz. its attractive influence: for the Hebrew words מֶשֶׁע חֲכָמָה מִפִּנִּינִים mesheec chochmah mipeninim, which we render, the price of wisdom is above rubies, is literally, The attraction of wisdom is beyond the peninim, the loadstone: for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the attraction of wisdom, that which ensures a man's happiness in both worlds, is more powerful and influential, when understood, than all of these, and even the loadstone, for that can only attract iron; but, through desire of the other, a man having separated himself from all those earthly entanglements, seeketh and intermeddleth with all wisdom. The attractive property of the loadstone must have been observed from its first discovery: and there is every reason to believe that the magnet and its virtues were known in the East long before they were discovered in Europe.

7. פִּידָתִי piddath, the TOPAZ. This word occurs only in Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13. and in the present place: in all of which (except that of Ezekiel, where the Septuagint is all confusion,) the Septuagint and Vulgate render the word always *topazius*, τῶπαζις the TOPAZ. This stone is generally found in a prismatic form, sometimes limpid and nearly transparent; or of various shades of yellow, green, blue, lilac, and red.

I have thus given the best account I can of the stones here mentioned, allowing that they answer to the names by which we translate them. But, on this point, there is great uncertainty, as I have already had occasion to observe in other parts of this work. Beasts, birds, plants, metals, precious stones, unguents, different kinds of grain, &c. are certainly mentioned in the Sacred Writings: but whether we know what the different Hebrew terms signify is more than we can certainly affirm. Of some there is little room to doubt; of others conjecture must, in the present state of our knowledge, supply the place of certainty. See PHILIPS' Elementary Introduction to MINERALOGY; an accurate work, which I feel pleasure in recommending to all students in the science.

Verse 19. The topaz of Ethiopia The country called Cush, which we call Ethiopia, is supposed to be that which extends from the eastern coast of the Red sea, and stretches toward Lower Egypt. Diodorus Siculus says,

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

767.

20 ^a Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the ^r air.

22 ^a Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way there-

p Ver. 12.—^r Or, heaven.—^a Ver. 14.

that the topaz was found in great abundance, as his description intimates, in an island in the Red sea, called *Ophiodes*, or the *Isle of Serpents*. *Hist. lib. iii. p. 121.* His account is curious, but I greatly doubt its correctness. It seems too much in the form of a legend: but the reader may consult the place.

Verse 20. *Whence then cometh wisdom?* Nearly the same words as in ver. 12. where see the note.

Verse 22. *Destruction and death say, we have heard the fame thereof* אַבְדוֹן וְמוֹת אַבְדוֹן *Abaddon va-maveth*, the destroyer, and his offspring death. This is the very name that is given to the devil in Greek letters Αβδων, *Rev. ix. 11.* and it is there rendered by the Greek word Απολλων, *Apollyon*, a word exactly of the same meaning. No wonder death and the devil are brought in here as saying, *they had heard the fame of wisdom*, seeing ver. 23. defines it to be, *the fear of the Lord, and a departure from evil*; things point blank contrary to the interests of Satan, and the extension of the empire of death.

Verse 23. *God understandeth the way thereof* It can only be taught by a revelation from himself. Instead of אֵינִי הֵבִיין, *understandeth*, six MSS. have אֵינִי הֵבִיין, *disposed or established*. This reading is also supported by the *Septuagint*; 'Ο Θεος εὖ συνεστήσατο αὐτῆς τὴν ὁδόν', 'God hath well established her way'; *falsely rendered bene cognovit, hath well known*, in the *Latin version* of the *Septuagint* in the *London Polyglott*; but *bene constituit, well established*, in the *Complutensian, Antwerp, and Paris Polyglotts*.

Verse 24. *For he looketh to the ends of the earth* His knowledge is unlimited, and his power infinite.

Verse 25. *To make the weight for the winds* God has given an atmosphere to the earth, which, possessing a certain degree of gravity perfectly suited to the necessities of all animals, plants, vegetables, and fluids, should be the cause, in his hand, of preserving animal and vegetative life through the creation: for by it the blood circulates in the veins of animals; and the juices in the tubes of vegetables. Without this pressure of the atmosphere, there could be no respiration; and the elasticity of the particles of air included in animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels in which they are contained, and destroy both kinds of life. So exactly is this weight of the winds, or atmospheric air, proportioned to the necessities of the globe, that we find it in the mean neither too light to prevent the undue expan-

sion of animal and vegetable tubes, nor too heavy to compress them so as to prevent due circulation. See at the end of the chapter.

24 For he looketh to the ends of the earth, and ^r seeth under the whole heaven;

25 ^a To make the weight for the winds; and he weigheth the waters by measure.

26 When he ^r made a decree for the rain, and a way for the lightning of the thunder;

p Prov. 15. 3.—^a Psal. 135. 7.—^r Ch. 35. 25.

sion of animal and vegetable tubes, nor too heavy to compress them so as to prevent due circulation. See at the end of the chapter.

And he weigheth the waters by measure. He has exactly proportioned the aqueous surface of the earth to the *terrene parts*, so that there shall be an adequate surface to produce, by *evaporation*, moisture sufficient to be treasured up in the atmosphere for the irrigation of the earth, so that it may produce grass for cattle, and corn for the service of man. It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the *terrene parts* as one to three; or, that *three-fourths* of the surface of the globe is water, and about *one-fourth* earth. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a given time, show that it requires such a proportion of *aqueous surface* to afford moisture sufficient for the other proportion of *dry land*. Thus God has given the waters by measure, as he has given the due proportion of weight to the winds.

Verse 26. *When he made a decree for the rain* When he determined how that should be generated; viz. By the heat of the sun, evaporation is produced: the particles of vapour, being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own density; there they are formed into *thin clouds*, and become suspended. When, by the sudden passages of lightning, or by winds strongly agitating these clouds, the particles are driven together and condensed, so as to be weightier than the air in which they float, then they fall down in the form of rain; the drops being greater or less according to the force, or momentum, or suddenness, of the agitation by which they were driven together, as well as to the degree of rarity in the lower regions of the atmosphere through which they fall.

A way for the lightning of the thunder אֵיךְ יֵצֵא הַקוֹל וְהַחֶזֶז וְהַחֶזֶז וְהַחֶזֶז *ve-derec le-chaziz koloth*. קול, signifies voice of any kind; and koloth is the plural, and is taken for the frequent claps or rattlings of thunder: in chaz, signifies to notch, indented, or serrate, as in the edges of the leaves of trees: חֶזֶז *chaziz*, must refer to the zig-zag form which lightning assumes in passing from one cloud into another. We are informed that "this is a frequent occurrence in hot countries." Undoubtedly it is; for it is frequent in cold countries also: I have seen this phenomenon in England, in the most distinct manner, for hours together, at a few seconds of interval between each flash. No-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

27 Then he did see it, and
w declare it; he prepared it,
yea, and searched it out.
28 And unto man he said,

Behold, * the fear of the
LORD, that is wisdom; and
to depart from evil is under-
standing.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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w Or, number it.—x Dout. 4. 6. Psa. 141.

10. Prov. 1. 7; & 9. 10. Eccles. 12. 13.

thing can better express this appearance than the original word.

Verse 27. *Then did he see it, and declare it*]. When he had finished all his creative operations, and tried and proved his work, חָקַר *chakarrah*, investigated and found it to be very good; then he gave the needful revelation to man: for,

Verse 28. *Unto man he said*] אֵלֶּיךָ אָדָם *le Adam, unto man*, he said:—This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for wisdom in a forbidden way. When he and Eve saw that the tree was pleasant to the eyes, and a tree to be desired to make one wise, they took and did eat, Gen. iii. 6. Thus they lost all the wisdom that they had, by not setting the fear of the Lord before their eyes; and became foolish, wicked, and miserable. Hear then what God prescribes as a proper remedy for this dire disease:—The fear of the Lord, that is wisdom: it is thy only wisdom now to set God always before thy eyes, that thou may not again transgress.

Depart from evil is understanding.]—Depart from the evil within thee, and the evil without thee: for thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is every where diffused through the whole moral world by thy offence; and labour to be reconciled to him by righteousness and true holiness, that thou may escape the bitter pains of an eternal death. See the note on verse 12.

From what has been observed on ver. 25, 26. and from the doctrine of the atmosphere in general, I can safely draw the following conclusions:

1. From the gravity and elasticity of the air, we learn that it closely invests the earth, and all bodies upon it, and binds them down with a force equal to 2160 pounds on every square foot. Hence it may properly be termed the *bell* or *girdle* of the globe.

2. It prevents the arterial system of animals and plants from being too much distended by the impetus of the circulating juices, or by the elastic power of the air so plenteously contained in the blood, and in the different vessels both of plants and animals.

3. By its gravity it prevents the blood and juices from oozing through the pores of the vessels in which they are contained; which, were it not for this circumstance, would infallibly take place. Persons who ascend high mountains, through a want of a sufficiency of pressure in the atmosphere, become relaxed, and spit blood. Animals under an exhausted receiver swell, vomit, and discharge their faeces.

4. It promotes the mixture of contiguous fluids; for, when the air is extracted from certain mixtures, a separation takes place by

which their properties, when in combination, are essentially changed.

5. To this principle we owe winds in general, so essential to navigation, and so necessary to the purification of the atmosphere. The air is put into motion by any alteration of its equilibrium.

6. Vegetation depends entirely on the gravity and elasticity of the air. Various experiments amply prove that plants in vacuo, never grow.

7. Without air there could be no evaporation from the sea and rivers; and, consequently, no rain: nor could the clouds be suspended, so necessary to accumulate and preserve, and afterward to distil, these vapours in the form of dew, rain, snow, and hail, upon the earth.

8. Without air all the charms of vocal and instrumental sounds would become extinct; and even language itself would cease.

9. Without it heat could not be evolved, nor could fire exist: hence a universal rigour would invest the whole compass of created nature.

10. Without air, animal life could never have had a being: hence God created the firmament or atmosphere before any animal was produced. And without its continual influence animal life cannot be preserved; for it would require only a few moments of a total privation of the benefits of the atmosphere to destroy every living creature under the whole heaven.

11. It has been found, by repeated experiments, that a column or rod of quicksilver, about twenty-nine inches and a half high, and one inch in diameter, weighs about fifteen pounds; and such a column is suspended in an exhausted tube by the weight of the atmosphere: hence it necessarily follows, that a column of air, one square inch in diameter, and as high as the atmosphere, weighs about fifteen pounds at a medium. Thus it is evident that the atmosphere presses with the weight of fifteen pounds on every square inch; and, as a square foot contains one hundred and forty-four square inches, every such foot must sustain a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds, as has been before stated. And from this it will follow, that a middle-sized man, whose surface is about fifteen square feet, constantly sustains a load of air equal to thirty-two thousand four hundred pounds! But this is so completely counterbalanced by the air pressing equally in all directions, and by the elasticity of the air included in the various cavities of the body, that no person in a pure and healthy state of the atmosphere feels any inconvenience from it; so accurately has God fitted the weight to the winds.

12. Though it may appear more curious than useful; yet from the simple fact which I have completely demonstrated myself by experiment, that the atmosphere presses with the weight of fifteen pounds on every square inch, we can tell the quantum of pressure on the

whole globe, and weigh the whole atmosphere to a pound!

The polar and equatorial circumference of the earth is well known. Without, therefore, entering too much into detail, I may state that the surface of the terraqueous globe is known to contain about *five thousand, five hundred, and seventy-five BILLIONS of square FEET*: hence, allowing *fifteen pounds to each square inch*, and *two thousand, one hundred, and sixty pounds to each square foot*, the whole surface must sustain a pressure from the atmosphere equal to *twelve TRILLIONS, and forty-two thousand millions of POUNDS!* or *six thousand and twenty-one BILLIONS of TONS!* And this weight is the weight of the whole atmosphere from its contact with every part of the earth's surface to its utmost highest extent!

Experiments also prove that the air presses equally in all directions, whether upwards, downwards, or laterally; hence the earth is not incommoded with the enormous weight, because its zenith and nadir, north and south pressure, being perfectly equal, counterbalance each other! This is also the case with respect to the human body, and to all bodies on the earth's surface.

To make the calculations in the preceding page more satisfactory, it may be necessary to add the following observations:

A bulk of atmospheric air, equal to one *quart*, when taken near the level of the sea, at a temperature of 50° Fahrenheit, weighs about 16 grains; and the same bulk of rain water, taken at the same temperature, weighs about 14621 grains: hence rain water is about 914 times specifically heavier than air.

I have already shown that the pressure of the atmosphere is equal to about 15lbs. troy, on every square inch; and that this pressure is the same in all directions; and thence shown that on this datum the whole weight of the atmosphere may be computed. I shall restate this from a computation of the earth's surface in square miles, which is recommended to me as peculiarly accurate. A square mile contains 27,878,400 square feet. The earth's surface, in round numbers, is 200,000,000, or two hundred millions of square miles. Now, as from the preceding data it appears that there is a pressure of 19440 pounds troy on every square yard; therefore the pressure or weight of the whole atmosphere, circumsfused round the whole surface of the earth amounts to 12,043,468,800, 000,000,000, or twelve TRILLIONS, forty-three thousand, four hundred and sixty-eight BILLIONS, eight hundred thousand MILLIONS of pounds.

It has been suggested that my computation of 15 square feet for the surface of a middle-sized man is too much; I will, therefore, take it at 14 square feet. From this computation, which is within the measure, it is evident that

every such person sustains a weight of air equal, at a medium, to about 30,240lbs. troy, or 24,882½lbs. avoirdupoise, which make 1777 stone, 4lbs. equal to eleven TONS, two HUNDRED and eighteen pounds and a half.

Though we cannot tell to what height the atmosphere extends, the air growing more and more rare as we ascend in it; yet we can ascertain, as above, the quantum of weight in the whole of this atmosphere, which the terraqueous globe sustains equally diffused over its surface, as well as over the surfaces of all bodies existing on it. At first view, however, it is difficult for minds not exercised in matters of philosophy to conceive how such an immense pressure can be borne by animal beings. Though this has been already explained, let the reader farther consider that, as fishes are surrounded by water, and live and move in it (a much denser medium than our atmosphere); so all human beings, and all other animals, are surrounded by air, and live and move in it. A fish taken out of the water will die in a very short time; a human being, or any other animal, taken out of the air, or put in a place whence the air is extracted, will die in a much shorter time. Water gravitates toward the centre of the earth; and so does air. Hence, as a fish is pressed on every side by that fluid, so are all animals on the earth's surface by atmospheric air. And the pressure in both cases, on a given surface, is as has been stated above; the air contained in the vessels and cells of animal bodies, being a sufficient counterpoise to the air without.

Having said thus much on the pressure of the atmosphere, as intimated by Job, the reader will permit me to make the following general reflections, of which he may make that use he may judge best.

It is generally supposed that former times were full of Barbaric ignorance; and that the system of philosophy which is at present in repute, and is established by experiments, is quite a modern discovery. But nothing can be more false than this; as the Bible plainly discovers to an attentive reader that the doctrine of statics, the circulation of the blood, the rotundity of the earth, the motions of the celestial bodies, the process of generation, &c. were all known long before Pythagoras, Archimedes, Copernicus, or Newton were born.

It is very reasonable to suppose that God implanted the first principles of every science in the mind of his first creature; that Adam taught them to his posterity, and that tradition continued them for many generations with their proper improvements. But many of them were lost in consequence of wars, captivities, &c. Latter ages have rediscovered many of them, principally by the direct or indirect aid of the Holy Scriptures; and others of them continue hidden, notwithstanding the accurate and persevering researches of the moderns.

CHAPTER XXIX.

Job laments his present condition, and gives an affecting account of his former prosperity, having property in abundance, and being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1-6. Speaks of the respect he had from the young, 7, 8. From the nobles, 9, 10. Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked, 11-17. His confidence, general prosperity, and respect, 18-25.

A. M. cir. 2484.
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MOREOVER Job^a continued his parable, and said,

2 Oh that I were^b as in months past; as in the days when God preserved me;

3^c When his^d candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when^e the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When^f I washed my steps with

^a Heb. added to take up. — ^b See Ch. 7. 3. — ^c Ch. 18. 6. — ^d Or, lamp. Ps. 18. 28. — ^e Ps. 25. 14. — ^f Gen. 49. 11. Deut. 32. 13. &

NOTES ON CHAPTER XXIX.

Verse 2. *Oh that I were as in months past*] Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man; and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

Preserved me] Kept, guarded, and watched over me.

Verse 3. *When his candle shined upon my head*] Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. *These shone literally on the heads of the guests.

By his light I walked through darkness] His light (prosperity and peace) continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a nimbus or divine glory about their heads, which signified not only the honour they had, but was also an emblem of the inspiration of the Almighty.

Verse 4. *The days of my youth*] The original word rather means in the days of my winter, חרפי charaphi from חרף charaph, to strip, or make bare. Mr. Harmer supposes the rainy season is intended, when the fields, &c. parched up by long drought, are revived by the plentiful showers. Mr. Goode thinks the word, as found in the Arabic, which means top or summit, and which he translates perfection, is that which should be preferred. Others think the autumnal state is meant, when he was loaded with prosperity, as the trees are with ripe fruit.

The secret of God was upon my tabernacle] חסדו אלוהי be-sod eloah, the secret assembly of God, meaning probably the same thing that is spoken of in the beginning of this book, the sons of God, the devout people, presenting themselves before God. It is not unlikely that such a secret assembly of God Job had in his own house; where he tells us, in the next verse, *The Almighty was with him, and his children were about him.*

Mr. Goode translates differently:—*When God fortified my tent over me*; supposing that

butter, and^g the rock poured^h me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves; and the aged arose and stood up.

9 The princes refrained talking, andⁱ laid their hand on their mouth.

10^k The nobles held their peace, and their^l tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw

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33. 24. Ch. 20. 17. — ^g Ps. 81. 16. — ^h Heb. with me. — ⁱ Ch. 21. 5. — ^k Heb. The voice of the nobles was hid. — ^l Ps. 137. 6.

the Hebrew סוד sod, is the Arabic سد sud, a barrier or fortification. Either will make a good sense.

Verse 6. *Washed my steps with butter*] See the note on chap. xx. 17.

Verse 7. *When I went out to the gate*] Courts of justice were held at the gates or entrances of the cities of the East; and Job, being an emir, was supreme magistrate; and here he speaks of his going to the gate to administer justice.

I prepared my seat in the street] I administered judgment openly, in the most public manner; and none could say that I, in any case, perverted justice. Mr. Goode translates:—“As I went forth the city rejoiced at me, as I took my seat abroad.”

Verse 8. *The young men saw me, and hid themselves*] From all classes of persons I had the most marked respect. The young, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince: and the aged rose from their seats when I entered the place of judgment. These were the elders of the people, who also sat with the judge, and assisted in all legal cases.

Verse 9. *The princes refrained talking*] They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

Verse 10. *The nobles held their peace*] PRINCES שרים sarim, and NOBLES נגידים negidim, must have been two different classes of the great men of Idumæa. שר sar, PRINCE, director, or ruler, was probably the head of a township; or, what we would call a magistrate of a particular district. נגיד negid, a NOBLE, or one of those who had the privilege of standing before, or in the presence of, the chief ruler. The participle נגיד negid, is repeatedly used to signify before, in the presence of, publicly, openly. And, on this account, it is most likely that the noun means one of those nobles or counsellors, who were always admitted to the royal presence. Mr. Goode thinks that renowned speakers or eminent orators is meant; and others have embraced the same opinion. Job here intimates that his judgment was so sound, his decisions so accredited, and his reasoning powers so great, that every person paid him the utmost deference.

Verse 11. *When the ear heard me*] This and

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me, it gave witness to me: 12 Because ^m I delivered the poor that cried, and the fatherless, and *him that had none to help him.*

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 ^a I put on righteousness, and it clothed me: my judgment *was as a robe and a diadem.*

15 I was ^o eyes to the blind, and feet *was I to the lame.*

16 I *was a father to the poor: and ^p the cause which I knew not I searched out.*

17 And I brake ^r the ^s jaws of the wicked, and ^t plucked the spoil out of his teeth.

18 Then I said, ^u I shall die in my nest, and I shall multiply *my days as the sand.*

^m Psa. 72. 12. Prov. 21. 13. & 24. 11.—ⁿ Deut. 24. 13. Psa. 132. 9. Isa. 59. 17. & 61. 10. Ephes. 6. 14, &c. 1 Thess. 5. 8. ^o Num. 10. 31.—^p Prov. 29. 7.—^r Psa. 58. 6. Prov. 30. 14.

the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

Verse 12. *Because I delivered the poor that cried.* This appears to be intended as a refutation of the charges produced by Eliphaz, chap. xxii. 5—10, to confute which Job appeals to facts, and to public testimony.

Verse 15. *I was eyes to the blind, and feet was I to the lame.* Alluding probably to the difficulty of travelling in the Arabian deserts. *I was eyes to the blind; those who did not know the way, I furnished with guides. I was feet to the lame; those who were worn out, and incapable of walking, I set forward on my camels, &c.*

Verse 16. *The cause which I knew not I searched out.* When any thing difficult occurred I did not give it a slight consideration: I examined it to the bottom, (whatever pain, time, and trouble, it cost me) that I might not pronounce a hasty judgment.

Verse 17. *I brake the jaws of the wicked.* A metaphor taken from hunting. A beast of prey had entered into the fold, and carried off a sheep. The huntsman comes, assails the wicked beast, breaks his jaws, and delivers the spoil out of his teeth. See the case 1 Sam. xvii. 34—37.

Verse 18. *I shall die in my nest.* As I endeavoured to live soberly and temperately, fearing God and departing from evil, endeavouring to promote the welfare of all around me, it was natural for me to conclude that I should live long, be very prosperous, and see my posterity multiply as the sand on the seashore.

Verse 19. *My root was spread out by the waters.* A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which, in consequence, flourishes in all seasons; its leaf does not wither, nor its fruit fade. See Psa. i. 3. Jer. xvii. 8.

Verse 20. *My glory was fresh in me.* My

19 ^v My root *was* ^w spread out ^x by the waters, and the dew lay all night upon my branch.

20 My glory *was* ^y fresh in me, and ^z my bow *was* ^a renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, as for ^b the latter rain.

24 *If* I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that comforteth the mourners.*

^a Heb. the jaw teeth, or, the grinders.—^t Heb. cast.—^u Psa. 30. 6.—^v Ch. 18. 16.—^w Heb. opened.—^x Psa. 1. 3. Jer. 17. 8. ^y Heb. new.—^z Gen. 49. 24.—^a Heb. changed.—^b Zech. 10. 1.

vegetative power was great; my glory; my splendid blossom, large and mellow fruit, were always in season; and in every season.

My bow was renewed. I was never without means to accomplish all my wishes, I had prosperity every where.

Verse 21. *Unto me men gave ear.* The same idea as in ver. 9—11.

Verse 22. *My speech dropped upon them.* It descended as refreshing dew; they were encouraged, comforted, and strengthened, by it.

Verse 23. *They waited for me as for the rain.* The idea continued. They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing showers.

They opened their mouth wide. A metaphor taken from ground chapped with long drought.

The latter rain. The rain that falls a little before harvest, in order to fill and perfect the grain. The former rain is that which falls about seed-time, or in spring, in order to impregnate and swell the seed, and moisten the earth to produce its nourishment.

Verse 24. *I laughed on them, they believed it not.* Similar to that expression in the Gospel, Luke xxiv. 41. *And while they believed not for joy, and wondered, he said.*—Our version is sufficiently perspicuous, and gives the true sense of the original; only it should be read in the indicative and not in the subjunctive mood. *I laughed on them—they believed it not.* We have a similar phrase: *The news was too good to be true.*

The light of my countenance. This evidence of my benevolence and regard. A smile is, metaphorically, the light of the countenance.

They cast not down. They gave me no occasion to change my sentiments or feelings toward them. I could still smile upon them; and they were then worthy of my approbation. Their change he refers to in the beginning of the next chapter.

Verse 25. *I chose out their way, and sat*

chief—as a king in the army] I cannot see, with some learned men, that our version of the original is wrong. I have not seen it mended, and I am sure I cannot improve it. The whole verse seems to me to point out Job in his civil, military, and domestic, life.

As supreme magistrate, he chose out their way, adjusted their differences, and sat chief, presiding in all their civil assemblies.

As captain general, he dwelt as a king in the midst of the troops, preserving order and discipline, and seeing that his fellow-soldiers were provided with necessaries for their warfare, and the necessaries of life.

As a man, he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow-creatures: he went about comforting the mourners, visiting the sick and afflicted, and ministering to their wants. Noble Job! Look at him, ye nobles of the earth, ye lieutenants of counties, ye generals of armies, and ye lords of provinces. Look at JOB! Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty. Send your hunting horses to the plough, your game cocks to the dung-hill; and, at last, live like men and Christians!

CHAPTER XXX.

Job proceeds to lament the change of his former condition, and the contempt into which his adversity had brought him, I.—15. Pathetically describes the afflictions of his body and mind; 16—31.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

BUT now they that are ^ayounger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the ^bstrength of their hands profit me, in whom

old age was perished?

3 For want and famine they were ^csolitary; fleeing into the wilderness ^din former time desolate and waste;

4 Who cut up mallows by the bushes, and juniper roots for their meat.

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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^a Heb. of fewer days than I.—^b Ch. I. 21.

^c Or, dark as the night.—^d Heb. yesternight.

NOTES ON CHAPTER XXX.

Verse 1. But now they that are younger than I have me in derision.] Compare this with chap. xxix. 8. where he speaks of the respect he had from the youth, while in the days of his prosperity. Now he is no longer affluent; and they are no longer respectful.

Dogs of my flock.] Persons who were not deemed sufficiently respectable to be trusted with the care of those dogs which were the guardians of my flocks. Not confidential enough to be made shepherds, ass-keepers, or camel-drivers, nor even to have the care of the dogs by which the flocks were guarded. This saying is what we call an expression of sovereign contempt.

Verse 2. The strength of their hands profit me] He is speaking here of the fathers of these young men. What was the strength of their hands to me? Their old age also has perished. The sense of which I believe to be this: I have never esteemed their strength even in their most vigorous youth; nor their conduct nor their counsel even in old age. They were never good for any thing either in young or old. As their youth was without profit, so their old age was without honour. See Calmet.

Mr. Goode contends that the words are Arabic, and should be translated according to their meaning in that language, and the first clause of the third verse, joined to the latter clause of the second, without which no good meaning can be elicited, so as to keep properly close to the letter. I shall give the Hebrew text, Mr. Goode's Arabic, and its translation.

The Hebrew text is this:

עלימו אבד כלח
aleymo abad calach

בחסר ובכפן גלמוד
be-cheser u-be-caphon galmud

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The Arabic version this:—

عليهم ابد كالع
بحسر و جوع جلمود

Which he translates thus:

With whom crabbed looks are perpetual,
From hunger and flinty famine.

This translation is very little distant from the import of the present Hebrew text; if it may be called *Hebrew*, when the principal words are pure Arabic, and the others constructively so.

Verse 3. Fleeing into the wilderness.] Seeking something to sustain life even in the barren desert. This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

Verse 4. Who cut up mallows by the bushes.] מלוח malnach, which we translate mallows, comes from מלך melech, salt; some herb or shrub of a salt nature, sea-purslane, or the salsaria, salsola, or saltwort. Bochart says it is the *αλμας* of the Greeks, and the *halimus* of the Romans. Some translate it nettles. The Syriac and Arabic omit the whole verse. The *halimus*, or *atriplex halimus*, grows near the sea in different countries; and is found in Spain, America, England, and Barbary. The *salsaria salsola*, or saltwort, is an extensive genus of plants, several common to Asia, and not a few indigenous to a dry and sandy soil.

And juniper roots for their meat.] רתם rethamim. This is variously translated juniper, broom, furze, gorze, or whin. It is supposed to derive its name from the toughness of its twigs, as רתם retham signifies to bind: and this answers well enough to the broom. Genista

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5 They were driven forth from among men, (they cried after them as *after* a thief.)
6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed: under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

^c Heb. holes.—^f Heb. men of no name.—^g Oh. 17. 6. Ps. 35. 15. & 69. 12. Lam. 3. 14. 63.—^h Heb. and withhold not

quoque vinculi usum præstat:—The broom serves for bands, says PLINY, *Hist. Nat. lib. xxiv. c. 9*. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper-tree were an article of food; and some have supposed, because of this want of evidence, that the word לֶחָמֶם *lechamem*, for their bread, should be understood thus, to bake their bread, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long time; and therefore, we find coals of juniper, חֲמֵל רֶחֱמִים *gacheley rethamin*, used Ps. cxx. 4. to express severe and enduring punishment. But that the roots of the juniper were used for food in the northern countries, among the Goths, we have a positive testimony from Olaus Magnus, himself a Goth and archbishop of Upsal, in lib. xii. c. 4. in his *Hist. De Gentibus Septentrionalibus*. Speaking of the great number of different trees in their woods, he says, "There is a great plenty of beech-trees in all the northern parts, the virtue whereof is this: that being cut between the bark and the wood they send forth a juice that is good for drink. The fruit of them in famine serves for bread, and their bark for clothing. Likewise also the berries of the juniper; yea, even the roots of this tree are eaten for bread, as holy Job testifies, though it is difficult to come at them by reason of their prickles; in these prickles, or thorns, live coals will last a whole year. If the inhabitants do not quench them, when winds arise, they set the woods on fire, and destroy all the circumjacent fields." In this account both the properties of the juniper-tree, referred to by Job and David, are mentioned by the Gothic prelate. They use its berries and roots for food, and its wood for fire.

Verse 5. *They were driven forth*] They were persons whom nobody would employ; they were driven away from the city; and, if any of them appeared, the hue and cry was immediately raised up against them. The last clause Mr. Goode translates:—"They slunk away from them like a thief," instead of, *They cried after them*. &c.

Verse 6. *To dwell in the cliffs of the valleys*] They were obliged to take shelter in the most dangerous, out-of-the-way, and unfrequented places. This is the meaning.

Verse 7. *Among the bushes they brayed*] They cried out among the bushes, seeking for

9 And now am I their song, A. M. cir. 2484.
yea, I am their by-word. B. C. cir. 1520.

10 They abhor me, they Ante I. Ol.
flee far from me, and spare cir. 744.
not to spit in my face. Ante U. C. cir.
767.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

ⁱ spirit from my face.—^j Numb. 12. 14. Dent. 25. 9. Isai. 50. 6. Matt. 26. 67. & 27. 30.—^k See Ch. 12. 18.—^l Ch. 19. 12.

food as the wild ass when he is in want of provender. Two MSS. read יִנְחָקוּ *yinchaku*, they groaned, instead of יִנְחָקוּ *yinchaku*, they brayed.

Under the nettles] חֲרָלִי *charul*, the briers or brambles, under the brush-wood in the thickest parts of the underwood; they huddled together like wild beasts.

Verse 8. *Children of fools*] *Children of nabal*; children without a name; persons of no consideration, and descendants of such.

Viler than the earth.] Rather, *Driven out of the land*; persons not fit for civil society.

Verse 9. *Now am I their song*] I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

Verse 10. *They abhor me*] What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

Verse 11. *Because he hath loosed my cord*] Instead of יִיְתְרִי *yithri*, my cord, which is the *keri* or marginal reading, יִיְתְרוֹ *yithro*, his cord, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who, observing his butt, sets his arrow on the string, draws it to a proper degree of tension; and then, loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me, and I am wounded. The *Vulgate* understood it in this way:—*Pharetram enim suam aperuit*. So, also, the *Septuagint*:—*Ἀνοίξας γὰρ φαρετραν αὐτοῦ*; he hath opened his quiver.

They have also let loose the bridle] When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, swallowed the bit, got the reins on their own neck, and ran off at full speed.

Verse 12. *Upon my right hand rise the youth*] The word יְרֵחַח *pirechach*, which we translate youth, signifies properly buds, or the buttons of trees. Mr. Goode has *younglings*. *Youngers* would be better were it not too colloquial.

They push away my feet] They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They are violently incensed against me. They roll themselves upon me, וְגָלְלוּ *bith galgalu*, *velut unda impellit undam*, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom, see ver. 14.

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13 They mar my path,
they set forward my ca-
lamity, they have no helper.

14 They came upon me as
a wide breaking in of waters: in the
desolation they rolled themselves upon
me.

15 Terrors are turned upon me: they
pursue ^m my soul as the wind; and my
welfare passeth away as a cloud.

16 ⁿ And now my soul is poured out
upon me: the days of affliction have
taken hold upon me.

17 My bones are pierced in me in the
night season; and my sinews take no
rest.

18 By the great force of my disease is
my garment changed; it bindeth me

^m Heb. my principal. — P. Ps. 4. — ⁿ Heb. turned to be cruel.

Verse 13. *They mar my path*] They de-
stroy the *waymarks*, so that there is no safety
in travelling through the deserts, the *guide-
posts* and *way-marks* being gone.

There may be an allusion here to a besieged
city: the besiegers strive by every means and
way to distress the besieged; *stopping up the
fountains, breaking up the road, raising up
towers* to project arrows and stones into the
city; called here *raising up against it the ways
of destruction*, ver. 12. preventing all succour
and support.

They have no helper.] *There is not an ad-
viser among them.* Mr. Goode. There is none
to give them better instruction.

Verse 14. *They came upon me as a wide
breaking in*] *They storm me on every side.*

In the desolation they rolled themselves]
When they had made the breach, they rolled in
upon me as an *irresistible torrent*. There still
appears to be an allusion to a besieged city:
the *sap*, the *breach*, the *storm*, the *flight*, the
pursuit, and the *slaughter*. See the following
verse.

Verse 15. *Terrors are turned upon me*]
Defence is no longer useful; they have beat
down my walls.

They pursue my soul as the wind] I seek
safety in flight, my strong-holds being no longer
tenable; but they pursue me so swiftly that it
is impossible for me to escape. They follow
me like a *whirlwind*; and as *fast* as that drives
away the clouds before it, so is my prosperity
destroyed. The word נדבתי *nedibati*, which we
translate *my soul*, signifies properly *my nobility*,
my excellence: they endeavour to destroy both
my reputation and *my property*.

Verse 18. *Is my garment changed*] There
seems to be here plain allusions to the effect of
his cruel disease: the whole body being en-
veloped with a kind of elephantine hide formed
by innumerable incrustations from the ulcer-
ated surface.

It bindeth me about] There is now a new
kind of covering to my body, formed by the
effects of this disease; and it is not a garment
which I can cast off, it is as closely attached to
me as the collar of my coat. Or my disease

about as the collar of my
coat.

19 He hath cast me into the
mire, and I am become like
dust and ashes.

20 I cry unto thee, and thou dost not
hear me: I stand up, and thou regard-
est me not.

21 Thou art ^o become cruel to me:
with ^p thy strong hand thou opposest
thyself against me.

22 Thou liftest me up to the wind;
thou caustest me to ride upon it, and
dissolvest my ^r substance.

23 For I know *that* thou wilt bring
me to death, and to the house ^s appointed
for all living.

24 Howbeit he will not stretch out his

^p Heb. the strength of thy hand. — ^r Or, wisdom. — ^s Heb. 9. 27.

seizes me as a strong armed man; it has *throt-
tled me, and cast me in the mud*. This is
probably an allusion to two persons struggling;
the stronger seizes the other by the throat,
brings him down, and treads him in the dirt.

Verse 20. *I cry unto thee*] I am persecuted
by man, afflicted with sore disease, and ap-
parently forsaken of God.

I stand up] Or, as some translate: — "*I per-
severe, and thou lookest on upon me.*" Thou
seest my desolate, afflicted state; but thine eye
doth not affect thy heart. Thou leavest me
unsupported to struggle with my adversities.

Verse 21. *Thou art become cruel to me*]
Thou appearest to treat me with cruelty. I cry
for mercy, trust in thy goodness, and am still
permitted to remain under my afflictions.

Thou opposest thyself] Instead of *helping*,
thou opposest me; thou appearest as my *enemy*.

Verse 22. *Thou liftest me up to the wind*]
Thou hast so completely stripped me of all my
substance, that I am like *chaff* lifted up by the
wind; or as a *straw*, the sport of every breeze:
and at last carried totally away, being *dissipated*
into particles by the continued agitation.

Verse 23. *Thou wilt bring me to death*] This
must be the issue of my present affliction: to
God alone it is possible that I should survive it.

To the house appointed for all living.] Or to
the house ^{תמו} *moad*, the *rendezvous*, the place
of general assembly of human beings: the
great devourer in whose jaws all that have
lived, now live, and shall live, must necessarily
meet.

O great man-eater!
Whose every day is carnival; not sated yet!
Unheard of epicure! without a fellow!
The voracious gluttons do not always cram!
Some intervals of abstinence are sought
To edge the appetite: thou seekest none.
Methinks the countless swarms thou hast devour'd,
And thousands that each hour thou gobblest up,
This, less than this, might gorge thee to the full.
But, oh! rapacious still, thou gap'st for more;
Like one, whole days defrauded of his meals,
On whom lank hunger lays her skinny hand,
And whets to keenest eagerness his cravings,
As if diseases, massacres, and poisons,
Famine, and war, were not thy caterers. *The Grave.*

Verse 24. *He will not stretch out his hand to
the grave*] After all that has been said rela-

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B. C. cir. 1520.
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hand to the 'grave, though they cry in his destruction.

25 ^u Did not I weep ^v for him that was in trouble?

was *not* my soul grieved for the poor?

26 ^w When I looked for good, then evil came *unto me*; and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

[†] Heb. *heep*.—Ps. 35, 13, 14. Rom. 12, 15.—^v Heb. *for him that was hard of day*.—^w Jer. 8, 15.

tive to the just translation and true meaning of this verse, is it not evident that it is in the mouth of Job a consolatory reflection? As if he had said, Though I suffer here, I shall not suffer hereafter. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the grave.

Though they cry in his destruction.] Mr. Goode translates:—Surely there, in its ruin, is freedom. In the sepulchre there is freedom from calamity, and rest for the weary.

Verse 25. Did not I weep for him that was in trouble? Mr. Goode translates much nearer the sense of the original ^ו *likshah yom*. "Should I not then weep for the ruthless day?" May I not lament that my sufferings are only to terminate with my life? Or, did I not mourn for those who suffered by times of calamity?

Was not my soul grieved for the poor? Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer?

Verse 27. My bowels boiled] This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

Verse 28. I went mourning without the sun] ^{חמ} *chammah*, which we here translate the sun, comes from a root of the same letters, which signifies to hide, protect, &c. and may be translated, I went mourning without a protector or guardian; or, the word may be derived from ^{חם} *cham*, to be hot, and here it may signify fury, rage, anger; and thus it was understood by the *Vulgate*:—*Mærens incedebam, sine furore*, I went mourning without anger; or, as *Calmet* translates, *Je marchois tout triste, mais sans me laisser aller à l'emportement*; "I walked in deep sadness, but did not give way

28 ^x I went mourning without the sun: I stood up, and I cried in the congregation.

29 ^y I am a brother to dragons, and a companion to ^z owls.

30 ^a My skin is black upon me, and ^b my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

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^x Psa. 38, 6. & 42, 9. & 43, 2.—^y Ps. 102, 6. Mic. 1, 8.—^z Or, *ostriches*.—^a Ps. 119, 83. Lam. 4, 8. & 5, 10.—^b Ps. 102, 3.

to an angry spirit." The *Syriac* and *Arabic* understood it in the same way.

Verse 29. I am a brother to dragons] By my mournful and continual cry, I resemble ^{תנין} *tanin* the jackals or hyenas.

And a companion to owls.] ^{בנת יקנה} *benoth yaqnah*, to the daughters of howling: generally understood to be the ostrich; for both the jackal and the female ostrich are remarkable for their mournful cry, and for their attachment to desolate places. *Dodd*.

Verse 30. My skin is black] By continual exposure to the open air, and parching influence of the sun.

My bones are burned with heat.] A strong expression to point out the raging fever that was continually preying upon his vitals.

Verse 31. My harp also is turned to mourning] Instead of the harp, my only music is my own plaintive cries.

And my organ] What the ^{עוגב} *uggab* we know not; it was most probably some sort of pipe or wind-instrument. His harp ^{קנור} *kinnor*, and his pipe ^{עוגב} *uggab*, were equally mute, or only used for mournful ditties.

This chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamentations previously to the time in which he had that remarkable revelation mentioned in the 19th chapter. After he was assured that his Redeemer was the living God, he submitted to his dispensations, kissed the rod, and mourned not without hope, though in deep distress, occasioned by his unremitting sufferings. If the groaning of Job was great, his stroke was certainly heavy.

CHAPTER XXXI.

Job makes a solemn protestation of his chastity and integrity, 1—12. Of his humanity, 13—16. Of his charity and mercy 17—23. Of his abhorrence of covetousness and idolatry, 24—32. And of his readiness to acknowledge his errors, 33, 34. And wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence, 35—40.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

I MADE a covenant with mine ^a eyes; why then should I think upon a maid?

2 For what ^b portion of God is there from above? and what inheritance of the Almighty from on high?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^a Matt. 5, 28.

^b Ch. 20, 29. & 27, 13.

NOTES ON CHAPTER XXXI.

Verse 1. I made a covenant with mine eyes] ^{ברית כרת לעיני} *berith carati le-eynai*: "I have

cut" or "divided the covenant sacrifice with my eyes." My conscience and my eyes are the contracting parties; God is the judge,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

3 *Is not destruction to the wicked? and a strange punishment to the workers of iniquity?*

4 *Doth not he see my ways, and count all my steps?*

5 *If I have walked with vanity, or if my foot hath hastened to deceit;*

6 *Let me be weighed in an even balance, that God may know mine integrity.*

7 *If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;*

^a 2 Chroni. 16. 9. Ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.—^b Heb. *Let him weigh me in balances of justice.*—^c See Numb. 15. 39. Eccles. 11. 9. Ezek. 6. 9. Matt. 5. 29.

and I am, therefore, bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

Why then should I think upon a maid? ומה חשבתי על בתולה u-mah ethbonen al bethulah. And why should I set myself to contemplate (or think upon) Bethulah? That Bethulah may here signify an idol, is very likely. Sanchoniatho observes, that Ouranos first introduced *Baithulia* when he erected animated stones, or rather, as Bochart observes, *ANointed stones*, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. Probably the *Baithulia* were at first emblems only of the *tabernacle*; for idolatry always supposes a pure and holy worship, of which it is the ape. For more on the subject of the *Baithulia*, see the notes on Gen. xviii.

Verse 2. *For what portion of God is there from above?* Though neither in this, nor in any other respect, I have wickedly departed from God, yet what reward have I received?

Verse 3. *Is not destruction to the wicked?* If I had been guilty of such secret hypocritical proceedings, professing faith in the true God, while in eye and heart an idolater, would not such a worker of iniquity be distinguished by a strange and unheard of punishment.

Verse 4. *Doth not he see my ways?* Can I suppose that I could screen myself from the eye of God, while guilty of such iniquities?

Verse 5. *If I have walked with vanity?* If I have been guilty of idolatry, or the worshipping of a false god; for thus *my shava*, which we here translate *vanity*, is used Jer. xviii. 15. compare with Psa. xxxi. 6. Hos. xii. 11. and Jonah ii. 8. And it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

Verse 6. *Mine integrity.* תמימי *tummami*, my perfection: the totality of my unblameable life.

Verse 7. *If my step hath turned out of the way* I am willing to be sifted to the utter-

A. M. cir. 2484.
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8 *Then let me sow, and let another eat; yea, let my offspring be rooted out.*

9 *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;*

10 *Then let my wife grind unto another, and let others bow down upon her.*

11 *For this is a heinous crime; yea, it is an iniquity to be punished by the judges.*

12 *For it is a fire that consumeth to destruction, and would root out all mine increase.*

(Lev. 25. 16. Deut. 23. 30, 38, &c. Mic. 6. 15.—^a 2 Sam. 12. 11. Jer. 8. 10. Amos 7. 17.—^b Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. See Ver. 28.)

most—for every step of my foot, for every thought of my heart, for every look of mine eye, and for every act of my hands.

Verse 8. *Let me sow, and let another eat* Let me be plagued both in my circumstances and in my family.

My offspring be rooted out. It has already appeared probable that all Job's children were not destroyed in the fall of the house mentioned chap. i. 18, 19.

Verse 9. *If mine heart have been deceived by a woman* The Septuagint add, *αὐτοῦ ἐρεπον, another man's wife.*

Verse 10. *Let my wife grind unto another* Let her work at the hand-mill, grinding corn; which was the severe work of the meanest slave. In this sense the passage is understood both by the Syriac and Arabic. See Exod. xi. 5. and Isa. xlvii. 2; and see at the end of the chapter.

And let others bow down upon her. Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries, slaves were considered so absolutely the property of their owners that they not only served themselves of them in the way of scortation and concubinage, but they were accustomed to accommodate their guests with them! Job is so conscious of his own innocence that he is willing it should be put to the utmost proof; and, if found guilty, that he may be exposed to the most distressing and humiliating punishment: even to that of being deprived of his goods, bereaved of his children, his wife made a slave, and subjected to all indignities in that state.

Verse 11. *For this is a heinous crime* Mr. Goode translates—

For this would be a premeditated crime,
And a profligacy of the understanding.
See also ver. 28.

That is, it would not only be a sin against the individuals more particularly concerned, but a sin of the first magnitude against society; and one of which the civil magistrate should take particular cognizance, and punish as justice requires.

Verse 12. *For it is a fire* Nothing is so destructive of domestic peace. Where jealousy exists, unmixed misery dwells; and the adul-

Job asserts his charitableness CHAP. XXXI. and mercifulness to the poor.

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13 If I did despise the cause
of my man-servant, or of
my maid-servant, when they
contended with me;

14 What then shall I do when ¹ God
riseth up? and when he visiteth what
shall I answer him?

15 ² Did not he that made me in the
womb make him? and ¹ did not one
fashion us in the womb?

16 If I have withheld the poor from
their desire, or have caused the eyes of
the widow to fail;

17 Or have eaten my morsel myself

¹ Psa. 44. 21.—² Ch. 34. 19. Prov. 14. 31. & 22. 2. Mal. 2. 10.
¹ Or, did he not fashion us in one womb?

terer and fornicator waste their substance on the
unlawful objects of their impure affections.

Verse 13. *The cause of my man-servant*] In
ancient times slaves had no action at law against
their owners; they might dispose of them as
they did of their cattle, or any other property.
The slave might complain; and the owner
might hear him if he pleased, but he was not
compelled to do so. Job states that he had ad-
mitted them to all civil rights; and, far from
preventing their case from being heard, he was
ready to permit them to complain even against
himself, if they had a cause of complaint, and
to give them all the benefit of the law.

Verse 15. *Did not he that made me—make
him?*] I know that God is the Judge of all;
that all shall appear before him in that state
where the king and his subject, the master and
his slave, shall be on an equal footing, all civil
distinctions being abolished for ever. If then
I had treated my slaves with injustice, how
could I stand before the judgment-seat of God?
I have treated others as I wish to be treated.

Verse 17. *Or have eaten my morsel myself
alone*] Hospitality was a very prominent vir-
tue among the ancients in almost all nations:
friends and strangers were equally welcome to
the board of the affluent. The sapper was
their grand meal: it was then that they saw
their friends; the business and fatigues of the
day being over, they could then enjoy them-
selves comfortably together. The supper was
called *cena* on this account: or, as *Plutarch*
says, *Το μὲν γὰρ δεῖπνον φασι κοῖνα, διὰ τὴν
κοινωνίαν καλεῖσθαι καὶ αὐτοὺς γὰρ ἤρισαν
ἐπεικέαι οἱ παλαιοὶ Ῥωμαῖοι, συνδεῖπνον οὖν
τοῖς φίλοις.* The ancient Romans named *sup-
per* *CENA*, (*κοῖνα*) which signifies *communion*,
(*κοινωνία*), or *fellowship*; for, although they
dined alone, they supped with their friends.
PLUT. Symp. lib. viii. prob. 6. p. 687. But
Job speaks here of dividing his bread with the
hungry; *Or have eaten my morsel myself alone*.
And he is a poor despicable caitiff who would
eat it alone, while there was another at hand
full as hungry as himself.

Verse 18. This is a very difficult verse, and
is variously translated. Take the following
instances:—

For from his youth he (the male orphan) was
brought up with me as a father. Yea, I have
guided her, (the female orphan) from her mo-
ther's womb.—*Heath.*

alone, and the fatherless hath
not eaten thereof;

18 (For from my youth he
was brought up with me,
as with a father, and I have guided
her from my mother's womb;)

19 ¹ If I have seen any perish for want
of clothing, or any poor without cover-
ing;

20 If his loins have not ² blessed me,
and if he were not warmed with the
fleece of my sheep;

21 If I have lifted up my hand
against the fatherless, when I saw

¹ That is, the widow.—*Ezek. 18. 7. Matt. 25. 36.—See
Deut. 24. 13.—p Ch. 22. 9.*

*Nam à pueris educavit me commiseratio; jam inde ab
utero matris mee illa me deduxit.*—*Houbigant.*

"For commiseration educated me from my childhood;
And she brought me up even from my mother's womb."

This is agreeable to the *Vulgate*.

"Behold from my youth calamity hath quickened me;
Even from my mother's womb have I distributed it."

This is *Mr. Goode's* version, and is widely
different from the above.

For mercy grew up with me from my youth;
And compassion from my mother's womb.

Coverdale.

*ΟΤΙ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ ΕΞΕΤΡΕΦΘΗ ΩΣ ΠΑΤΗΡ, ΚΑΙ ΕΚ
ΓΑΣΤΡΟΣ ΜΗΤΡΟΣ ΜΟΥ ΩΔΗΓΗΣΑ.*—*Septuagint.* "For
from my youth I nourished them as a father:
and I was their guide from my mother's womb."

The *Syriac*—"For from my childhood he
educated me in distresses, and from the womb
of my mother in groans." The *Arabic* is nearly
the same.

The general meaning may be gathered from
the above; but who can reconcile such dis-
cordant translations?

Verse 20. *If his loins have not blessed me*.
This is a very delicate touch: the part that was
cold and shivering is now covered with warm
woollen. It feels the comfort; and, by a fine
prosopopœia, is represented as blessing him
who furnished the clothing.

Verse 21. *If I have lifted up my hand against
the fatherless*] I have at no time oppressed
the orphan, nor given in behalf of the rich and
powerful a decision against the poor, when I
saw my help in the gale; when I was sitting
chief on the throne of judgment, and could
have done it without being called to account.

There are sentiments very like these in the
poem of *Lebeid*, one of the authors of the *Moal-
lakhat*. I shall quote several verses from the
elegant translation of Sir Wm. Jones, in which
the character of a charitable and bountiful
chief is well described.

Ver. 73.—Oft have I invited a numerous
company to the death of a camel bought for
slaughter, to be divided by lot with arrows of
equal dimensions.

Ver. 74.—I invite them to draw lots for a
camel without a foal, and for a camel with her
young one, whose flesh I distribute to all the
neighbours.

Ver. 75.—The guest and the stranger admit-
ted to my board seem to have alighted in the

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my help in the gate :
22 *Then* let mine arm fall
from my shoulder blade,
and mine arm be broken

from ^r the bone.

23 For ^a destruction from God was
a terror to me, and by reason of his
highness I could not endure.

24 ^t If I have made gold my hope, or
have said to the fine gold, *Thou art* my
confidence ;

25 ^u If I rejoiced because my wealth
was great, and because mine hand had
^v gotten much ;

26 ^w If I beheld ^x the sun when it
shined, or the moon walking ^y in bright-
ness ;

^r Or, the chancelbone.—Isa. 13. 6. Joel 1. 15.—^t Mark 10.
24. 1 Tim. 6. 17.—^a Psa. 62. 10. Prov. 11. 28.—^v Heb. found
much.—^w Deut. 4. 19. & 11. 16. & 17. 3. Ezek. 8. 16.—^x Heb.
the light.—^y Heb. bright.

sweet vale of *Tebaala*, luxuriant with vernal
blossoms.

Ver. 76.—The cords of my tent approaches
every needy matron, worn with fatigue, like a
camel doomed to die at her master's tomb,
whose vesture is both scanty and ragged.

Ver. 77.—There they crown with meat
(while the wintry winds contend with fierce
blasts) a dish flowing like a rivulet, into which
the famished orphans eagerly plunge.

Ver. 79.—He distributes equal shares, he
dispenses justice to the tribes, he is indignant
when their right is diminished ; and to establish
their right, often relinquishes his own.

Ver. 80.—He acts with greatness of mind,
and nobleness of heart ; he sheds the dew of
his liberality on those who need his assistance ;
he scatters around his own gains and precious
spoils, the prizes of his valour.

Verse 22. *Let mine arm fall*] Mr. Goode is
at home in the translation of this verse :

" May my shoulder-bone be shivered at the blade,
And mine arm be broken off at the socket."

Let judgment fall particularly on those parts
which have either done wrong, or refused to
do right when in their power.

Verse 23. *Destruction from God was a terror*]
I have ever been preserved from outward sin
through the fear of God's judgments ; I knew
his eye was continually upon me, and I could—

" Never in my Judge's eye, my Judge's anger dare."

Verse 24. *Gold my hope*] For the meaning
of *zahab*, polished gold, and *ketem*,
stamped gold, see on chap. xxviii. 15—17.

Verse 26. *If I beheld the sun when it shined*]
In this verse Job clears himself of that idola-
trous worship, which was the most ancient and
most consistent with reason of any species of
idolatry ; viz. *Sabeism*, the worship of the
heavenly bodies ; particularly the *Sun* and
Moon, *Jupiter* and *Venus* ; the two latter be-
ing the morning and evening stars, and the
most resplendent of all the heavenly bodies, the
sun and moon excepted.

Job, says *Calmel*, points out three things
here :

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27 And my heart hath
been secretly enticed, or
^z my mouth hath kissed my
hand :

28 This also *were* ^a an iniquity to be
punished by the judge : for I should
have denied the God *that is* above.

29 ^b If I rejoiced at the destruction
of him that hated me, or lifted up myself
when evil found him ;

30 (^c Neither have I suffered ^d my
mouth to sin, by wishing a curse to his
soul ;)

31 If the men of my tabernacle said
not, Oh that we had of his flesh ! we
cannot be satisfied ;

32 (^e The stranger did not lodge in

^a Heb. my hand hath kissed my mouth.—^b Ver. 11.—^c Prov.
17. 5.—^d Matt. 5. 44. Rom. 12. 14.—^e Heb. my palate.—^f Gen.
19. 2. 3. Judges 19. 20, 21. Rom. 12. 13. Heb. 13. 2. 1 Pet.
4. 9.

1. The worship of the sun and moon ; much
used in his time, and very anciently used in
every part of the East : and in all probability
that from which idolatry took its rise.

2. The custom of adoring the sun at its
rising, and the moon at her change ; a super-
stition which is mentioned in Ezek. viii. 16.
and in every part of profane antiquity.

3. The custom of *kissing the hand* ; the form
of adoration and token of sovereign respect.

Adoration, or the religious act of *kissing the
hand*, comes to us from the Latin ; *ad*, to, and
os, *oris*, the mouth. The hand lifted up to the
mouth, and there saluted by the lips.

Verse 28. *For I should have denied the God
that is above.*] Had I paid divine adoration to
them, I should have thereby denied the God
that made them.

Verse 29. *If I rejoiced*] I did not avenge my-
self on my enemy ; and I neither bore malice
nor hatred to him.

Verse 30. *Neither have I suffered my mouth
to sin*] I have neither spoken evil of him, nor
wished evil to him. How few of those called
Christians can speak thus concerning their
enemies ; or those who have done them any
mischief ?

Verse 31. *If the men of my tabernacle said*]
I believe the *Targum* gives the best sense here :
" If the men of my tabernacle have not said,
Who hath commanded that we should not be
satisfied with his flesh ?" My domestics have
had all kindness shown them ; they have lived
like my own children, and have been served
with the same viands as my family. They have
never seen flesh come to my table, when they
have been obliged to live on pulse.

Mr. Goode's translation is nearly to the
same sense :

" If the men of my tabernacle do not exclaim,
Who hath longed for his meat without fulness ?"

" Where is the man that has not been satisfied
with his flesh ?" i. e. fed to the full with pro-
visions from his table. See Prov. xxiii. 20.
Isa. xxii. 13. and Dan. x. 3.

Verse 32. *The stranger did not lodge in the
street*] My kindness did not extend merely to my

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the street; but I opened my doors¹ to the traveller;)

33 If I covered my transgressions² as^h Adam, by hiding mine iniquity in my bosom:

34 (Did I fear a great¹ multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?)

¹ Or, to the way.—² Or, after the manner of men.—^h Gen. 3, 12. Prov. 28. 13. Hos. 6. 7.

family, domestics, and friends. The stranger, he who was to me perfectly unknown, and the traveller who was on his journey to some other district, found my doors ever open to receive them, and was refreshed with my bed and my board.

Verse 33. *If I covered my transgressions as Adam*] Here is a most evident allusion to the fall: Adam transgressed the commandment of his Maker, and he endeavoured to conceal it; first, by hiding himself among the trees of the garden; "I heard thy voice, and went and hid myself." Secondly, by laying the blame on his wife: "The woman gave me and I did eat." And, thirdly, by charging the whole directly on God himself: "The woman which thou gavest me, to be with me, she gave me of the tree, and I did eat." And it is very likely that Job refers immediately to the Mosaic account, in the book of *Genesis*. The spirit of this saying is this: When I have departed at any time from the path of rectitude, I have been ready to acknowledge my error; and have not sought excuses or palliatives for my sin.

Verse 34. *Did I fear a great multitude*] Was I ever prevented by the voice of the many from decreeing and executing what was right? When many families or tribes espoused a particular cause, which I found, on examination, to be wrong, did they put me in fear, so as to prevent me from doing justice to the weak and friendless? Or, in any of these cases, was I ever, through fear, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience? Mr. Goode thinks it an imprecation upon himself, if he had done any of the evils which he mentions in the preceding verses. He translates thus:

"Then let me be confounded before the assembled multitude, And let the reproach of its families quash me!

Yea, let me be struck dumb! let me never appear abroad."

I am satisfied that the 38th, 39th, and 40th verses should come in either here, or immediately after the 25th; and that Job's words should end with the 37th, which, if the others were inserted in their proper places, would be the 40th. See the reasons at the end of the chapter.

Verse 35. *Oh that one would hear me!*] I wish to have a fair and full hearing: I am grievously accused; and have no proper opportunity of clearing myself, and establishing my own innocence.

Behold, my desire is] Or, *הן הן hen tavi*, "There is my pledge." I bind myself, on a great penalty, to come into court and abide the issue.

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35^k Oh that one would hear me! ¹ behold, my desire is, ^m that the Almighty would answer me, and that mine adversary had written a book:

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps; as a prince

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¹ Exod. 23. 2.—^k Ch. 33. 6.—^m Or, behold my sign is, that the Almighty will answer me.—^m Ch. 13. 22.

The Almighty would answer me] That he would call this case immediately before himself; and oblige my adversary to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

And that mine adversary had written a book] That he would not indulge himself in vague accusations, but would draw up a proper bill of indictment, that I might know to what I had to plead, and find the accusation in a tangible form.

Verse 36. *Surely I would take it upon my shoulder*] I would be contented to stand before the bar as a criminal, bearing upon my shoulder the board to which the accusation is affixed. In a book of *Chinese punishments*, now before me, containing drawings, representing various criminals brought to trial, in trial, and after trial, charged with different offences; in almost all of them a board appears on which the accusation or crime of which they are accused, or for which they suffer, is fairly written. Where the punishment is capital, this board appears fastened to the instrument, or stuck near the place, of punishment. In one case, a large heavy plank, through which there is a hole to pass the head (or rather a hole fitting the neck, like that in the pillory,) with the crime written upon it, rests on the criminal's shoulders; and this he is obliged to carry about for the weeks or months during which the punishment lasts: It is probable that Job alludes to something of this kind; when he intimates he would bear about with him during the interim between accusation and the issue in judgment; and, far from considering this a disgrace, would clasp it as dearly as he would adjust a crown or diadem to his head; being fully assured from his innocence, and the evidence of it, which would infallibly appear on the trial, that he would have the most honourable acquittal.

Verse 37. *I would declare unto him the number of my steps*] I would show this adversary the different stations I had been in, and the offices which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

As a prince would I go near] Though carrying my own accusation, I would go into the presence of my judge, as the *nagid*, נגיד, chief, or sovereign commander and judge of the people and country; and would not shrink from having my conduct investigated by even the meanest of my subjects.

In these three verses we may observe the following particulars:—

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would I go near unto him :)
38 If my land cry against
me, or that the furrows like-
wise thereof ^a complain ;

39 If ^a I have eaten ^b the fruits thereof
without money, or ^c have ^b caused the

^a Heb. weep.—^b James 5. 4.—^c Heb. the strength thereof.
r 1 Kings 21. 19.

1. Job wishes to be brought to trial, that he might have the opportunity of vindicating himself. *O that I might have a hearing !*

2. That his adversary, Eliphaz and his companions, whom he considers as *one party*, and joined together in *one*, would reduce their vague charges to writing, that they might come before the court in a legal form. *O that my adversary would write down the charge !*

3. That the Almighty ^א Shaddai, the all-sufficient God, and not *man*, should be the judge, who would not permit his adversaries to attempt, by false evidence, to establish what was false ; nor suffer himself to cloak with a hypocritical covering what was iniquitous in his conduct. *O that the Almighty might answer for me ; take notice of, or be judge in the cause !*

4. To him he purposes cheerfully to confess all his ways, who could at once judge if he prevaricated, or concealed the truth.

5. This would give him the strongest encouragement : he would go boldly before him, with the highest persuasion of an honourable acquittal.

Verse 38. *If my land cry*] The most careless reader may see that the introduction of this and the two following verses here, disturbs the connexion ; and that they are most evidently out of their place. Job seems here to refer to that law, Lev. xxxv. 1—7. by which the Israelites were obliged to give the land rest every seventh year, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his land could not cry out against him, nor its furrows complain. He had not broken the law, nor exhausted the soil.

Verse 39. *If I have eaten the fruits thereof without money*] I have never been that narrow-minded man, who, through a principle of covetousness, exhausts his land, putting himself to no charges, by labour and manure, to strengthen it ; or defrauding those of their wages who were employed under him. *If I have eaten the fruits of it*, I have cultivated it well to produce those fruits : and this has not been without money, for I have gone to expenses on the soil, and remunerated the labourers.

Or have caused the owners thereof to lose their life] Coverdale translates, *For if I have greved any of the plowmen*. They have not panted in labour without due recompense.

Verse 40. *Let thistles grow instead of wheat*] What the word *mn choach* means, which we translate *thistles*, we cannot tell : but as *mn chach*, seems to mean *hold, catch as a hook*, to *hitch*, it must signify some kind of hooked thorn, like the *brier* : and this is possibly its meaning.

owners thereof to lose their life :

40 Let ^a thistles grow instead of wheat, and ^b cockle instead of barley. The words of Job are ended.

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^a Heb. caused the soul of the owners thereof to expire or breathe out.—^b Gen. 3. 18.—^c Or, noisome weeds.

And cockle] ^{באשה} baeshah, some fetid plant, from ^{באש} bash, to stink. In Isa. v. 2. 4. we translate it *wild-grapes* ; and Bishop Lowth, *poisonous berries* : but *Hasselquist*, a pupil of the famous Linnæus, in his voyages, pag. 289, is inclined to believe that the *solanum incanum*, or *hoary nightshade*, is meant, as this is common in Egypt, Palestine, and the East. Others are of opinion that it means the *aconite*, which ^{ביש} beesh, in Arabic denotes : this is a poisonous herb, and grows luxuriantly on the sunny hills among the vineyards ; according to *Celsus* in *Hieroboticon*.

^{ביש} Beesh, is not only the name of an Indian poisonous herb, called the *napellus mosis*, but ^{ביש מוש} beesh moosh, or ^{نارۃ البیض} farut al beesh, is the name of an animal, resembling a mouse, which lives among the roots of this very plant. “May I have a crop of this, instead of barley, if I have acted improperly either by my land or my labourers.”

The words of Job are ended.] That is, his defence of himself against the accusation of his friends, as they are called. He spoke afterward, but never to them : he only addresses God, who came to determine the whole controversy.

These words seem very much like an addition by a later hand. They are wanting in many MSS. of the *Vulgate*, two in my own possession ; and in the *Editio Princeps* of this version.

I suppose that at first they were inserted in rubric by some scribe, and afterward taken into the text. In a MS. of my own of the twelfth or thirteenth century, these words stand in rubric, actually detached from the text ; while in another MS. of the fourteenth century they form a part of the text.

In the Hebrew text they are also detached : the hemistichs are complete without them ; nor indeed can they be incorporated with them. They appear to me an addition of no authority. In the first edition of our Bible, that by Coverdale, 1535, there is a white line between these words and the conclusion of the chapter ; and they stand, forming no part of the text, thus :

Here ende the wordes of Job.

Just as we say, in reading the Scriptures, *Here ends such a chapter : or Here ends the first lesson, &c.*

On the subject of the transposition, mentioned above, I have referred to the reasons at the end of the chapter.

Dr. Kennicott, on this subject, observes, chapters xxix. xxx. and xxxi. contain Job's animated self-defence, which was made necessary by the reiterated accusations of his friends. This defence now concludes with six lines (in the Hebrew Text) which declare, that if he had enjoyed his estates covetously, or procured them unjustly, he wished them to prove barren

Elihu's disapprobation both CHAP. XXXII. of Job and his three friends.

and unprofitable. This part, therefore, seems naturally to follow ver. 25. where he speaks of his gold, and how much his hand had gotten. The remainder of the chapter will then consist of these four regular parts, viz.

1. His piety to God, in his freedom from idolatry, ver. 26—28.

2. His benevolence to men, in his charity both of temper and behaviour, 29—32.

3. His solemn assurance that he did not conceal his guilt, from fearing either the violence of the poor, or the contempt of the rich, ver. 33, 34.

4. (Which must have been the last article, because conclusive of the work) he infers that being thus secured by his integrity he may appeal safely to God himself. This appeal he, therefore, makes boldly: and in such words as, when rightly translated, form an image, which, perhaps, has no parallel. For where is there an image so magnificent or so splendid as this? Job thus conscious of innocence, wishing even God himself to draw up his indictment, [rather his adversary Eliphaz and companions to draw up this indictment, the Almighty to be Judge,] that very indictment he would bind round his head; and with that indictment, as his crown of glory, he would, with the dignity of a prince, advance to his trial! Of this wonderful passage I add a version more just and more intelligible than the present:

Ver. 35. "O that one would grant me a hearing! Behold my desire is that the Almighty would answer me; And, as plaintiff against me, draw up the indictment. With what earnestness would I take it on my shoulders! I would bind it upon me as a diadem. The number of my steps would I set forth unto him! Even as a prince would I approach before him!"

I have already shown that Eliphaz and his companions, not God, are the adversary or plaintiff of whom Job speaks. This view makes the whole clear and consistent, and saves Job from the charge of presumptuous rashness. See also Kennicott's Remarks, p. 163.

It would not be right to say that no other interpretation has been given of the first clause of ver. 10. than that given above. The manner in which Coverdale has translated the 9th and 10th verses is the way in which they are generally understood:—If my heart hath lusted after my neighbour's wife, or if I have laped away at his dore; O then let my wife be another man's harlot, and let other lye with her.

In this sense the word grind is not unfrequently used by the ancients. Horace represents the Divine Cato commending the young

men whom he saw frequenting the stews, because they left other men's wives undefiled!

*Virtute esto, inquit sententia Dia Catonis
Nam simul ac venas inflavit tetra libido
Huc juvenes æquum est descendere, non alienas
Fermolere uxores. Sat. lib. 1. s. 2. ver. 32.*

When awful Cato saw a noted spark
From a night collar stealing in the dark:
Well done, my friend, if lust thy heart inflame,
Indulge it here, and spare the married dame.

Francis.

Such were the morals of the holiest state of heathen Rome, and even of Cato, the purest and severest censor of the public manners! O tempora! O mores!

I may add from a scholiast:—*Molere vetus verbum est pro adulterare, subagitare, quo verbo in deponenti significatione utitur alibi, Ausonius iniquis, Epigr. 7. ver. 6. de crispa impudica et detestabili:*

*Deglubit, fellat, mollitur, per utranque cavernam.
Qui enim coit, quasi molere et terere videtur.*

Hinc etiam molitores dicti sunt, subactores, ut apud eundem, Epigr. xc. ver. 3.

Cum dabit uxori molitor tuus, et tibi adulter.

Thus the rabbins understand what is spoken of Samson grinding in the prison-house; quod ad ipsum Palestini certatim suas uxores adduxerunt, suscipiendæ ex eo prolis, causa ob ipsius robur.

In this sense St. Jerom understands Lam. v. 13. They took the young men to grind. Adolescentibus ad impudicitiam sunt abusi, ad concubitum, scilicet, nefandum. Concerning grinding of corn, by portable mill-stones or querns; and that this was the work of females alone, and they the meanest slaves; see the note on Exod. xi. 5. and on Judg. xvi. 21.

The Greeks use *μύλλας* to signify a harlot; and *μύλλα*, to grind, and also coeo, inco, in the same sense in which Horace, as quoted above, alienas FERMOLERE uxores.

So Theocritus, Idyll. iv. ver. 53.

*Εἶπα γὰρ μοι Κορυδαῖν, τὸ γερουσιον ἢ ἔτι
μύλλαι
Τῆναν τὰν κυανοθρὺν ἐροῦν ἔδα, τὰς ποτ'
ἐκυσθῆ;*

*Dic age mihi, Corydon, senectio ille num. adhuc mollit
Illi nigro supercilio scortillum quod olim deperibat?*

Hence the Greek *paranomasia*, *μύλλαδ' αμύλλειν, scortam molere*. I need make no apology for leaving the principal part of this note in a foreign tongue. To those for whom it is designed it will be sufficiently plain. If the above were Job's meaning, how dreadful is the wish, or imprecation in verse the tenth!

CHAPTER XXXII.

Elihu comes forward, and expresses his disapprobation both of Job and his three friends; with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily; and makes a becoming apology for himself, 1—22.

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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SO these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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767.

a Heb. from answering.—b Ch. 33. 9.

NOTES ON CHAPTER XXXII.

Verse 1. These three men ceased to answer Job] They supposed that it was of no use to attempt to reason any longer with a man who justified himself before God. The truth is,

they failed to convince Job of any point, because they argued from false principles: and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they

A. M. cir. 2484. Job was his wrath kindled,
B. C. cir. 1520. because he justified ^dhim-
Ante I. Ol. self rather than God.
Ante U. C. cir. 744.

3 Also against his three friends was his wrath kindled, because they had found no answer; and yet had condemned Job.

4 Now Elihu had ^ewaited till Job had spoken, because they were ^felder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men,

^d Heb. his soul.—^e Heb. expected Job in words.—^f Heb. elder for days.—^g Heb. few of days.—^h Ch. 15. 10.—ⁱ Heb.

did not know them. Elihu, better acquainted both with human nature and the nature of the divine law, and of God's moral government of the world, steps in, and makes the proper discriminations; acquits Job on the ground of their accusations; but condemns him for his too great self-confidence, and his trusting too much in his external righteousness; and without duly considering his frailty and imperfections, his incautiously arraigning the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable; and which Elihu very properly clears up.

Because he was righteous in his own eyes.] The Septuagint, Syriac, Arabic, and Chaldee all read, "Because he was righteous in *their* eyes;" intimating, that they were now convinced that he was a holy man, and that they had charged him foolishly. The reading of these ancient versions is supported by a MS. of the *thirteenth* century in Dr. Kennicott's collections; which instead of בְּעֵינָיו be-einaiv, in his eyes, has בְּעֵינֵיהֶם be-eineyhem, in *their* eyes. This is a reading of considerable importance, but it is not noticed by De Rossi. Symmachus translates nearly in the same way: *Δια τον αυτον δικαιον φαινεσθαι εν αυταις*; *Because he appeared more righteous than themselves.*

Verse 2. *Then was kindled the wrath*] This means no more than that Elihu was greatly excited, and felt a strong and zealous desire to vindicate the justice and providence of God, against the aspersions of Job and his friends.

Elihu, the son of Barachel the Buzite] Buz was the second son of Nabor, the brother of Abram, Gen. xx. 21.

Of the kindred of Ram] Kemuel was the third son of Nabor; and is called in Genesis, (see above,) *the father of Aram*, which is the same as *Ram*. A city of the name of Buz is found in Jer. xxv. 23. which probably had its name from this family; and, as it is mentioned with Dedan and Tema, we know it must have been a city in Idumea, as the others were in that district. Instead of *the kindred of Ram*, the Chaldee has *of the kindred of Abraham*. But still the question has been asked, *Who was Elihu?*—I answer, He was "the son of Barachel the Buzite, of the kindred of Ram;" this is all we know of him. But this Scriptural answer will not satisfy those who are determined to find out mysteries where there are none. Some make him a descendant of Judah:

then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, *I am* ^gyoung,

^hand ye *are* very old; wherefore I was afraid, and ⁱdurst not show you mine opinion.

7 I said, Days should speak, and multitude of tears should teach wisdom.

8 But *there is* a spirit in man; and ^kthe inspiration of the Almighty giveth them understanding.

^g feared.—^h 1 Kings 3. 12. & 4. 29. Ch. 35. 11. & 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21. Matt. 14. 25. Jas. 1. 5.

St. Jerom, Bede, Lyranus, and some of the rabbins, make him Balaam the son of Beor the magician; Bishop Warburton makes him Ezra the scribe; and Dr. Hodges makes him the second person in the glorious Trinity, the Lord Jesus Christ, and supposes that the chief scope of this part of the book was to convict Job of self-righteousness, and to show the necessity of the doctrine of justification by faith! When these points are *proved*, they should be *credited*.

Because he justified himself rather than God.] Literally, *he justified his soul*, נִפְשׁוֹ naphsho, before God. He defended not only the *whole* of his conduct, but also his motives, thoughts, &c.

Verse 3. *They had found no answer*] They had condemned Job; and yet could not answer his arguments on the general subject, and in vindication of himself.

Verse 6. *I am young*] How young he was, or how old they were, we cannot tell; but there was no doubt a great disparity in their ages; and among the Asiatics the youth never spoke in the presence of the elders, especially on any subject of controversy.

Verse 7. *Days should speak*] That is, men are to be reputed wise and experienced in proportion to the time they have lived. The Easterns were remarkable for treasuring up wise sayings; indeed the principal part of their boasted wisdom consisted in proverbs and maxims on different subjects.

Verse 8. *But there is a spirit in man*] Mr. Goode translates:

"But surely there is an affluence in mankind, And the inspiration of the Almighty actuateth them."

Coverdale thus:

Every man (no doute) hath a mynde; but it is the inspiration of the Allmightie that gebereth understanding.

I will now show my own opinion; and first give the original text: רוח היא באנוש תשכח שרי רוח הוא *ruach* *h*ia beenosh, *ve-nishmat* *shaddai* *tebinem*. "The spirit itself is in miserable man, and the breath of the Almighty causeth them to understand." How true is it that *in God we live, move, and have our being!* The spirit itself is in man as the spring or fountain of his apimal existence; and, by the affluence of this spirit they become capable of understanding and reason, and consequently discerning divine truth. The animal and intellectual lives are here stated to be *from God*; and this appears to be an allusion to man's creation, Gen. ii. 7. "And God breathed into man's nostrils the breath of lives," נִשְׁמַת חַיִּים *nishmat chayim*, i. e.

A. M. cir. 2484.
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9 ¹ Great men are not *always* wise; neither do they aged understand judgment.

10 Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your ^m reasons, while ye searched out ^a what to say.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, or that answered his words;

13 ^o Lest ye should say, We have

11 Cor. i. 26. — ^m Heb. understandings. — Heb. words. — Jér. 9. 23. 1 Cor. i. 29. — ^p Or, ordered his words.

animal and intellectual; and thus he became a living soul. נפש חיה *nephesh chayyah*, a rational animal.

When man fell from God, the Spirit of God was grieved, and departed from him; but was restored as the enlightener and corrector, in virtue of the *purposed* incarnation and atonement of our Lord Jesus: hence, he is the true light that lighteneth every man that cometh into the world. John i. 9. That afflatus is therefore still continued to *נוש* *enosh*, man in his wretched fallen state; and it is by that Spirit, the רוח *Ruah* Elohim, "the Spirit of the merciful or covenant God," that we have any conscience, knowledge of good and evil, judgment in divine things, and, in a word, *capability of being saved*. And when, through the light of that Spirit, convincing of sin, righteousness, and judgment, the sinner turns to God through Christ, and finds redemption in his blood, the remission of sins; then it is the office of that same Spirit to give him *understanding* of the great work that has been done in and for him; for the Spirit itself (αὐτο το πνευμα, Rom. viii. 16. the same words in Greek as the Hebrew רוח *ruah* *hia*, of Elihu), beareth witness with his spirit that he is a child of God." It is the same Spirit which sanctifies, the same Spirit that seals, and the same Spirit that lives and works in the believer, guiding him by its counsel, till it leads him into glory. In this one saying, independently of the above paraphrase, Elihu spoke more sense and sound doctrine than all Job's friends did in the whole of the controversy.

Verse 9. *Great men are not always wise*] This is a true saying, which the experience of every age, and every country, increasingly verifies. And it is most certain that, in the case before us, the aged did not understand judgment; they had a great many wise and good sayings, which they had collected, but showed neither wisdom nor discretion in applying them.

Verse 11. *I waited for your words; I gave ear to your reasons*] Instead of תבניתעם *tebuniteyem*, your reasons, תענותים *tecunoteyem*, your arguments, is the reading of nine of Kennicott's and De Rossi's MSS. The sense, however, is nearly the same.

While ye searched out what to say.] עד חקרו *ad tachekerun millin*: While ye were

found out wisdom: God thrusteth him down, not man.

14 Now, he hath not ^p directed his words against me; neither will I answer him with your speeches.

15 They were amazed; they answered no more; ^r they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more,)

17 *I said*, I will answer also my part, I also will show mine opinion.

18 For I am full of ^s matter, ^t the spirit

^r Heb. they removed speeches from themselves. — Heb. words. ^t Heb. the spirit of my belly.

searching up and down for words. A fine irony, which they must have felt.

Verse 12. *Yea, I attended unto you*] Instead of ויעינם *ve-adeem*, and unto you, one MS. reads the above letters with points, which cause it to signify, *And your testimonies*; which is the reading of the Syriac, Arabic, and Septuagint.

Behold, there was none of you that convinced Job] *Confuted Job*. They spoke multitudes of words, but were unable to overthrow his arguments.

Verse 13. *We have found out wisdom*] We, by dint of our own wisdom and understanding, have found out the true system of God's providence; and have been able to account for all the sufferings and tribulations of Job. Had they been able to confute Job, they would have triumphed over him in their own self-sufficiency.

God thrusteth him down, not man.] This is no accidental thing that has happened to him: he is suffering under the just judgments of God, and therefore he must be the wicked man which we supposed him to be.

Verse 14. *He hath not directed*] I am no party in this controversy; I have no party feeling in it: he has not spoken a word against me, therefore I have no cause of irritation. I shall speak for truth, not for conquest or revenge. *Neither will I answer him with your speeches*; your passions have been inflamed by contradiction, and you have spoken foolishly with your lips.

Verse 15. *They were amazed*] Mr. Goode translates, "They (the speeches) are dissipated; they no longer produce effect: the words have flitted away from them." Your words being without proper reference and point, are scattered into thin air: there is nothing but sound in them; they are quite destitute of sense. But I prefer the words as spoken of Job's friends. They took their several parts in the controversy as long as they could hope to maintain their ground: for a considerable time they had been able to bring nothing new; at last, weary of their own repetitions, they gave up the contest.

Verse 16. *When I had waited*] I waited to hear if they had any thing to reply to Job; and, when I found them in effect speechless, then I ventured to come forward.

Verse 17. *I will answer also my part*] אני

A. M. cir. 2481.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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within me constraineth me.
19 Behold, my belly is as
wine which ^u hath no vent;
it is ready to burst like ^v new

bottles.

20 I will speak, ^w that I may be refreshed;
I will open my lips, and answer.

^u Heb. is not opened.—^v Matt. 9. 17. Mark 2. 22. Luke 5. 37.
38.—^w Heb. that I may breathe.

אֶחָד a-neh cheleki, "I will recite my portion." We have already seen that the Book of Job is a sort of *drama*, in which several persons have their different *parts* to *recite*. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad, had *recited* their *parts*; and Job had *responded* to each: nothing was brought to issue. Elihu, a by-stander, perceiving this, comes forward and takes a *part*, when all the rest had expended their materials: yet, Elihu, though he spoke well, was incapable of closing the controversy; and God himself appears, and decides the case.

Verse 18. *I am full of matter*] מלֵּם millim, "I am full of words," or *sayings*; i. e. wise sentences, and ancient opinions.

The spirit within me constraineth me.] How similar to the words of St. Paul, *The love of Christ constraineth us*. Elihu considered himself *under the influence of that spirit of God*, which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

Verse 19. *My belly is as wine which hath no vent*] New wine in the state of effervescence.

Like new bottles.] Bottles, or rather bags, made of goat-skins. The head and shanks being cut off, the animal is *cased* out of the skin. The skin is then properly dressed; the anus and four shank holes properly tied up; and an aperture left at the neck, or in some other place, for the liquor to be poured in, and drawn out. One of these now lies before me, well tanned and beautifully ornamented, and capable of holding many gallons. They are used not only to carry wine and water, but for butter, and also for various *dry goods*. I have mentioned this in another place. When the wine is in a state of fermentation, and the skin has no vent, these bottles or bags are ready to burst; and if they be *old*, the *new wine* destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, Matt. ix. 17. where see the note.

Verse 20. *I will open my lips, and answer.*] In the preceding verse Elihu compares himself to a *skin-bottle*, in which the wine was in a state of *fermentation*, and the bottle ready to burst for want of *vent*. He carries on the metaphor in this verse: the bottle must be *opened* to save it from bursting; *I will open my mouth*.

Verse 21. *Let me not—accept any man's person*] I will speak the truth without fear or favour.

Neither let me give flattering titles] I will not give epithets to any man, that are not descriptive of his true state. I will not beguile him by telling him he is what he is *not*. עֲנֵנִי ecanneh, from עָנָה canah, is generally supposed to signify to

21 Let me not, I pray
you, ^x accept any man's
person, neither let me give
flattering titles unto man.

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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22 For I know not to give flattering
titles; in so doing my Maker would
soon take me away.

^x Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. Matt. 22.
16. Mark 12. 14. Luke 20. 21.

surname, to put a name *to*, or *upon* name, as the French word *surnom* implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors, by carefully avoiding to address them by their proper names; instead of which they salute them with some title or epithet expressive of respect. SCOTT. See below. Titles, expressive of *office*, *ecclesiastical*, *civil*, or *military*, are always proper, and never forbidden; because they serve for *distinction*: but the Asiatic titles are in general bombastically and infinitely complimentary. The reader will find several specimens at the end of this chapter.

Verse 22. *My Maker would soon take me away.*] Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker; he made me to *know truth*, to *tell truth*, and to *live according to truth*; for he is the *God of truth*. I shall, therefore, through his help, *speak the truth*; the *whole truth*; and *nothing but the truth*.

We find from the above that *vain titles* of ceremony expressive of the most eminent qualities, were given to *worthless men*, from time immemorial; and no wonder, for *hypocrisy* entered into *man* at the same time that *sin* entered into the world.

Of the flattering titles, used in the East, I shall give a few specimens ^{قواعد السلطنة شاه جهان} Kooyid us Sullanel SHAH JEHAN, or, "The Rules observed during the Reign of the Mogul Emperor Shah Jehan."

Speaking of the emperor, he is entitled,—
"The SUN which illuminates the firmament in the universe of royalty and dominion; the MOON which irradiates the sky of monarchy and felicity; the KING who in pomp resembles *Gem-sheed*. His hand is boundless as the ocean, in bestowing bounties, being the KEY of the gates of kindness and liberality!"

Again:—

"The SUN of the Heavén of Prosperity and Empire, the *Shadow of God*, the Asylum of the Universe, the splendour of whose instructive front causes light and gladness to the world and to mankind."

"The just and vigilant Monarch; The Asylum of Truth, the Refuge of the World; the Diffuser of Light, the Solver of all human Difficulties."

"The Lord of the Age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals."

"The faculty of apprehension is possessed by him in such a degree, that before the matter has scarcely obtained utterance, he compre-

hends the purport, and gives answers with the tongue of inspiration."

Addresses to persons of distinction.

"Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as heaven."

"Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world."

"To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the vizier, protector of the universe, may the Almighty perpetuate his good fortune!"

"May this letter be dignified in the presence of *Naweeb, Saheb*, diffuser of benefits, of exalted pomp, the respectable, the discriminator of ranks; may his power increase!"

"Let them convey this to the perusal of his excellency; conversant in realities and mysteries; the support of excellencies; the cream of his contemporaries; and the cherisher of the poor!"

These are a specimen of the *flattering titles* given in the East to persons in eminent stations. Their kings they clothe in all the attributes of the Deity, when both in their private and public character they are corrupt and unholy, rascals in grain, and the ruthless oppressors of suffering humanity.

CHAPTER XXXIII.

Elihu offers himself in God's stead to reason with Job in meekness and sincerity, 1—7. Charges Job with irreverent expressions, 8—12. Vindicates the providence of God, and shows the various methods which he uses to bring sinners to himself, by dreams and visions, 13—15. By secret inspirations, 16—18. By afflictions, 19—22. By messengers of righteousness, 23. And by the great atonement, 24. How and from what God redeems men, and the blessings which he communicates, 25—30. Job is exhorted to listen attentively to Elihu's teaching, 31—33.

A. M. cir. 2484.

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WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken^a in my mouth.

3 My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

4^b The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6^c Behold, I am^d according to thy wish in God's stead: I also am^e formed out of the clay.

^a Heb. in my palate.—^b Gen. 2. 7.—^c Ch. 9. 34. 35. & 17. 20. 21. & 31. 35.—^d Heb. according to thy mouth.—^e Heb. cut out of the clay.—^f Ch. 9. 34. & 13. 21.

NOTES ON CHAPTER XXXIII.

Verse 3. My words shall be of the uprightness] As God has given me his spirit, from that spirit alone will I speak; therefore, all my words shall be of uprightness, knowledge, and truth.

Knowledge clearly.] *דַּאֵת בָּרַר* daat barur, pure science. I shall lay down no false positions, and I shall have no false consequences.

Verse 4. The spirit of God hath made me] Another plain allusion to the account of the creation of man, Gen. ii. 7. as the words *נִשְׁמַת הַיְיָ* nishmat, the breath or breathing of God, and *תְּחַיֵּינִי* techaiyeni, hath given me life, prove: "He breathed into his nostrils the breath of lives, and he became a living soul."

Verse 6. I am according to thy wish in God's stead: I also am formed out of the clay.] Mr. Goode, and before him none other that I have seen, has, most probably, hit the true meaning:

Behold, I am thy fellow.

I too was formed by God out of the clay.

The word *נִכְרַח* *kepica*, which we translate according to thy wish; and which, if Hebrew, would mean, like to thy mouth; he considers as

7^f Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken^g in mine hearing, and I have heard the voice of thy words, saying,

9^h I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, I he counteth me for his enemy.

11ⁱ He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

A. M. cir. 2484.

B. C. cir. 1520.

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cir. 744.

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^g Heb. in mine ears.—^h Ch. 9. 17. & 10. 7. & 11. 4. & 16. 17. & 23. 10. 11. & 27. 5. & 29. 14. & 31. 1.—ⁱ Ch. 13. 24. & 16. 9. & 19. 11.—^k Ch. 13. 27. & 14. 16. & 31. 4.

pure Arabic, (with a Hebrew postfix) *كفو كفو*, signifying fellow, equal, like. Taken in this way, the passage is very plain; only *לֹא* le-el, by or through God, must be added to the last clause of the verse, instead of the first, as Mr. Goode has properly done.

Verse 7. My terror shall not make thee afraid] This is an allusion to what Job had said, chap. ix. 34. Let him take his rod away from me, and let not his fear terrify me. Being thy equal, no fear can impose upon thee so far as to overawe thee; so that thou shouldest not be able to conduct thy own defence. We are on equal terms; now prepare to defend thyself.

Verse 8. Surely thou hast spoken] What Elihu speaks here, and in the three following verses, contains, in general, simple quotations from Job's own words, or the obvious sense of them; as the reader may see by referring to the margin, and also to the notes on those passages.

Verse 11. He putteth my feet in the stocks] See the note on chap. xiii. 27.

Verse 12. In this thou art not just] Thou hast laid charges against God's dealings; but

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13 Why dost thou ¹strive
against him? for ^mhe giveth
not account of any of his
matters.

14 ⁿFor God speaketh once, yea twice,
yet man perceiveth it not.

15 ^oIn a dream, in a vision of the night,
when deep sleep falleth upon men, in
slumberings upon the bed;

16 ^pThen ^the openeth the ears of men,

and sealeth their instruction,
17 That he may withdraw
man from his ^spurpose, and
hide pride from man.

18 He keepeth back his soul from the
pit, and his life ^tfrom perishing by the
sword.

19 He is chastened also with pain
upon his bed, and the multitude of his
bones with strong pain:

ⁱ Isa. 45. 9.—^m Heb. *he answereth not*.—ⁿ Ch. 40. 5. Psa. 62.
11.—^o Num. 12. 6. Ch. 4. 13.

^p Ch. 36. 10, 15.—^t Heb. *he revealeth, or, uncovereth*.—^s Heb.
work.—^t Heb. *from passing by the sword*.

thou hast not been able to justify those charges. And were there nothing else against thee, these irreverent speeches are so many proofs that thou art not clear in the sight of God.

Verse 13. *Why dost thou strive against him?* Is it not useless to contend with God? Can he do any thing that is not right? As to his giving thee any account of the reasons why he deals thus and thus with thee or any one else, thou needest not expect them: he is Sovereign, and is not to be called to the bar of his creatures. It is sufficient for thee to know that "he is too wise to err, and too good to be unkind."

Verse 14. *For God speaketh once*] Yet, though he will not be summoned to the bar of his creatures, nor condescend to detail the reasons of his conduct, which they could not comprehend; yet he acts so in the main; that the operation of his hand, and the designs of his counsel, may sufficiently appear, provided men had their eyes open upon his ways, and their hearts open to receive his influence.

Elihu having made the general statement that God would not come to the bar of his creatures to give account of his conduct, shows the general means which he uses to bring men to acquaintance with themselves, and with him; which he states in the six following particulars, which may be collected from verses 15 to 24.

Verse 15. I.—*In a dream—when deep sleep falleth upon men*] Many, by such means, have had the most salutary warnings: and to decry all such, because there are many vain dreams, would be nearly as much wisdom as to deny the Bible, because there are many foolish books, the authors of which supposed they were under a divine influence while composing them.

II.—*In a vision of the night—in slumberings upon the bed*] Visions, or images presented to the imagination, during slumber, when men are between sleeping and waking; or, when awake, and in bed, they are wrapt up in deep contemplation, the darkness of the night having shut out all objects from their sight, so that the mind is not diverted by images of earthly things impressed on the senses. Many warnings in this way have come from God: and the impression they made, and the good effect produced, were the proofs of their divine origin. To deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the church. Of one of these visions we have a remarkable account in chap. iv. of this book, verses 12—21. And this vision seems to have taken place in the night season, when Eliphaz awoke from a deep sleep. There is this difference between the accidents of the

dream and the vision: the former takes place when deep sleep falleth upon men; the latter, in the night, in or after slumberings upon the bed.

Verse 16. *Then he openeth the ears of men, and sealeth, &c.*] III.—By secret inspirations. A dream or a vision, simply considered, is likely to do no good; it is the opening of the understanding, and the pouring in of the light, that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sins, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c. &c. &c. are often used by the divine spirit to withdraw men from their evil purpose, and to hide pride from man, ver. 17. And of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the church, in the experience of good men, and even in the civil and providential history of all nations.

Verse 18. *He keepeth back his soul from the pit*] By the above means, how many have been snatched from an untimely death. By taking the warning thus given, some have been prevented from perishing by the pit, some sudden accident; and others from the sword of the assassin, or nocturnal murderer. It would be easy to give examples, numerous examples, in all these kinds: but the knowledge of the reader may save this trouble to the commentator.

Verse 19. *He is chastened also with pain upon his bed, &c.*] IV.—AFFLICTIONS, are a fourth means which God makes use of to awaken and convert sinners. In the hand of God these were the cause of the salvation of David, as himself testifies: *Before I was afflicted I went astray*, Psa. cxix. 67, 71, 75.

The multitude of his bones] By such diseases, especially those of a rheumatic kind, when to the patient's apprehension every bone is diseased, broken, or out of joint.

Some render the passage, *When the multitude of his bones is yet strong*; meaning those sudden afflictions which fall upon men when in a state of great firmness and vigour. The original *וְרוּב צְרוּרֵי עֲצָתוֹ* *ve-rob atsomav etan* may be translated, *And the strong multitude of his bones*. Even the strong multitude of his bones is chastened with pain upon his bed: the place of rest and ease affording him no peace, quiet, or comfort.

The bones may be well termed multitudinous, as there are no less than 10 in the cranium, or skull; upper jaw, 13; lower jaw, 1; teeth, 32; tongue, 1; vertebrae, or back-bone, 24; ribs, 24;

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U. C. cir.
767.

20 ^u So that his life abhorreth bread, and his soul ^v dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

^u Psa. 107. 18. — ^v Heb. meat of desire.

sternum, or breast-bone, 3; os innominatum, 1; scapula, or shoulder-blades, 2; arms, 6; hands, 54; thigh-bones, 2; knee-bones, 2; legs, 4; feet, 54; in all, not less than 231 bones, not reckoning the ossa sethamoides; because, though often numerous, they are not found but in hard labourers, or elderly persons.

Verse 20. *His life abhorreth bread*] These expressions strongly and naturally point out that general nausea or loathing which sick persons feel in almost every species of disorder.

Verse 21. *His flesh is consumed away*] As in atrophy, marasmus, and consumptive complaints in general.

Verse 22. *His soul draweth near unto the grave*] נפש nephesh, soul, is here taken for the immortal spirit, as it is distinguished from תני חַיַּית, the animal life. The former draws near to the pit, נַחַשׁ שַׁחַקַּת, corruption; perhaps he meant dissipation, considering it merely as the breath. The latter draws near לַמֵּתִים la-memetim, to the dead; i. e. to those who are already buried. Mr. Goode translates it the *Destinies*; and supposes the same is meant among the HEBREWS by the *Memitim*, as among the GREEKS by their *Morai*; the LATINS, by their *Parce*; the GOTHIC, by their *Fatal Sisters*; the SCANDINAVIANS, by their goddess *Hela*; and the ARABIANS, by *Azrael*, or the angel of death. I think, however, the signification given above is more natural.

Verse 23. *If there be a messenger with him, an interpreter, &c.* V.—THE MESSENGERS of righteousness: this is a FIFTH method, אֶחָד אֶחָד יֵשׁ yesh alai maleach melits, if there be over him an interpreting, or mediatorial angel or messenger. One among a thousand, אֶחָד אֶחָד achad mimmi aleph, "One from the CHIEF, HEAD, or TEACHER."

To show unto man his uprightness] לְהַגִּיד le-haggid le Adam yashro, "to manifest, or cause to be declared to man his righteousness;" to show unto Adam, men in general, the descendants of the first man, his purity and holiness: to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

Verse 24. *Then he is gracious unto him*] He exercises mercy toward fallen man, and gives command for his respite and pardon.

Deliver him from going down to the pit] Let him who is thus instructed, penitent, and afflicted, and comes to me, find a pardon: For,

VI. *I have found a ransom*] כֹּפֶר copher, an atonement. Pay a ransom for him, פִּדְיוֹן pedach, that he may not go down to the pit, to corruption or destruction, for *I have found out*

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ^w a ransom.

25 His flesh shall be fresher ^x than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

A. M. cir. 2484.
B. C. cir. 1520.
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^w Or, an atonement.—^x Heb. than childhood.

an atonement. It is this that gives efficacy to all the preceding means; without which they would be useless, and the salvation of man impossible. I must think that the redemption of a lost world, by Jesus Christ, is not obscurely signified in verses 23, 24.

While the whole world lieth in the wicked one, and all hastening to the bottomless pit, God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life. Jesus Christ, the great sacrifice, and head of the church, commissions his messengers, apostles, and their successors, to show men the righteousness of God, and his displacement at sin; and at the same time his infinite love, which commands them to proclaim deliverance to the captives, and that they who believe on him shall not perish, shall not go down to the pit of destruction; for he has found out an atonement: and whoever comes to him, through his Christ, shall have everlasting life, in virtue of that atonement or ransom-price.

Should it be objected against my interpretation of אֶלֶף aleph, that it cannot be translated chief or head, because it is without the *vau shurek*, אֶלֶף aleph, which gives it this signification; I would answer, that this form of the word is not essential to the signification given above, as it occurs in several places without the *vau shurek*, where it most certainly signifies a chief, a leader, captain, &c. e. g. Zech. ix. 7. Jer. xiii. 21. and Gen. xxxvi. 30., in the first of which we translate it a governor, the second, captain, and in the third, duke. And although we translate אֶלֶף aleph an ox, or beeve; and it most certainly has this meaning in several places; yet in this signification it is written without the *vau shurek* in Prov. xiv. 4. Psa. viii. 7. Isa. xxx. 24., and in Deut. vii. 13. xxviii. 4. 18. 51; which all show that this letter is not absolutely necessary to the above signification.

Verse 25. *His flesh shall be fresher than a child's*] He shall be born a new creature.

He shall return to the days of his youth] He shall be born again, and become a child of God, through faith in Christ Jesus.

Verse 26. *He shall pray unto God*] Being now adopted into the heavenly family, and become a new creature; he shall have the spirit of prayer, which is indeed the very breath and language of the new or spiritual life.

He will be favourable unto him] He shall manifest his good will to him; he shall live under the influences of divine grace.

He shall see his face with joy] He shall know

A. M. cir. 2484. 27 ^v He looketh upon men,
B. C. cir. 1520. and if any ^z say, I have sin-
Ante I. Ol. ned, and perverted, that
cir. 744. which was right, and it ^a pro-
Ante U. C. cir. fited me not;
767.

28 ^b He will ^c deliver his soul from going into the pit, and his life shall see the light.

29 ^{Lo}, all these things worketh God ^d oftentimes with man,

30 ^e To bring back his soul from the

^y Or, He shall look upon men, and say, I have sinned, &c.
^z 2 Sam. 12. 13. Prov. 28. 13. Luke 15. 21. 1 John 1. 9
^a Rom. 6. 21.

that God is reconciled to him; and this shall fill him with joy, *בְּתִרְוָה* *be-teruah*, with exultation: for, being justified by faith, he has peace with God through our Lord Jesus Christ, by whom he has received the atonement; and rejoices in hope of the glory of God.

He will render unto man his righteousness.] So good and gracious is the Lord, that, by his grace, he will enable this convert to live to his glory; to bring forth all the fruits of the Spirit, and then reward him for the work, as if it were done by his own might.

Verse 27. He looketh upon men] *אֲנוּשִׁים* *enoshim*, wretched, fallen men. He shines into them, to convince them of sin: and if any, under this convicting light of God, say, I have sinned against heaven and before thee, and perverted the right, abused the powers, faculties, mercies, and advantages, which thou didst give me, by seeking rest and happiness in the creature, and it profited me not, it was all vanity and vexation of spirit; *וְלֹא שָׁוָה לִי* *ve-lo shavah li*, and it was not equal to me, did not come up to my expectations, nor supply my wants:

Verse 28. He will deliver his soul] He will do that to every individual penitent sinner, which he has promised in his word to do for a lost world: he will deliver his soul from going down to the pit of hell.

And his life shall see the light.] He shall walk in the light, as Christ is in the light; always enjoying a clear sense of his acceptance through the blood of the Lamb. See another mode of paraphrase of these verses at the end of the chapter.

Verse 29. Lo, all these things worketh God] God frequently uses one, or another, or all these means, to bring men, *גִּבֹּר* *gaber*, stout-hearted men who are far from righteousness, to holiness and heaven.

Oftentimes] *שְׁלֹשׁ פַּעַמִּים* *pa-amayim shalosh*, "three times over;" or, as *שְׁלֹשׁ פַּעַמִּים* *pa-amayim*, is by the points in the dual number, then it signifies twice three times; that is, again and again: very frequently. Blessed be God!

Verse 30. To bring back his soul from the pit] Nearly a repetition of the promise in ver. 28.

To be enlightened with the light of the living.] An echo of *Psa. lvi. 13. Thou hast delivered my soul from death, that I may walk before God in the light of the living*; and probably quoted from it.

Verse 31. Mark well, O Job] Pay the deepest attention to what I have said, and to what I shall say.

pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

^b Or, He hath delivered my soul, &c. and my life.—*Isa. 38. 17.*—*4 Heb. twice and thrice.*—*Ver. 28. Psa. 56. 13. f Psa. 34. 11.*

Verse 32. If thou hast any thing to say] If thou have any objection to make against what I have already stated, now answer, now speak freely; for it is my desire that thou shouldst stand clear of all charges.

Verse 33. If not] Then I will proceed: listen carefully, keep silence, and I will teach thee what true wisdom is.

Job was silent; none of his friends chose to intermeddle farther; and in the next chapter Elihu addresses both Job and them.

THERE are some various readings in the MSS. and versions on certain words in the concluding verses of this chapter, which it will be necessary to mention, as they, if adopted, will lead to a somewhat different paraphrase to that given, especially of verses 26, 27, and 28.

Verse 26. For *כִּרְקָר* *sidekato*, his righteousness, one MS and the Chaldee have *כִּרְקָר* *ke-tsdekato*, according to his righteousness.

Verse 28. For *נֶפֶשׁ* *nephesho*, his soul, which is the *keri* reading, and that which our translation has followed, *נֶפֶשׁ* *my soul*, is the reading of many MSS. early editions, the Complutensian, Antwerp, and London Polyglotts, the Jerusalem Targum, the Chaldee, the Vulgate, and Coverdale.

For *חַיָּתוֹ* *chaito*, his life, many MSS. early editions, the Complutensian, Antwerp, and London Polyglotts, the Jerusalem Targum, Chaldee, Vulgate, and Coverdale, read *חַיָּתוֹ* *chaiti*, my life. Both of these are properly the *kethib* or textual readings in the best editions; but are directed by the Masora to be changed for the *keri* readings, or those inserted in the margin.

For *שֵׁשׁ בָּאוֹר* *beaor tireh*, shall see the light, six of Kennicott's and De Rossi's MSS. have *עֶשְׂרִים* *teheye*, and twenty-one have *כָּאוֹר* *ke-aur*, thus, *כָּאוֹר חַיָּתוֹ* *ke-aur teheye*, shall be as the light. The whole verse, by these various readings, will stand thus:—"He will deliver *my* soul from going into the pit, and *my* life shall be as the light." But if, with the Septuagint, Syriac, and Arabic, we read *חַיָּתוֹ* *chaito*, in the imperative mood, then the verse will read thus:—"DELIVER THOU MY SOUL from going down to the pit, and my life shall be as the light."

On the 26th, 27th, 28th, and 29th verses, the following paraphrase has been recommended.

Verse 26. He (Jesus Christ, the head and ransom-price,) shall pray unto God; (shall make intercession for the transgressors, for he is the mediator between God and man.) And

he (God the Father) will be favourable (יִרְצֶהוּ *yirsetehu*, he will manifest his good will toward him.) And he shall see his face (פָּנָיו *panaiv*, his faces, God the Father, Son, and Spirit,) with joy (בְּרִצְוֹן *be-teruah*, with exultation or triumph) for he will render unto man his righteousness (יָשֶׁב לֵעֲנוֹשׁ יִצְדִּיק *yasheb le-enosh tsidkatho*, "he will restore to wretched man his righteousness;" i. e. he will create the soul anew, and restore to the fallen spirit that righteousness and true holiness which it has lost; and bring it again to its original state of perfection, through the grand atonement mentioned ver. 24.)

But when is it that wretched miserable man shall be brought to this state of salvation? This is answered in

Verse 27. When God looking upon men, sees any of them, saying, I have sinned and perverted that which is right, and it hath profited me nothing; (has afforded nothing equal to my wishes, and the tribulation which I sustained in seeking happiness in forbidden things;) Redeem my soul from going down to destruction, and my life shall see the light; or shall be as the light. This is the prayer of the penitent, which God has promised to hear.

This is one of the best, the deepest, the most spiritual, and most important chapters which the reader has yet met with in the Book of Job. It is every way important, and full of the most useful information. It is a grand exhibition of the way of salvation as revealed to patriarchs and prophets.

CHAPTER XXXIV.

Elihu begins with an exhortation to Job's friends, 1-4. Charges Job with accusing God of acting unrighteously, which Elihu shows is impossible, 5-12. Points out the power and judgments of the Almighty, 13-30. Shows how men should address God, and how irreverently Job has acted, 31-37.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
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FARTHERMORE Elihu answered and said,
2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 ^a For the ear trieth words, as the ^b mouth tasteth meat.

4 Let us choose to us judgment; let

^a Ch. 6. 30. & 12. 11.—^b Heb. *palate*.—^c Ch. 33. 9.—^d Ch.

NOTES ON CHAPTER XXXIV.

Verse 3. *The ear trieth words*] I do not think with Calmet, that the inward ear, or judgment, is meant simply. The Asiatics valued themselves on the nice and harmonious collection of words, both in speaking and in writing: and perhaps it will be found here, that Elihu labours as much for harmonious versification, as for pious and weighty sentiments. To connect sense with sound, was an object of general pursuit among the Hebrews, Arabic, and Persian poets: and so fond are the latter of euphony, that they often sacrifice both sense and sentiment to it; and some of the Greek poets are not exempt from this fault.

Verse 4. *Let us choose to us judgment*] Let us not seek the applause of men. nor contend for victory. Let our aim be to obtain correct views and notions of all things; and let us labour to find out what is good.

Verse 5. *Job hath said, I am righteous*] Job had certainly said the words attributed to him by Elihu, particularly in chap. xxvii. 2, &c. but it was in vindication of his aspersed character that he had asserted his own righteousness; and in a different sense to that in which Elihu appears to take it up. He asserted that he was righteous *quoad* the charges his friends had brought against him. And he never intimated that he had at all times a pure heart, and had never transgressed the laws of his Maker. It is true, also, that he said, *God hath taken away my judgment*; but he most obviously does not mean to charge God with injustice, but to show that he had dealt with him in a way wholly mysterious, and not according to the ordinary dispensations of his providence; and that he did not interpose in his behalf, while

us know among ourselves what is good.

5 For Job hath said, I am righteous; and ^d God hath taken away my judgment.

6 ^e Should I lie against my right? ^f my wound is incurable without transgression.

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B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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27. 2.—^e Ch. 9. 17.—^f Heb. *mine arrow*. Ch. 6. 4. & 16. 13.

his friends were overwhelming him with obloquy and reproach.

Verse 6. *Should I lie against my right?*] Should I acknowledge myself the sinner which they paint me, and thus lie against my right to assert and maintain my innocence?

My wound is incurable without transgression.] If this translation is correct, the meaning of the place is sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits; and I labour under incurable maladies and privations, though without any cause on my part for such treatment. This was all most perfectly true: it is the testimony which God himself gives of Job, that he was a perfect, and upright man, fearing God and eschewing evil; and that Satan had moved the Lord against him, to destroy him, WITHOUT A CAUSE. See chap. i. 1. and ii. 3.

The Chaldee translates thus:

"On account of my judgment I will make the son of man a liar, who sends forth arrows without sin."

Mr. Goode thus:

"Concerning my cause I am slandered; He hath reversed, my lot without a trespass."

The latter clause is the most deficient חַטִּי מִכִּי Miss Smith's translation of which is the best I have met with:—"A man cut off, without transgression." The word חַטִּי *chatsi*, which we translate *my wound*, signifies more literally, *my arrow*; and if we take it as a contracted noun, חַטִּי *chatsi* for חַטִּים *chatsim*, it means calamities. חַטִּי *anush*, which we translate *incurable*, may be the noun *enosh*, wicked, miserable man; and then the whole may be read thus:—*a man of calamities without transgression*. I suffer the punishment of an enemy

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
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7. What man is like Job,
who drinketh up scorning
like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over

g Ch. 15. 16.—h Ch. 9. 22, 23, 30. & 35. 3. Mal. 3. 14.—i Heb. men of heart.—k Gen. 18. 25 Deut. 32. 4. 2 Chr. 19. 7. Ch. 8. 3. & 36. 23. Psa. 92. 15. Rom. 9. 14.—l Psa. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.

to God, while free from transgression of this kind.

Verse 7. *Drinketh up scorning like water?* This is a repetition of the charge made against Job by Eliphaz, ch. xv. 16. It is a proverbial expression, and seems to be formed as a metaphor from a camel drinking, who takes in a large draught of water, even the most turbid, (on its setting out on a journey in a caravan,) that it may serve it for a long time. Job deals largely in scorning. He fills his heart with it.

Verse 8. *Which goeth in company with the workers of iniquity*] This is an allusion to a caravan; all kinds of persons are found there; but yet a holy and respectable man might be found in that part of the company where profit-gates assembled. But surely this assertion of Elihu was not true; and the words literally translated will bear a less evil meaning; "Job makes a track *לחבר* *le-cheber* aruch, to join fellowship with the workers of iniquity;" i. e. Job's present mode of reasoning, when he says, "I am righteous, yet God hath taken away my judgment," is according to the assertion of sinners, who say, "There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does not vindicate a just man's cause against his oppressors." By adopting so much of their creed, he intimates that Job is taking the steps that lead to fellowship with them. See ver. 9.

Verse 10. *Far be it from God*] Rather, *wickedness, far be that from God: and from iniquity the Almighty.* The sense is sufficiently evident without the paraphrase in our version.

Verse 11. *For the work of a man shall he render*] God ever will do justice; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

Verse 13. *Who hath given him a charge*] Who is it that governs the world? Is it not

the earth? or who hath disposed the whole world?

14 If he set his heart upon man, if he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this; hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the person of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

m Ch. 8. 3.—n Heb. all of it.—o Heb. upon him.—p Psa. 104. 29.—q Gen. 3. 19. Eccles. 12. 7.—r Gen. 18. 25. 2 Sam. 23. 3.—s Heb. bind.—t Exod. 22. 23.—v Deut. 10. 17. 2 Chr. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.—w Ch. 31. 15.

God? Who disposes of all things in it? Is it not the Almighty, by his just and merciful providence? the government of the world shows the care, the justice, and the mercy of God.

Verse 14. *If he set his heart upon man*] I think this and the following verse should be read thus; "If he set his heart upon man, he will gather his soul and breath to himself; for, all flesh shall perish together, and man shall turn again unto dust." He on whom God sets his heart, that is, his love, though his body shall perish and turn to dust like the rest of men, yet his soul will God gather to himself.

Verse 17. *Shall—he that hateth right govern?*] Or, *shall he who hateth judgment lie under obligation?* It is preposterous to suppose that he who lives by no rule, should impose rules upon others. God, who is the fountain of all justice and righteousness, binds man by his laws;—and wilt thou, therefore, pretend to condemn him who is the sum of righteousness?

Verse 18. *Is it fit to say to a king, Thou art wicked?*] The sentence is very short, and is thus translated by the VULGATE, *Qui dicit regi, Apostata? Qui vocat duces impius?* "Who says to a king, Apostate? Who calls leaders impious?" literally, *Who calls a king Belial? Who calls princes wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the man cannot be respected, because his moral conduct is improper, even there the office is sacred, and should be revered. He who permits himself to talk against the man, would destroy the office and authority if he could.

Verse 19. *That accepteth not*] If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God, who is not influenced by human

A. M. cir. 2484. 20 In a moment shall they
B. C. cir. 1520. die, and the people shall be
Ante I. Ol. troubled * at midnight, and
cir. 744. pass away; and y the mighty
Ante U. C. cir. shall be taken away without hand.
767.

21 ^z For his eyes are upon the ways of man, and he seeth all his goings.

22 ^a There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right; that he should ^b enter into judgment with God.

24 ^c He shall break in pieces mighty

* Exod. 12. 29. 30.—y Heb. they shall take away the mighty.
z 2 Chron. 16. 9. Ch. 31. 4. Psa. 34. 15. Prov. 5. 21. & 15.
3 Jer. 16. 17. & 32. 19.—a Psa. 139. 12. Amos 9. 2, 3. Heb.
4. 13.—b Heb. go.

caprices or considerations, and who regards the rich and the poor alike, being equally his creatures, and equally dependent on his providence and mercy for their support and salvation.

Verse 20. In a moment shall they die] Both are equally dependent on the Almighty for their breath and being; the mighty as well as the poor. If the great men of the earth have abused their power, he sometimes cuts them off by the most sudden and unexpected death; and even at midnight when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the invisible hand of the angel of death. This appears to be spoken in reference to Eastern tyrants, who seldom die a natural death.

Verse 22. There is no darkness] In this life; no shadow of death in the other world: no annihilation in which the workers of iniquity may hide themselves, or take refuge.

Verse 23. For he will not lay upon man] The meaning appears to be this. He will not call a man a second time into judgment; he does not try a cause twice: his decisions are just, and his sentence without appeal.

Mr. Goode translates:

"Behold, not to man hath he entrusted the time
Of coming into judgment with God."

Man's time is not in his own hand: nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

Verse 24. He shall break in pieces] In multitudes of cases, God depresses the proud, and raises up the humble and meek. Neither their strength nor number can afford them security.

Verse 25. He knoweth their works] He knows what they have done: and what they are plotting to do.

He overturneth them in the night] In the revolution of a single night the plenitude of power on which the day closed is annihilated.

Verse 26. He striketh them as wicked men] At other times he executes his judgments more openly; and they are suddenly destroyed in the sight of the people.

Verse 27. Because they turned back] This is the reason why he has dealt with them in judg-

men ^d without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are ^e destroyed.

26 He striketh them as wicked men ^f in the open sight of others;

27 Because they ^g turned back ^h from him, and ⁱ would not consider any of his ways:

28 So that they ^k cause the cry of the poor to come unto him, and he ^l heareth the cry of the afflicted.

c Dan. 21.—d Heb. without searching out.—e Heb. crushed.
f Heb. in the place of beholders.—g 1 Sam. 15. 11.—h Heb.
from after him.—i Psa. 28. 5. Isai. 5. 12.—k Ch. 35. 9. Jam.
5. 4.—l Exod. 22. 23.

ment. They had departed from him in their hearts, their moral conduct, and their civil government. He is speaking of corrupt and tyrannical rulers. And they did not, would not understand any of his ways.

Verse 28. So that they cause the cry of the poor] They were cruel and oppressive: the poor cried through their distresses, and against their oppressors; and God heard the cry of the poor. Nothing so dreadful appears in the court of heaven against an unfeeling, hard-hearted, and cruel man of power, as the prayers, tears, and groans of the poor!

In times of little liberality, when some men thought they did God service by persecuting those who did not exactly receive their creed, nor worship God in their way; a certain great man in Scotland grievously persecuted his tenants, because they had religious meetings in private houses out of the order of the establishment; though he never molested them when they spent their time and their money in the alehouse. A holy, simple woman, one of those people, went one morning to the house of the great persecutor, and desired to speak with him. The servant desired to know her message, and he would deliver it; for she could not be admitted. She told him she could deliver her message to none but his master; said it was a matter of great importance, and concerned himself intimately, and alone.

The servant having delivered this message, and stated that the woman appeared to have something particular on her mind, his worship condescended to see her. "What is your business with me?" said he, in a haughty overbearing tone. To which she answered—"Sir, we are a hantle o' puir folk at —, wha are strivin to sairve God accordin to our ain conscience, and to get our sauls sav'd; yee persecute us; and I am come to beg yee to let us alane; and in yee diinna, we'll pray yee deed." This rhetoric was irresistible: his lordship did not know what influence such people might have in heaven. He did not like to put such prayers to the proof, wisely took the old woman's advice, and e'en let them alane. He was safe, they were satisfied, and God had the glory. When the poor refer their cause to God, he is a terrible avenger. Let the potsherd strive with the potsherd of the

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29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

32 That which I see not teach thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind? he will recompense it, whether

m 1 Kings 12. 28, 30. 2 Kings 21. 9.—n Dan. 9. 7-14.—o Heb. Should it be from with thee?

earth; but wo to that man that contendeth with his Maker.

Verse 29. *When he giveth quietness, who then can make trouble?*] How beautiful is this sentiment, and how true! he ever acts as a sovereign; but his actions are all wise and just. *If he give quietness, who dares to give trouble.* And, if he give to every human being the right to worship himself according to their conscience, for the director of which he gives both his word and his Spirit, who shall dare to say to another, "Thou shalt worship God in my way, or not at all;" or, through a pretended liberality, say, "Thou shalt be tolerated to worship him so and so; and even that toleration be shackled and limited?"

Reader, thou hast as much right to tolerate another's mode of worship as he has to tolerate thine; or, in other words, neither of you have any such right at all. The pretension is as absurd as it is wicked.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of insurrection: but let no such inference be drawn when not most obviously flowing from the practice of the people, and principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways, must be good to society, and profitable to the state.

Whether it be done against a nation.] He defends and supports a nation or an individual, howsoever weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

Verse 30. *That the hypocrite reign not.*] The Vulgate translates, *Who causes a wicked man to reign because of the sins of the people.* This was precisely the defence which Heliage, the oppressive ruler of the Babylonian Irak, under the calif Abdul Malec, made, when he found the people in a state of insurrection. See at the end of the chapter.

Verse 31. *Surely it is meet to be said unto*

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thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge; and his words were without wisdom.

36 My desire is that Job may be tried unto the end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

p Heb. of heart.—r Ch. 35. 16.—s Or, My father, let Job be tried.—t Isa. 55. 12.

God.] This is Elihu's exhortation to Job: *Humble thyself before God*, and say, "I have suffered—I will not offend."

Verse 32. *That which I see not.*] "What I do not know teach thou me; wherein I have done iniquity, I will do so no more."

Verse 33. *According to thy mind? he will recompense it.*] Mr. Goode renders the whole passage thus:

Then in the presence of thy tribes,
According as thou art bruised shall he make it whole.
But it is thine to choose, and not mine;
So, what thou determinest, say.

This may at least be considered a paraphrase on the very obscure original. If thou wilt not thus come unto him, he will act according to justice, whether that be for or against thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God; or still to persist in thy supposed integrity. Speak, therefore; the matter concerns thee, not me: but let me know what thou art determined to do.

Verse 34. *Let men of understanding tell me.*] I wish to converse with wise men: and, by men of wisdom, I wish what I have said to be judged.

Verse 35. *Job hath spoken without knowledge.*] There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

Verse 36. *My desire is, that Job may be tried unto the end.*] אֲבִי יִיבַחֵנִי אֵלֶיךָ *Abi yibbacheni alaych*, "My father, let Job be tried." So the Vulgate, *Pater, mi, probetur Job.* But it may be as in the common translation, *I wish Job to be tried*; or, as Mr. Goode renders it, *Verily, let Job be pursued to conquest for replying like wicked men.*

This is a very harsh wish: but the whole chapter is in the same spirit: nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? The reader will recollect, that a very pious divine has supposed Elihu to be Jesus Christ!

Verse 37. *He addeth rebellion unto his sin.*] An ill-natured, cruel, and unfounded assertion; borne out by nothing which Job had ever said or intended: and, indeed, more severe than

the most inveterate of his friends, (so called,) had ever spoken.

Mr. Goode makes this virulent conclusion still more virulent and uncharitable, by translating thus:

"For he would add to his transgressions apostasy; He would clap his hands in the midst of us; Yea, he would tempest his words up to God."

There was no need of adding a caustic here; the words in the tamest translation are tart enough. Though Elihu began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this "tempest of words."

When Hegiage was informed that the people were in a state of mutiny because of his oppressive government, before they broke into open acts of hostility he mounted on an eminence, and thus harangued them:

"God has given me dominion over you: if I exercise it with severity, think not that by putting me to death your condition will be mended: From the manner in which you live you must be always ill-treated, for God has many executors of his justice; and when I am dead he will send you another, who will probably execute his orders against you with more rigour. Do you wish your prince to be moderate and merciful? Then exercise righteousness, and be obedient to the laws. Consider that your own conduct is the cause of the good or evil treatment which you receive from him. A prince may be compared to a mirror; all that you see in him is the reflection of the objects which you present before him."

The people immediately dropped their weapons, and quietly returned to their respective avocations. This man was one of the most valiant, eloquent, and cruel rulers of his time: he lived toward the close of the 7th century of the Christian era. He is said to have put to death 120,000 people; and to have had 50,000 in his prisons at the time of his decease.

Yet this man was capable of generous actions. The following anecdote is given by the celebrated Persian poet Jami, in his *Baharistan*: Hegiage, having been separated from his attendants one day in the chase, came to a place where he found an Arab feeding his camels. The camels starting at his sudden approach, the Arab lifted up his head, and in wrath said, *Who is this who with his fine clothes comes into the desert to frighten my camels? The curse of*

God light upon him! The governor approaching the Arab, saluted him very civilly, with the *salam*, *Peace be unto thee!* The Arab, far from returning the salutation, said, *I wish thee neither peace, nor any other blessing of God.* Hegiage, without seeming to heed what he had said, asked him very civilly "To give him a little water to drink." The Arab, in a surly tone, answered, *If thou desirest to drink, take the pains to alight, and draw for thyself; for I am neither thy companion nor thy slave.* The governor accordingly alighted; and, having drank, asked the Arab, "Who dost thou think the greatest and most excellent of men?" *The prophet sent by God,* said the Arab, *and thou mayest burst with spleen.* "And what thinkest thou of Aaly?" replied Hegiage. *No tongue can declare his excellence,* returned the Arab. "What," said Hegiage, "is thy opinion of the calif Abdul Malec?" *I believe him to be a very bad prince,* replied the Arab. "For what reason?" said Hegiage. *Because,* said the Arab, *he hath sent us for governor the most execrable wretch under heaven.* Hegiage finding himself thus characterized, was silent: but his attendants coming up, he rejoined them, and ordered them to bring the Arab with them.

The next day Hegiage ordered him to be set at table with himself, and bade him "eat freely." The Arab, ere he tasted, said his usual grace, "God grant that the end of this repast may be no worse than the beginning!" While at meat the governor asked him, "Dost thou recollect the discourse we had together yesterday?" The Arab replied, *God prosper thee in all things!—but, as to the secret of yesterday, take heed that thou disclose it not to-day.* "I will not," said Hegiage; "but thou must choose one of these two things: either acknowledge me for thy master, and I will retain thee about my person—or else I will send thee to Abdul Malec, and tell him what thou hast said of him." *There is a third course,* replied the Arab, *preferable to those two.* "Well, what is that?" said the governor. "Why, send me back to the desert, and pray God that we may never see each other's face again." Cruel and vindictive as Hegiage was, he could not help being pleased with the frankness and courage of the man; and not only forgave him the preceding insults, but ordered him 10,000 pieces of silver, and sent him back to the desert according to his wish.

CHAPTER XXXV.

Elihu accuses Job of impious speeches, 1—4. No man can affect God by his iniquity, nor profit him by his righteousness, 5—8. Many are afflicted and oppressed, but few cry to God for help, and for want of faith continue in affliction, 9—16.

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ELIHU spake more over, and said,
2 Thinkest thou this to be right, that thou saidst, My

a Ch. 21. 15.

righteousness is more than God's?

3 For a thou saidst, What advantage will it be unto

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& 34. 9.

NOTES ON CHAPTER XXXV.

Verse 2. *My righteousness is more than God's?* This would, indeed, be a blasphemous saying; but Job never said so, neither directly, nor constructively; and it would be much better to translate the words, *tsadeki me-El, I am righteous before God.* And Job's

meaning most certainly was, "Whatever I am in your sight, I know that in the sight of God I am a righteous man; and he had a right to assume this character, because God himself had given it to him."

Verse 3. *What advantage will it be unto thee?* As if he had said to God, "My righteousness

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thee? and, What profit shall
I have ^b if I be cleansed from
my sin?

4 ^c I will answer thee, and
^d thy companions with thee.

5 ^e Look unto the heavens, and see;
and behold the clouds *which* are higher
than thou.

6 If thou sinnest, what doest thou
^f against him? or if thy transgressions
be multiplied what doest thou unto him?

7 ^g If thou be righteous, what givest
thou him? or what receiveth he of thine
hand?

8 Thy wickedness *may hurt* a man as
thou art; and thy righteousness *may*
profit the son of man.

^b Or, by it more than by my sin.—^c Heb. *I will return to thee words*.—^d Ch. 34. 8.—^e Ch. 22. 12.—^f Prov. 8. 36. Jer. 7. 19.—^g Ch. 22. 2, 3. Psa. 16. 2. Prov. 9. 12. Rom. 11. 35. ^b Exodus 2. 23, 24. & 3. 7, 8, 9, 16, 19. & 5. 4, 5, 6, &c. Psa.

cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion which he afterward endeavours to exemplify. Thou hast been reasoning *how* it may profit thee; and thou hast said, "What profit shall I have in righteousness more than in sin."

Verse 4. *I will answer thee*] I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

Verse 5. *Look unto the heavens*] These heavens and their host, God has created: the bare sight of them is sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

Behold the clouds] ענני shechakim, the æthers. Vulgate, *cæthera*; from ענן shachak, to contend, fight together, the agitated or conflicting air and light: the strong agitation of these producing both light and heat. *Look upon these*, consider them deeply, and see and acknowledge the perfections of the Maker.

Verse 6. *If thou sinnest*] God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

Verse 8. *Thy wickedness may hurt*] It is better to translate this literally:

"To a man like thyself is thy wickedness:
And to the son of man, thy righteousness."

That is—

Thou mayest injure thyself and others by thy wickedness:
And thou mayest benefit both by thy righteousness:
But God thou canst neither hurt nor profit.

Verse 9. *By reason of the multitude*] Or rather, "From among the multitude," the oppressed clamour; צעקו *zaiku*, they shout, צעקו *shavou*, because of the mighty.

The wicked rich oppress the wicked poor: these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

Verse 10. *Where is God my Maker*] They have no just apprehension of his being: they do not consider themselves his creatures; or that he who created them still preserves them,

9 ^b By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, ⁱ Where is God my Maker, ^k who giveth songs in the night;

11 Who ^l teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 ^m There they cry, but none giveth answer, because of the pride of evil men.

13 ⁿ Surely God will not hear vanity, neither will the Almighty regard it.

14 ^o Although thou sayest thou shalt not see him, yet judgment is before him; therefore ^p trust thou in him.

12. 5. Eccles. 5. 8. Isaiah 5. 7. Chap. 34. 28.—ⁱ Isaiah 51. 13.—^k Psalm 42. 8. & 77. 6. & 149. 5. Acts 16. 25.—^l Psalm 94. 12.—^m Prov. 1. 28.—ⁿ Ch. 27. 9. Prov. 15. 29. Isaiah 1. 15. Jer. 11. 11.—^o Ch. 9. 11.—^p Psa. 37. 5, 6.

and would make them happy if they would pray unto him.

Who giveth songs in the night] This is variously translated. "Before whom the high angels give praise in the night." CHALDEE.

"Who sets the night-watches." SEPTUAGINT.

"Gives meditations in the night." SYRIAC and ARABIC.

"And that shyneth upon us that we might praye him in the night." COVERDALE.

A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

Verse 11. *Who teacheth us more than the beasts*] The ox knoweth his owner, and the ass his master's crib: but Israel doth not know me; my people do not consider. Isai. i. *Beasts, birds, fowls*, and in many cases pond fishes, know and seem thankful to the hand that feeds them: while man, made much more noble than they, gifted with the greatest powers, privileged with the most important benefits, considers not the Lord, nor discerns the operation of his hand. Quadrupeds, reptiles, and fowls, have more gratitude to their masters than man has to his God.

Verse 12. *There they cry*] They bewail their calamities, but sorrow not for the cause of them; they cry against their oppressors, but they call not upon God.

Because of the pride of evil men.] Or מעי *mi-peney*, from the face, presence, or influence, of the pride of wicked men. They cry for deliverance from the pride of wicked men; but they are not heard, because they cry not to God.

Verse 13. *Surely God will not hear vanity*] He will not attend to such vain cries: they cry from their oppressions; but they cry not to God.

Verse 14. *Thou sayest thou shalt not see him*] Several MSS. have *Thou shalt not see me*; and the Septuagint, and one other, *Thou shalt not see us*: but without points עמנו the original may be read see HIM, or see us; the third person singular, or the first person plural.

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15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

^r That is, God.—Psa. 89. 32.

Yet judgment is before him] Rest assured that God has not forgotten either to *punish* or to *save*: therefore trust in him; be a monument of his mercy; rather than of his justice.

Verse 15. But—because it is not so] Rather, But now because he visiteth not in his anger. This is more literal than the versions generally proposed: and the sense of the place appears to be this—Because vengeance is not speedily executed on an evil work, therefore are the hearts of the children of men set in them to do iniquity. This is, in effect, the charge which Elihu brings against Job.

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

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^t That is, Job.—u Ch. 34. 35, 37. & 38. 2.

Verse 16. Therefore doth Job open his mouth in vain] God will execute vengeance when it may best serve the ends of his justice, providence, and mercy. The delay of judgment is no proof that it shall not be executed; nor is the deferring of mercy any proof that God has forgotten to be gracious.

He multiplieth words without knowledge.] However this may apply to Job, it most certainly applies very strongly and generally to the words not only of Job's three friends, but to those also of Elihu himself. The contest is frequently a *strife* of words.

CHAPTER XXXVI.

Elihu vindicates God's justice and his providential and gracious dealings with men, 1—9. Promises of God to the obedient, and threatenings to the disobedient; also promises to the poor and afflicted, 10—16. Sundry proofs of God's mercy, with suitable exhortations and cautions, 17—33.

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ELIHU also proceeded, and said,
2 Suffer me a little, and I will show thee that ^a I have

^a Heb. that there are

yet to speak on God's behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

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yet words for God.

NOTES ON CHAPTER XXXVI.

Verse 1. Elihu also proceeded] Mr. Heath gives a good summary of this chapter. Elihu goes on to lay before Job the impropriety of his behaviour toward God, and desires him to consider how vain it will prove. That God Almighty will never yield the point; that he will administer impartial justice to all men, ver. 2—6. That the general course of his providence is to favour the righteous; and that, though he may sometimes correct them in love; yet, if they submit patiently to his fatherly corrections, they shall enjoy all manner of prosperity. But if they be stubborn, and will not submit, they will only draw down greater proofs of his displeasure, ver. 7—16. He tells him that had he followed the former course he had probably, before now, been restored to his former condition; whereas, by persisting in the latter course, he was in a fair way of becoming a signal example of divine justice, ver. 17. 18. He, therefore, warns him to use the present opportunity, lest God should cut him off while he was in a state of rebellion against him: for with God neither wealth, power, nor any other argument that he could use, would be of any avail, ver. 18—26. That God was infinitely powerful, there was no resisting him; and infinitely wise, as sufficiently appeared by his works; there was, therefore, no escaping out of his hands. That his purity was so great that the sun, in his presence, was more dim than the smallest ray of light when compared to that grand luminary: that his holiness was manifest by his aversion from iniquity, and his goodness in supplying the wants of his creatures.

Verse 2. That I have yet to speak on God's

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behalf.] I have other proofs to allege in behalf of God's justice and providence.

Verse 3. I will fetch my knowledge from afar] לְמֵרָחֹק le-merachok, from the distant place, meaning probably both remote antiquity and heaven; see below. I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries, to demonstrate that God is infinitely wise, and can do nothing foolish or erroneous; that he is infinitely powerful, and can bring all the purposes of his wisdom to effect; that he is infinitely good, and can will nothing and can do nothing that is not good in itself, and well calculated to do good to his creatures. And I shall show that his operations in the heavens and on the earth prove and demonstrate the whole.

And will ascribe righteousness to my Maker.] By proving the above points the righteous conduct of God, and his gracious government of the world, will be fully established.

That Elihu brings his knowledge from afar, from every part of the creation, as well as from the divine nature, is evident from the end of the chapter: 1. The omnipotence of God. God is great. 2. The eternity of God. We know him not, the number of his years cannot be found out, ver. 26. 3. From the economy of God in the atmosphere, in dews, rain, vapour, and the irrigation of the earth. He maketh small the drops, &c. ver. 27, 28. 4. In the thunder and lightning, by which he performs such wonders in the atmosphere, and executes such judgments in the world. Also who can understand the noise of his tabernacle. He spreadeth his light upon it. He judgeth the people, &c. ver. 29—33.

A. M. cir. 2481. 4 For truly my words shall
B. C. cir. 1520. not be false: he that is per-
Ante I. Ol. fect in knowledge is with
cir. 744. thee.
Ante U. C. cir. 767.

5 Behold, God is mighty, and despiseth not any: ^b he is mighty in strength and ^c wisdom.

6 He preserveth not the life of the wicked: but giveth right to the ^d poor.

7 ^e He withdraweth not his eyes from the righteous: but ^f with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And ^g if they be bound in fetters, and be holden in cords of affliction;

9 Then he showeth them their work,

^b Ch. 9. 4. & 12. 13. 16. & 37. 23. Psa. 99. 4.—^c Heb. heart. ^d Or, afflicted.—^e Psa. 33. 18. & 34. 15.—^f Psa. 113. 8.—^g Psa. 107. 10.—^h Ch. 33. 16, 25.—ⁱ Ch. 21. 13. Isa. 1. 19, 20.

Verse 4. *My words shall not be false*] My words shall be truth without falsity.

He that is perfect in knowledge is with thee.] "The perfection of knowledge is with thee." Thou art a sensible, well-informed man, and shall be able to judge of what I say.

Verse 5. *God is mighty, and despiseth not any*] He reproaches no man for his want of knowledge. *If any man lack wisdom, he may come to God, who giveth liberally, and upbraideth not.* I prefer this to the passive sense, *will not be despised.*

He is mighty] Literally, "he is mighty in strength of heart." He can never be terrified nor alarmed.

Verse 6. *He preserveth not the life*] He will not give life to the wicked; all such forfeit life by their transgressions.

But giveth right] Justice will he give to the afflicted or humble, עֲנִיִּים *anim.*

Verse 7. *He withdraweth not his eyes*] Exactly similar to those words of David, Psa. xxxiv. 15. "The eyes of the Lord are upon the righteous."

But with kings are they on the throne] I think the words should be read thus: "But with kings upon the throne shall he place them; and they shall be exalted for ever." The word וַיִּשְׁבְּחֵם *vayishibeyhem*, he will establish or place them, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of לַנֶּצַח *la-netsach*, for ever, perhaps to victory would be a better sense: But with kings upon the throne will he place them; and they shall be exalted or triumph to victory. This is precisely the same idea, and conveyed in nearly the same words, as that of our Lord, *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* Rev. iii. 21. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory, &c.* Rev. i. 5, 6.

Verse 8. *And if they be bound in fetters*] These are means which God uses, not of punishment, but of correction.

Verse 9. *He showeth them their work*] He shows them the exceeding sinfulness of sin.

and their transgressions that they have exceeded.

10 ^h He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures:

12 But if they obey not, ^k they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart ^l heap up wrath; they cry not when he bindeth them.

14 ^m They ⁿ die in youth, and their life is among the ^o unclean.

^k Heb. *they shall pass away by the sword.*—1 Rom. 2. 5. ^m Ch. 15. 32. & 22. 16. Psa. 55. 23.—ⁿ Heb. *their soul dieth.* ^o Or, *Sodomites.* Deut. 23. 17.

That they have exceeded.] יִתְגַּבְּרוּ *yithgabaru*, that they have strengthened themselves, and did not trust in the living God; and, therefore, they would not help themselves when trouble came.

Verse 10. *He openeth also their ear*] He gives them to understand the reason why they are thus corrected; and commands them to return from those iniquities which have induced him to treat them with afflictions and distresses.

Verse 11. *If they obey and serve him*] There may appear in the course of providence to be some exceptions to this general rule; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatsoever circumstances, whose heart is unreservedly dedicated to his Maker.

Verse 12. *But if they obey not*] This also is a general rule from which, in the course of providence, there are only few, and those only apparent deviations. Instead of *they shall perish by the sword*, the meaning of the Hebrew בִּשְׁלַח יִקְרָו *be-selach yeaboru*, is, "By a dart they shall pass by." They shall be in continual dangers, and often fall before they have lived out half their days. Mr. Goode translates: *They pass by as an arrow.* The VULGATE: *Transibunt per gladium*, "They shall pass away by the sword."

Verse 13. *But the hypocrites in heart*] תַּנְפִּי *chenphey*, the profligates, the impious, those who have neither the form, nor the power, of godliness. The hypocrite is he who has the form, but not the power, though he wishes to be thought as inwardly righteous, as he is outwardly correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the Book of Job, where it frequently occurs.

They cry not] "Though he binds them, yet they cry not." They are too obstinate to humble themselves even under the mighty hand of God.

Verse 14. *They die in youth*] Exactly what the Psalmist says: "Bloody and deceitful men shall not live out half their days," Psa. lv. 2, 3. Literally, the words of Elihu are, "They shall die in the youth of their soul."

Their life is among the unclean.] בֵּין בְּרָשִׁים

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U. C. cir.
767.

15 He delivereth the ^p poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait, ^r into a broad place, where *there* is no straitness: and ^s that ^t which should be set on thy table *should be full of* ^u fatness.

17 But thou hast fulfilled the judgment of the wicked: ^v judgment and justice take hold *on thee*.

18 Because *there is* wrath, beware lest he take thee away with *his* stroke: then ^w a great ransom cannot ^x deliver thee.

19 ^y Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

^p Or, *afflicted*.—^r Psa. 18. 19. & 31. 8. & 118. 5.—^s Heb. *the rest of thy table*.—^t Ps. 23. 5.—^u Ps. 36. 8.—^v Or, *judgment and justice shall uphold thee*.—^w Psa. 49. 7.

kedoshim, among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it signifies *consecrated persons*: but we know that, in idolatry, characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c. Mr. Goode translates, *the rabble*. The Septuagint: *Their life shall be wounded by the angels*.

Verse 15. *And openeth their ears in oppression*.] He will let them know for what end they are afflicted; and *why* he permits them to be oppressed. The word ^h *yigel* might be translated, *he shall make them exult, or sing with joy*, in oppression; like the three Hebrews in the burning fiery furnace.

Verse 16. *Even so would he have removed thee*] If thou hadst turned to, obeyed, and served him, thy present state would have been widely different from what it is.

Verse 17. *But thou hast fulfilled the judgment of the wicked*] As thou art acting as the wicked; so God deals with thee as he deals with them.

Elihu is not a whit behind Job's other friends. None of them seems to have known any thing of the permission given by God to Satan to afflict and torment an innocent man.

Verse 18. *Because there is wrath*] This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment. redeem the time: the days are evil.

Then a great ransom] When he determines to destroy, who can save?

Verse 20. *Desire not the night*] Thou hast wished for death (here called *night*;) desire it not: leave that with God. If he hear thee, and send *death*, thou mayest be cut off in a way at which thy soul would shudder.

Verse 21. *Regard not iniquity*] It is sinful to entertain such wishes; it is an insult to the providence of God. He sends affliction: he knows this to be best for thee; but thou hast preferred *death to affliction*, thereby setting thy wisdom against the wisdom of God. Many, in affliction, long for death: and yet they are not prepared to appear before God! What madness is this! If he take them at their wish, they are ruined for ever. Affliction may be

A. M. cir. 2484
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20 Desire not the night, when the people are cut off in their place.

21 Take heed, ^z regard not iniquity: for ^a this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: ^b who teacheth like him?

23 ^c Who hath enjoined him *his way*? or ^d who can say, Thou hast wrought iniquity?

24 Remember that thou ^e magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold God *is* great, and we ^f know

^x Heb. *turn thee aside*.—^y Prov. 11. 4.—^z Psa. 66. 18.—^a See Heb. 11. 25.—^b Isa. 40. 13, 14. Rom. 11. 34. 1 Cor. 2. 16.—^c Ch. 34. 13.—^d Ch. 34. 10.—^e Ps. 92. 5. Rev. 15. 3.—^f 1 Cor. 13. 12.

the means of their salvation: the wished-for death their eternal destruction.

Verse 22. *God exalteth by his power*] He has brought thee low, but he can raise thee up. Thou art not yet out of the reach of his mercy. Thy affliction is a proof that he acts toward thee as a merciful parent. He knows what is best to be done: He teaches thee how thou shouldst suffer and improve. Why sin against his kindness? *Who can teach like him!*

Verse 23. *Who hath enjoined him his way?*] Has God taken instructions from any man how he shall govern the world?

Thou hast wrought iniquity?] Who can prove, in the whole compass of the creation, that there is one thing *imperfect, superabundant, or out of its place*? Who can show that there is, in the course of the divine providence, one *unrighteous, cruel, or unwise act*? All the cunning and wickedness of man have never been able to find out the smallest *flaw* in the work of God.

Verse 24. *Remember that thou magnify his work*] Take this into consideration; instead of fretting against the dispensations of divine providence, and quarrelling with thy Maker; attentively survey his works: consider the operation of his hands, and see the proofs of his *wisdom in the plan of all*; of his *power, in the production and support of all*; and of his *goodness, in the end for which all have been made*, and to which every operation in *nature* most obviously tends: and then *magnify his work*. Speak of him as thou shalt find: let the visible works of thy Maker prove to thee his eternal power and Godhead; and let *nature* lead thee to the Creator.

Verse 25. *Every man may see it*] He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

Verse 26. *God is great*] He is the Omnipotent.

A. M. cir. 2484. him not, & neither can the
B. C. cir. 1520. number of his years be
Ante I. Ol. searched out.
cir. 744.

Ante U. C. cir. 767. 27 For he^h maketh small
the drops of water; they pour down
rain according to the vapour thereof:

28 Which the clouds do drop and
distil upon man abundantly.

8 Psal. 90. 2. & 102. 24; 27. Heb. 1. 12.—h Ps. 147. 8.—i Prov. 3. 20.

We know him not.] He is unsearchable.
*Neither can the number of his years be
searched out.]* He is eternal.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment they need none in this place; they are too profound, comprehensive, and sublime.

Verse 27. *He maketh small the drops of water.]* This appears simply to refer to evaporation: and perhaps it would be better to translate *נִשְׁתָּרַף* *yegorâ*, "he exhales:" detaches the smallest particles of the aqueous mass from the surface in order to form clouds, as reservoirs for the purpose of furnishing rain for the watering of the earth. God is seen in little things as well as great things; and the inconceivably little, as well as the stupendously great, are equally the work of Omnipotence.

They pour down rain.] These exceedingly minute drops or vapour become collected in clouds: and then, when agitated by winds, &c. many particles being united, they become too heavy to be sustained by the air in which they before were suspended; and so fall down in rain, which is either a mist, a drizzle, a shower, a storm, or a water-spout; according to the influence of different winds, or the presence and quantum of the electric fluid. And all this is proportioned *לְמִדַּת הָעֶדֶן* *le-edo*, "to its vapour;" to the quantity of the fluid evaporated and condensed into clouds.

Verse 28. *Which the clouds do drop.]* That in proportion to the evaporation, will be clouds, or masses of volatilized and suspended vapour; and in proportion to this, will be the quantum of rain, which, in different forms, will fall upon the earth.

There is a remarkable addition to this verse in the Septuagint. I shall insert the whole verse:—*βρονταὶ παλαιαμῶνα, ἰσχυροὶ δὲ νεφέλαι ἀμυνήτω βροτῶν ἄνθρωποις ἐπιπνευσίν, οὐδὲν δὲ καὶ τῶν ζῴων ἐπὶ τοὺς πασὶν οὐκ ἐξίσταται σου ἡ διανοία, οὐδὲ διαλλάσσεται, σου ἡ καρπία ἀπὸ σαματός.* The rains descend, and the clouds cover with their shadows multitudes of men; he hath appointed to animals to know the order of their dwellings. At the contemplation of these things is not thy mind transported, and thy heart ready to part from thy body?

Verse 29. *Can any understand the spreadings of the clouds.]* Though the vapour appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable accidents; to different winds and currents which might drive it all to the sandy deserts, or direct its course so that it should fall again into the great deep from which it has been exhaled, without watering and refreshing the earth: yet so does the good and wise provi-

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he^k spreadeth his light upon it, and covereth^l the bottom of the sea.

31 For^m by them judgeth he the people; heⁿ giveth meat in abundance.

k Ch. 37. 3.—l Heb. the roots.—m Ch. 37. 13. & 38. 23.—n Ps. 136. 25. Acts 14. 17.

dence of God manage this matter, that every part of the arable terrene surface receives an ample supply; and in every place where requisite, it may be truly said, that "the rain cometh down, and the snow from heaven, and water the earth, and cause it to bring forth and bud, that it may minister seed to the sower, and bread to the eater."

In Egypt, where there is little or no rain, the earth is watered by the annual inundation of the Nile; there, because this system of evaporation is not necessary, it does not exist: Who can account for this economy! How are these clouds so judiciously and effectually spread through the atmosphere, so as to supply the wants of the earth, of men, and of cattle? I ask with Elihu, *Who can understand the spreadings of these clouds?* And I should like to see that volunteer in the solution of paradoxes, who would step forward, and say, *I am the man.*

The noise of his tabernacle.] By the tabernacle we may understand the whole firmament, or atmospheric expansion; the place where the Almighty seems more particularly to dwell; whence he sends forth the rain of his strength, and the thunder of his power.

The noise must refer to the blowing of winds and tempests; or to the claps, peals, and rattling of thunder, by means of the electric fluid.

Verse 30. *He spreadeth his light upon it.]* Or, as Mr. Goode translates,—*He throweth forth from it his flash.* These two verses may both have an allusion to the sudden rarefaction of that part of the atmosphere whence the thunder proceeds, by the agency of the electric fluid; the rushing in of the air on each side to restore the equilibrium, which the passage of the fire had before destroyed. The noise produced by this sudden rushing in of the air, as well as that occasioned by the ignition of the hydrogen gas, which is one of the constituents of water, is the thunder of his tabernacle, viz. the atmosphere, where God appears, in such cases, to be manifesting his presence and his power.

Elihu says, that God spreadeth his light upon it. This is spoken in reference to the flashes and coruscations of lightning in the time of thunder-storms; when, even in a dark night, a sudden flash illuminates for a moment the surface of the earth under that place.

He covereth the bottom of the sea.] He doth whatsoever it pleaseth him, in the heavens above, in the earth beneath, and in all deep places. Yet the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

Verse 31. *By them judgeth he the people.]*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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32 ° With clouds he covereth the light: and commandeth it not to shine by the cloud that cometh between.

° Psa. 147. 8.—P 1 Kings 18. 41, 45.

He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

He giveth meat in abundance. Though by these he punishes offenders, yet through the same, as instruments, he provides for the wants of men and animals in general. Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for respiration: and, without these, it would soon become a stagnant, putrid, and deadly mass, in which neither animals could live, nor vegetables thrive. And by *dews, rains, snow, frosts, winds, cold, and heat*, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Some critics translate this latter clause thus:

He passeth sentence again.—I cannot see this meaning in the original words. Not one of the versions has so understood them; nor does this translation, supposing even that the Hebrew would bear it, give so fine and so elegant an idea as that of the common version. I feel always reluctant to give a sense in any case that is not supported in some of its parts by any of the ancient versions; and more especially when it is contrary to the whole of them; and still more particularly when opposed to the *Arabic*, which, in the *Book of Job*, containing so many *Arabisms*, I consider to be of very great importance.

Verse 32. *With clouds he covereth the light*] על כמים כסה אור, which Mr. Goode translates, *He brandisheth the blaze athwart the concave*. The *Vulgate*, with which all the other versions less or more agree, has *In manibus abscondit lucem*, "In his hands he hideth the light;" or, more literally, "By the hollow of his hands, (מים, *copayim*,) he concealeth the light," (אור, *aur*,) the fountain of light: viz. the sun.

And commandeth it not to shine by the cloud that cometh between] I am afraid this is no translation of the original. Old *Coverdale* is better: *And at his commandement it commeth againe*; which is a near copy of the *Vulgate*. Here again Mr. Goode departs from all the versions, both ancient and modern, by translating thus, *And launcheth his penetrating bolt*. Dr. Stock, in my opinion, comes nearer the original and the versions in his translation:

And giveth charge as to what it shall meet.

The mending of the text by conjecture, to

33 ° The noise thereof showeth concerning it, the cattle also concerning the vapour.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

° Heb. that which goeth up.

which we should only recur in desperate necessity, has furnished Mr. Goode and Reiske with the above translation. For my own part I must acknowledge an extreme difficulty both here and in the concluding verse; on which I am unwilling to lay a correcting hand. I think something of the doctrine of eclipses is here referred to: the defect of the solar light, by the interposition of the moon. So, in the time of an eclipse, God is represented as covering the body of the sun with the hollow of his hand, and thus obscuring the solar light; and then removing his hand, so as to permit it to reilluminate the earth.

Mr. Goode gets his translation by dividing the words in a different manner from the present text. I shall give both:

Hebrew—ויצו עליה במפגע

Va-yitsur aleyah bemaphgeyā.

Mr. Goode—ויצו ליהב מפגע

"Ve-yezvo liabhe mapegio."

Of which, he learnedly contends, *And launcheth his penetrating bolt*, is the literal sense. The change here made to produce the above meaning is not a violent one: and I must leave the reader to judge of its importance.

Verse 33. *The noise thereof showeth concerning it, the cattle also concerning the vapour.*] I think this translation very unhappy. I shall give each hemistich in the original:

יגיד קולו רע

Yagid alaiw reo.

מקנה אף על קולה

Mikneh aph al ôvelah.

I think this may be translated without any violence to any word in the text,

Its loud noise, (or his thunder,) shall proclaim concerning him,

A magazine of wrath against iniquity.

This is literal; and gives, in my opinion, a proper meaning of the passage; and one in strict connexion with the context. And it is worthy of remark, that every wicked man trembles at the noise of thunder, and the flash of lightning; and considers this a treasury of divine wrath; emphatically called among us *The artillery of the skies*: and wherever the noise is heard it is considered the voice of God. Thus the thunder declares concerning him. The next chapter, which is a continuation of the subject here, confirms and illustrates this meaning. For יגיד *yagid*, Houbigant reads יניח *yanich*, and for מקנה *mikneh*, מניח *mi-kenath*; and translates thus: *He agitates with himself, his thunder, from the indignation of his wrath against iniquity.*

CHAPTER XXXVII.

Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1–5. In the snows and frosts, 6–8. In various meteors; and the end for which they are sent, 9–13. Job is exhorted to consider the wondrous works of God in the light, in the clouds, in the winds, in heat and cold, in the formation of the heavens, and the changes in the atmosphere, 14–22. The perfections of God, and how he should be revered by his creatures, 23, 24.

A. M. cir. 2434.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

AT this also my heart
trembleth, and is moved
out of his place.

2 ^a Hear attentively the
noise of his voice, and the sound that
goeth out of his mouth.

3 He directeth it under the whole

^a Heb. Hear in hearing.—^b Heb. light.

NOTES ON CHAPTER XXXVII.

Verse 1. *My heart trembleth*] This is what the *Septuagint* has anticipated: see under ver. 23. of the preceding chapter. A proper consideration of God's majesty in the *thunder* and *lightning* is enough to appal the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of ver. 5. should be added to the preceding chapter, as it is a continuation of the account of the thunder and lightning given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

Verse 2. *Hear attentively*] "Hear with hearing." The words seem to intimate that there was *actually* at that time a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm *continued* till Elihu had finished; and out of that storm the Almighty spoke.—See the beginning of the succeeding chapter.

The noise of his voice] The sudden clap.

And the sound that goeth out] The *peal*, or *continued rattling, pounding, and thumping*, to the end of the peal. The whole is represented as the *voice of God* himself; and the *thunder* as immediately *issuing from his mouth*.

Verse 3. *He directeth it under the whole heaven*] He directeth it, *the lightning, under the whole heaven*, in the twinkling of an eye, from east to west. *And its light*, the reflection of the flash, not the *lightning, unto the ends of the earth*; so that a whole hemisphere seems to see it at the same instant.

Verse 4. *After it a voice roareth*] After the flash has been seen the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder cloud from the ear. Lightning traverses any space without any perceivable succession of time: nothing seems to be any obstacle to its progress. A multitude of persons taking hands, the first and the last connected with the electric machine, all feel the shock in the same instant; and were there a chain as conductor to go round the globe, the last would feel the shock in the same moment as the first. But, as *sound* depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently if the flash were only 1142 feet from the spectator, it would be seen one second, or one swing of the pendulum, *before* the sound could reach the ear, though the clap and the flash take place in the same instant; and if twice this distance two seconds, and so on. It is of some consequence to know that lightning, at a considerable distance, suppose six or eight seconds of time, is never known to burn, kill, or do injury. When the flash and the clap immediately succeed each other, then there is

heaven, and his ^b lightning
unto the ^c ends of the earth.

4 After it ^d a voice roareth:
he thundereth with the voice
of his excellency; and he will not stay
them when his voice is heard.

5 God thundereth marvellously with

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^c Heb. wings of the earth.—^d Psa. 29, 3. & 68, 33.

strong ground for apprehension, as the thunder cloud is *near*. If the thunder cloud be a *mile and a half* distant, it is, I believe, never known to kill man or beast, or do any damage to buildings, either by throwing them down, or burning them. Now its distance may be easily known by means of a pendulum clock, or watch that has seconds. When the *flash is seen*, count the *seconds* till the *clap is heard*. Then compute:—If only one second is counted, then the thunder cloud is within 1142 feet, or about 380 yards; if two seconds, then its distance is 2284 feet, or 761 yards; if three seconds, then 3426 feet or 1142 yards; if four seconds, then the cloud is distant 4568 feet, or 1522 yards; if five seconds, then the distance is 5710 feet, or 1903 yards; if six seconds, then the distance is 6852 feet, or 2284 yards, one mile and nearly one third; if seven seconds, then the distance of the cloud is 7994 feet, or 2665 yards, or one mile and a half, and 25 yards. Beyond this distance lightning has not been known to do any damage: the fluid being too much diffused, and partially absorbed, in its passage over electric bodies; i. e. those which are not fully impregnated by the electric matter, and which receive their full charge when they come within the electric attraction of the lightning. For more on the rain produced by thunder storms, see on chap. xxxviii. 25. This scale may be carried on at pleasure, by adding to the last sum, for every second, 1142 feet, and reducing to yards and miles as above, allowing 1760 yards to one mile.

He thundereth with the voice of his excellency] *וְהוּא גֵּעוֹן-וּ, of his majesty*: nor is there a sound in nature more descriptive of, or more becoming, the majesty of God, than that of *thunder*. We hear the *breeze* in its *rustling*, the *rain* in its *pattering*, the *hail* in its *rattling*, the *wind*, in its *hollow howlings*, the *cataract* in its *dash*, the *bull* in his *bellowing*, the *lion* in his *roar*; but we hear God, the Almighty, the Omnipresent, in the contiguous peal of *thunder*! The sound, and this sound only, becomes the majesty of Jehovah.

And he will not stay them] *וְהוּא לֹא יִשְׁכַּח וְהוּא לֹא יִשְׁכַּח* ye-akobem, and he bath not *limited* or *circumscribed* them. His lightnings lighten the world; literally the whole world. The electric fluid is diffused through all nature, and every where art can exhibit it to view. To his thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth,—who shall assign its limits, and who can stop its progress? It is, like God, IRRESISTIBLE.

Verse 5. *God thundereth marvellously with his voice*] This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi. have ended. He began chap. xxxvi. 29. with the *noise of God's*

A. M. cir. 2484. his voice; ^a great things
B. C. cir. 1520. doeth he, which we cannot
Ante I. Ol. comprehend.
cir. 744. 6 For ^f he saith to the
Ante U. C. cir. snow, Be thou on the earth; ^g likewise
767.

^e Chap. 5. 9. & 9. 10. & 36. 26. Rev. 15. 3.—^f Psalm 147. 16, 17.

tabernacle; and he ends here with the *marvellous thundering* of Jehovah: Probably the writer of the Book of Job had seen the description of a similar thunder-storm as given by the Psalmist, Psa. lxxvii. 16, 17, 18, 19.

Verse 16. The waters saw thee, O God!
The waters saw thee, and were afraid.
Yea, the deeps were affrighted!
Verse 17. The clouds poured out water;
The ethers sent forth a sound;
Yea, thine arrows went abroad.
Verse 18. The voice of thy thunder was through the expanse;
The lightnings illumined the globe;
The earth trembled and shook!
Verse 19. Thy way is in the sea,
And thy paths on many waters;
But thy footsteps are not known.

[Great things doeth he] This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterward mentioned. All of them wondrous things; and in many respects, to us incomprehensible.

Verse 6. For he saith to the snow, Be thou on the earth.] Snow is generally defined, "A well known meteor, formed by the freezing of the vapours in the atmosphere." We may consider the formation of snow thus:—A cloud of vapours being condensed into drops, these drops becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a cold region of the air, they are frozen, each drop shooting in several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again; by falling into colder air, frozen into clusters, or so entangled with each other, as to fall down in what we call flakes.

Snow differs from hail and hoar-frost in being crystallized: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine spicula or points diverging like rays from a centre. I have often observed the particles of snow to be of a regular figure, for the most part beautiful stars of six points, as clear and transparent as ice. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars. I have observed snow to fall sometimes entirely in the form of separate regular six-pointed stars, without either clusters, or flakes: and each so large as to be the eighth of an inch in diameter.

The lightness of snow is owing to the excess of its surface when compared with the matter contained under it.

Its whiteness is owing to the small particles into which it is divided: for take ice, opaque almost to blackness, and pound it fine, and it becomes as white as snow.

The immediate cause of the formation of snow is not well understood: it has been attributed to electricity; and hail is supposed to

to the small rain; and to the great rain of his strength.

7 He sealeth up the hand of every man; ^b that all men may know his work.

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^g Heb. and to the shower of rain, and to the showers of rain of his strength.—^h Psa. 109. 27.

owe its more compact form to a more intense electricity, which unites the particles of hail more closely than the moderate electricity does those of snow. But rain, snow, hail, frost, ice, &c. have all one common origin; they are formed out of the vapours, which have been exhaled by heat from the surface of the waters.

Snow, in northern countries, is an especial blessing of providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense cold of the air in the winter months; and especially preserves them from cold piercing winds. It is not a fact that it possesses in itself any fertilizing quality, such as nitrous salts, according to vulgar opinion: its whole use is covering the vegetables from intense cold, and thus preventing the natural heat of the earth from escaping, so that the intense cold cannot freeze the juices in the tender tubes of vegetables, which would rupture those tubes, and so destroy the plant.

Mr. Goode alters the punctuation of this verse, and translates thus:

Behold, he saith to the snow, Be!
On earth then falleth it.
To the rain,—and it falleth:
The rains of his might.

By the small rain, we may understand drizzling showers: by the rain of his strength, sudden thunder-storms, when the rain descends in torrents; or violent rain from dissipating water-spouts.

Verse 7. He sealeth up the hand of every man] After all that has been said, and much of it, most learnedly, on this verse, I think that the act of freezing is probably intended: that when the earth is bound up by intense frost, the hand, ^ו yad, labour, of every man is sealed up; he can do no more labour in the field, till the south wind blow, by which a thaw takes place. While the earth is in this state of rigidity, the beasts go into their dens, and remain in their places, ver. 8. some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in autumn. However, the passage may mean no more than by the severity of the rains beasts are drawn to their coverts; and man is obliged to intermit all his labours. The mighty rains are past. Who would have thought that on this verse, as its scriptural foundation, the doctrine of chiromancy is built! God has so marked the hand of every man by the lines thereon exhibited, that they tell all the good or bad fortune they shall have during life: and he has done this that all men, by a judicious examination of their hands, may know his work! And on this John Taismier, a famous mathematician, lawyer, musician, and poet laureat of Cologne, has written a large folio volume, with more hands in it than fell to the lot of Briareus: printed at Cologne, 1683.

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8 Then the beasts¹ go into dens, and remain in their places.

9^k Out of the south cometh the whirlwind; and cold out of the¹ north.

10^m By the breath of God frost is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the

¹ Psa. 104. 22.—^k Heb. *Out of the chamber*.—^l Heb. *scattering winds*.—^m Ch. 38. 29, 30. Psa. 147. 17, 18.—ⁿ Heb. *the cloud of his light*.

Verse 9. *Out of the south cometh the whirlwind*] See the note on chap. ix. 9. What is rendered *south* here, is there rendered *chambers*. Mr. Goode translates here the utmost zone. The Chaldees: "From the supreme chamber the commotion shall come; and from the cataracts of Arcturus the cold." What the *whirlwind* מִטָּחַף *suphah*, is, we know not. It might have been a wind peculiar to that district; and it is very possible that it was a scorching wind, something like the *simoom*.

Verse 10. *By the breath of God frost is given*] The freezing of water, though it is generally allowed to be the effect of cold, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the great things which God doeth, and which we cannot comprehend, ver. 5. Water, when frozen, becomes solid, and increases considerably in bulk. The expansive power in freezing is so great that, if water be confined in a gun-barrel, it will split the solid metal throughout its whole length. Bombshells have been filled with water, and plugged tight, and exposed to cold air, when they have been rent, though the shell has been nearly two inches thick! Attempts have been made to account for this: but they have not, as yet, been generally successful. The breath of God freezes the waters; and that breath thaws them. It is the work of omnipotence: and there, for the present, we must leave it.

The breadth of the waters is straitened.] This has been variously translated:—*psu* mutsak, which we here render *straitened*, we translate ver. 18. *melled*. Mr. Goode thinks that the idea of a mirror is implied, or something *molten*; and, on this ground, it may be descriptive of the state of water formed into ice. He, therefore, translates:

By the blast of God the frost congealeth,
And the expanse of the waters into a mirror.

I have only to observe that in the act of freezing, wind or air is necessary; for it has been observed that water, which lay low in ponds, did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

Verse 11. *By watering he wearieth the thick cloud*] Perhaps it would be better to say the brightness (בְּרִי *beri*) dissipates the cloud; or, if we follow our version, by watering the earth, he wearieth, weareth out, or emptieth the thick cloud; causes it to pour down all its contents upon the earth, that they may cause it to bring forth and bud. The Vulgate understood it dif-

thick cloud: he scattereth^a his bright cloud;

12 And it is turned round about by his counsels; that they may^o do whatsoever he commandeth them upon the face of the world in the earth.

13^p He causeth it to come, whether for^r correction, or^s for his land, or^t for mercy.

^a Psa. 148. 8.—^p Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. Ch. 36. 31.—^r Heb. *a rod*.—^s Ch. 38. 26, 27.—^t 2 Sam. 21. 10. 1 Kings 18. 45.

ferently: *Frummentum desiderat nubes; et nubes spargunt lumen suum*. "The grain desireth the clouds; and the clouds scatter abroad his light."

Verse 12. *And it is turned round about by his counsels*] The original is difficult:—מִמְסִיבֵי מִתְחַבְּלֵי וְהִלֵּךְ מִתְחַבְּלֵי מִתְחַבְּלֵי *ve-hu mesiboth mithaphec be-tachbulotav*; which has been thus paraphrased: *And he (the sun) makes revolutions*, (causes the heavenly bodies to revolve round him,) *turning round himself* (turning round his own axis) *by his attachments*, the attractive and repulsive influences, by which the heavenly bodies revolve round him, and by which, as if strongly tied to their centre בְּחַבְּלֵי *be-chabul*, with a cable or rope, they are projected to their proper distances, and prevented from coming too near, or flying off too far.

What they may do whatsoever he commandeth them.] That men may perform his will, availing themselves of the influences of the sun, moon, times, seasons, &c. to cultivate the earth for the sustenance of themselves and their cattle.

Upon the face of the world in the earth.] אֶרֶץ תֵּבֵל *al pency tebel aretsah*, over the surface of the habitable world. Perhaps the above exposition may appear to be too far fetched; and possibly the passage refers only to the revolutions of the seasons, and the operations connected with them.

Verse 13. *He causeth it to come*] The Vulgate translates the text thus: *Sive in una tribu, sive in terra sub, sive in quocunque loco misericordie sue eas jusserit invenire*: "Whether in one tribe, or whether in his own land, or in whatsoever place of his mercy, he has commanded them to come." In the preceding verse it is said, that God conducts the clouds according to the orders of his counsels, whithersoever he pleases: and here it is added that, when he designs to heap favours upon any land, he commands the clouds to go thither, and pour out on it their fertilizing showers. See *Calmel*.

The Vulgate certainly gives a good sense, and our common version is also clear and intelligible; but there are doubts whether the Hebrew will bear this meaning. Here it is stated that God sends the rain either for correction, לְשֶׁבֶט *le-shebet*, which signifies rod, staff, tribe, and here taken as the symbol of correction; he sends rain sometimes as a judgment, inundating certain lands, and sweeping away their produce by irresistible floods; or for his land, לְאֶרֶצוֹ *le-aretso*, his own land, Palestine, the place of his favoured people; or for mercy, לְחַסֵּד *le-chesed*; when a particular district has been

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14 Hearken unto this, O Job : stand still, and ^u consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine ?

16 ^v Dost thou know the balancings of the clouds, the wondrous works of ^w him which is perfect in knowledge ?

^u Psa. 111. 2.—^v Ch. 36. 29.

devoured by locusts, or cursed with drought. God, in his mercy, sends fertilizing rains to such places to restore the ears which the caterpillars have eaten, and to make the desert bloom and blossom like the garden of the Lord. Some think that Job refers to the curse brought upon the old world by the waters of the deluge. Now, although God has promised that there shall no more be a flood of waters to destroy the whole earth ; yet we know he can, very consistently with his promise, inundate any particular district ; or, by a superabundance of rain, render the toil of the husbandman in any place vain. Therefore, still his rain may come for judgment, for mercy, or for the especial help of his people or church.

Verse 14. *Hearken unto this*] Hear what I say on the part of God.

Stand still] Enter into deep contemplation on the subject.

And consider] Weigh every thing ; examine separately and collectively ; and draw right conclusions from the whole.

The wondrous works of God.] *Endless in their variety ; stupendous in their structure ; complicate in their parts ; indescribable in their relations and connexions ; and incomprehensible in the mode of their formation, in the cohesion of their parts, and the ends of their creation.*

Verse 15. *Dost thou know when God disposed them*] Dost thou know the laws by which they are governed ; and the causes which produce such and such phenomena ?

And caused the light of his cloud to shine ?] Almost every critic of note understands this of the rainbow, which God gave as a sign that the earth should no more be destroyed by water. See Gen. ix. 13. and the note there.

Verse 16. *Dost thou know the balancings of the clouds ?*] How are the clouds suspended in the atmosphere ? Art thou so well acquainted with the nature of *evaporation*, and the *gravity of the air* at different heights, to support different *weights* of aqueous vapour, so as to keep them floating for a certain portion of time, and then let them down to water the earth :—Dost thou know these things so as to determine the laws by which they are regulated ?

Wondrous works of him which is perfect in knowledge] This is a paraphrase. Mr. Goode's translation is much better :—

" Wonders, perfections of wisdom ! "

Verse 17. *How thy garments are warm*. What are *warmth* and *cold* ? How difficult this question ! Is *heat* incontestably a *substance*, and is *cold* none ? I am afraid we are in the dark on both these subjects. The existence of *caloric*, as a substance, is supposed to be de-

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17 How thy garments are warm, when he quieteth the earth by the south wind ?

18 Hast thou with him ^x spread out the sky, which is strong, and as a molten looking-glass ?

19 Teach us what we shall say unto him ? for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak ?

^w Ch. 36. 4.—^x Gen. 1. 6. Isa. 44. 24.

monstrated. Much, satisfactorily, has been said on this subject ; But is it yet beyond doubt ? I fear not. But, supposing this question to be set at rest—is it demonstrated that *cold* is only a *quality* ; the mere *absence of heat* ? If it be demonstrated that there is such a substance as *caloric* ; is it equally certain that there is *no such substance as frigid* ? But how do our garments keep us warm ? By preventing the too great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others ? Because they are bad conductors of *caloric*. Some substances conduct off the *caloric*, or natural heat, from the body ; others do not conduct it at all, or imperfectly : hence those keep us warmest, because they, being bad conductors of *caloric*, do not permit the natural heat to be thrown off. In these things we know a little, after endless cares, anxieties, and experiments !

But is the question yet satisfactorily answered, why the north wind brings cold, and the south wind heat ? If it be so to my readers, it is not so to me. Yet I know the reasons which are alleged.

Verse 18. *Hast thou with him spread out the sky*] Wert thou with him when he made the expanse : fitted the weight to the winds ; proportioned the aqueous to the terrene surface of the globe ; the solar attraction to the quantum of vapours necessary to be stored up in the clouds, in order to be occasionally deposited in fertilizing showers upon the earth ? and then, dost thou know how gravity and elasticity should be such essential properties of atmospheric air, that without them, and their due proportions, we should neither have animal nor vegetable life ?

Strong—as a molten looking-glass] Like a molten mirror. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

Verse 19. *Teach us what we shall say unto him*] Thou pretendest to be so very wise, and to know every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the sovereign of the world ; and maintain our cause with thy confidence before him. As for our parts we are ignorant, and on all these subjects are enveloped with darkness. Mr. Goode translates,

" Teach us how we may address him
When arrayed in robes of darkness. "

It is a strong and biting irony, howsoever we take it.

Verse 20. *Shall it be told him that I speak*] Shall I dare to whisper, even before God ? And

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If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God is terrible majesty.

—Heb. Gold.—1 Tim. 6. 16.—Ch. 36. 5.

suppose any one were to *accuse* me before him for what I have spoken of him, though that has been well intended, how should I be able to stand in his presence! I should be swallowed up in consternation, and consumed with the splendour of his majesty.

But in what state art thou? What hast thou been doing? Thou hast arraigned God for his government of the world; thou hast found fault with the dispensations of his providence; thou hast even charged him with *cruelty*! What will become of THEE!

Verse 21. *And now men see not the bright light*] Mr. Goode gives the sense clearer:

"Even now we cannot look at the light
When it is resplendent in the heavens,
And a wind from the north hath passed along and
cleared them."

Elihu seems to refer to the insufferable brightness of the sun. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours! Much less can any man gaze on the majesty of God. Every creature must sink before him. What execrably dangerous folly in any man to attempt to arraign his conduct!

Verse 22. *Fair weather cometh out of the north*] Is this any version of the original צָהָב מִצָּפוֹן *metsaphon zahab ye-ethel*; which is rendered by almost every version, ancient and modern, thus, or to this sense: "*From the north cometh gold*." Calmet justly remarks, that in the time of Moses, Job, and Solomon, and for a long time after, gold was obtained from Colchis, Armenia, Phasis, and the land of Ophir, which were all north of Judea and Idumea; and are in the Scriptures ordinarily termed the north country. "But what relation can there be between *gold cometh out of the north*, and *with God is terrible majesty*?" Answer: Each thing has its properties, and proper characteristics, which distinguish it; and each country has its advantages. *Gold*, for instance, comes from the *northern countries*; so praises offered to the Supreme God should be accompanied with fear and trembling: and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident."

As צָהָב *zahab*, which we translate *gold*, see chap. xxviii. 16. comes from a root that signifies to be clear, bright, resplendent, &c. Mr. Goode avails himself of the radical idea, and translates it *splendour*:—

"Splendour itself is with God;
Insufferable majesty."

But he alters the text a little to get this meaning; particularly in the word צָהָב *ye-ethel*, which we translate *cometh*, and which he con-

23 *Touching the Almighty*, we cannot find him out: ^ahe is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore ^bfear him; he respecteth not any *that are* ^cwise of heart.

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^b Matt. 10. 28.—^c Matt. 11. 25. 1 Cor. 1. 26.

tends is the pronoun *nnx* *itself*; the *yod* *y* as a performative here, being, as he thinks, an *interpolation*. This makes a very good sense: but none of the ancient versions understood the place thus; and none of the MSS. countenance this very learned-critic's emendation.

Verse 23. *Touching the Almighty, we cannot find him out*] This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time: full of solemnity, wonder, and astonishment, at his own contemplation of this "great First Cause, least understood." The ALMIGHTY! we cannot find him out.

Excellent in power and in judgment] We must not pretend to comprehend his being, the mode of his existence, the wisdom of his counsels, nor the mysteries of his conduct.

He will not afflict] *לֹא יַעֲנֶה* *la yeaneh*; he will not answer. He will give account of none of his matters to us. We cannot comprehend his motives, nor the ends he has in view.

Verse 24. *Men do therefore*] Therefore, men should, *עֲנֹשִׁים* *enoshim*, wretched, miserable, ignorant, sinful men, should fear him.

He respecteth not any] No man is valuable in his sight on account of his wisdom: for what is his wisdom when compared with that of the Omniscient! Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in the Lord.

THUS ends the speech of Elihu! A speech of a widely different description, on the whole, from that of the three friends of Job who had spoken so largely before him. In the speeches of Eliphaz, Zophar, and Bildad, there is little besides a tissue of borrowed wise sayings, and ancient proverbs and maxims, relative to the nature of God, and his moral government of the world. In the speech of Elihu every thing appears to be original: he speaks from a deep and comprehensive mind, that had profoundly studied the subjects on which he discoursed. His descriptions of the divine attributes, and of the wonderful works of God, are correct, splendid, impressive, and inimitable. Elihu, having now come nearly to a close, and knowing that the Almighty would appear and speak for himself, judiciously prepares for, and announces his coming by the thunder and lightning of which he has given so terrific and majestic a description in this and the preceding chapter. The evidences of the divine presence throng on his eyes and mind: the incomprehensible glory and excellency of God confound all his powers of reasoning and description! He cannot arrange his words by reason of darkness: and he concludes with stating, that to poor weak man God must for ever be incom-

The Lord convinces Job of CHAP. XXXVIII. his weakness and ignorance.

prehensible; and to him a subject of deep religious fear and reverence. Just then, the terrible majesty of the Lord appears!—Elihu is silent! The rushing mighty wind, for which the description of the thunder and lightning had prepared poor, confounded, astonished Job, proclaims the presence of Jehovah; and out

of this whirlwind God answers for, and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, perplexed, confounded, in reading over these descriptions of the thunder of God's power! Prepare then to hear the voice of God himself out of this whirlwind!

CHAPTER XXXVIII.

The Lord answers Job out of a whirlwind, and challenges him to answer, 1—3. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works; particularly of the creation of the earth, 4—7. The sea and the deeps, 8—18. The light, 19—21. Snow, hail, thunder, lightning, rain, dew, ice, and hoar-frost, 22—30. Different constellations, and the ordinances of heaven influencing the earth, 31—33. Show his own power and wisdom in the atmosphere, particularly in the thunder, lightnings, and rain, 34—38. His providence in reference to the brute creation, 39—41.

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THEN the LORD answered Job^a out of the whirlwind, and said,

2^b Who is this that darkeneth counsel by^c words without knowledge?

3^d Gird up now thy loins like a man; for I will demand of thee, and^e answer thou me.

4^f Where wast thou when I laid the foundations of the earth? declare, ^g if

^a So Exod. 19. 16, 18. 1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.—^b Ch. 34. 35. & 42. 3.—^c 1 Tim. 1. 7.—^d Ch. 40. 7.—^e Heb. make me know.

NOTES ON CHAPTER XXXVIII.

Verse 1. *The Lord answered Job out of the whirlwind*] It is not סופח *suphah*, as in the preceding chapter, verse 9; but סערה *searah*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a *tempest*, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God. The *Chaldee* has a *whirlwind* of grief, making the whole rather *allegorical* than *real*: impressing the sense on Job's imagination.

Verse 2. *Who is this that darkeneth counsel*] As if he had said, Who art thou who pretendest to speak on the deep things of God, and the administration of his justice and providence, which thou canst not comprehend; and leavest my counsels and designs the darker for thy explanations.

Verse 3. *Gird up now thy loins*] I will not confound thee with my terrors; dismiss all fearful apprehensions from thy mind; now act like a man, כנר *ke-geber*, like a hero: stand and vindicate thyself. For I will demand of thee,—I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already; and then thou shalt have the opportunity of answering for thyself.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Cataline, which is allowed to be his master-piece, begins with a multitude of short questions, closely pressed upon each other. See the end of the chapter.

Verse 4. *Where wast thou when I laid the*

thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are^h the foundations thereofⁱ fastened? or who laid the corner-stone thereof;

7 When the morning stars sang together, and all^k the sons of God shouted for joy?

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^f Psal. 104. 5. Prov. 8. 29. & 30. 4.—^g Heb. if thou knowest understanding.—^h Heb. sockets.—ⁱ Heb. made to sink.—^k Ch. 1. 6.

foundations of the earth?] Thou hast a limited and derived being: thou art only of yesterday, what canst thou know? Didst thou see me create the world?

Verse 5. *Who hath laid the measures thereof*] Who hath adjusted its polar and equatorial distances from the centre?

Who hath stretched the line] Who hath formed its zones and its great circles; and adjusted the whole of its magnitude and gravity to the orbit in which it was to move, as well as its distance from that great centre about which it was to revolve? These questions show the difficulty of the subject; and that there was an unfathomable depth of counsel and design in the formation of the earth.

Verse 6. *Whereupon are the foundations thereof fastened?*] How does it continue to revolve in the immensity of space? What supports it? Has it foundations like a *building*, and finished with a *key-stone* to keep the mighty fabric in union?

Verse 7. *When the morning stars sang together*] This must refer to some intelligent beings who existed before the creation of the visible heavens and earth: and it is supposed that this and the following clause speak of the same beings;—that by the *sons of God* and the *morning-stars*, the angelic host is meant; as they are supposed to be *first*, though perhaps not *chief*, in the order of creation.

For the latter clause the *Chaldee* has *All the troops of angels*. Perhaps their creation may be included in the term *heavens*, Gen. i. 1. *In the beginning God created the heavens and the earth*. These witnessed the progress of the creation; and, when God had finished his work, celebrated his wisdom and power in the highest strains.

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8 ¹ Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And ^m brake ⁿ up for it my decreed

¹ Gen. 1. 9. Psal. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.
^m Or, established my decree upon it.

Verse 8. Who shut up the sea with doors] Who gathered the waters together into one place, and fixed the sea its limits so that it cannot overpass them to inundate the earth?

When it brake forth as if it had issued out of the womb?] This is a very fine metaphor. The sea is represented as a newly born infant issuing from the womb of the void and formless chaos: and the delicate circumstance of the *liquor amnii* which bursts out previously to the birth of the foetus. The allusion to the birth of a child is carried on in the next verse.

Verse 9. When I made the cloud the garment] Alluding to the cloth in which the new-born infant is first received. The cloud was the same to the newly-raised vapour, as the above recipient to the new-born child.

And thick darkness a swaddling-band for it.] Here is also an allusion to the first dressings of the new-born child: it is swathed in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. "The image," says Mr. Goode, "is exquisitely maintained: the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant."

There is here an allusion also to the creation, as described in Genesis i. Darkness is there said to be on the face of the DEEP. Here it is said, the thick darkness was a swaddling-band for the new-born SEA.

Verse 10. And brake up for it my decreed place] This refers to the decree, Gen. i. 9. "Let the waters under the heavens be gathered together unto one place."

And set bars and doors] And let the dry land appear. This was the bars and doors of the sea: the land being every where a barrier against the encroachments and inundations of the sea, and great rivers, bays, creeks, &c. the doors by which it passes into the interior of continents, &c.

Verse 11. Hitherto shalt thou come] Thus far shall thy flux and reflux extend. The tides are marvellously limited and regulated, not only by the lunar and solar attraction, but by the quantum of time also which is required to remove any part of the earth's surface from under the immediate attractive influence of the sun and moon. And this regulation takes place by means of the rotation of the earth round its own axis, which causes one thousand and forty-two miles of its equator to pass from under any given point in the heavens in one hour; and about five hundred and eighty miles in the meridian of London: so that the attracted fluid parts are every moment passing from under the direct attractive influence; and thus the tides cannot be raised to any extraordinary height.

place, and set bars and doors, A. M. cir. 2484.
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11 And said, Hitherto shalt thou come, but no farther: and here shall ^o thy proud waves ^p be staid.

12 Hast thou^r commanded the morning since thy days; and caused the dayspring to know his place;

ⁿ Ch. 26. 10.—^o Heb. the pride of thy waves.—^p Psal. 89. 9. & 93. 4.—^r Psal. 74. 16. & 148. 5.

The attraction of the sun and moon, and the gravitation of its own parts to its own centre, which prevent too great a flux on the one hand, and too great a reflux on the other; or, in other words, too high a tide, and too deep an ebb: are also some of those bars and doors by which its proud waves are stayed, and prevented from coming farther; all being regulated by these laws of attraction, by the sun and moon, gravitation of its own parts from the sun and moon, and the diurnal motion round its own axis, by which the fluid parts, easily yielding to the above attraction, are continually moving from under the direct attracting influence. Here a world of wisdom and management was necessary, in order to proportion all these things to each other, so as to procure the great benefits which result from the flux and reflux of the sea; and prevent the evils which must take place, at least occasionally, were not those bars and doors provided. It is well known that the spring tides happen at the change and full of the moon, at which time she is in conjunction with and opposition to the sun. As these retire from their conjunction, the tides neap till about three days after the first quadrature, when the tides begin again to be more and more elevated, and arrive at their maximum about the third day after the opposition. From this time the tides neap as before till the third day after the last quadrature; and afterward their daily elevations are continually increased till about the third day after the conjunction, when they recommence their neaping; the principal phenomena of the tides always taking place at or near the same points of every lunar synodic revolution.

Verse 12. Hast thou commanded the morning] This refers to dawn or morning twilight, occasioned by the refraction of the solar rays by means of the atmosphere; so that we receive the light by degrees, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight; and by which even the body of the sun himself becomes evident several minutes before he arises above the horizon.

Caused the dayspring to know his place] This seems to refer to the different points in which daybreak appears during the course of the earth's revolution in its orbit: and which variety of points of appearing depends on this annual revolution. For as the earth goes round the sun every year in the ecliptic, one half of which is on the north side of the equinoctial, and the other half on its south side, the sun appears to change his place every day. These are matters which the wisdom of God alone could plan; and which his power alone could execute.

It may be just necessary to observe, that the dawn does not appear, nor the sun rise exactly

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13 That it might take hold
of the ^s ends of the earth,
that 'the wicked might be
shaken out of it?

14 It is turned as clay to the seal; and
they stand as a garment.

15 And from the wicked their ^u light

is withholden, and ^v the high
arm shall be broken.

16 Hast thou ^w entered into
the springs of the sea? or
hast thou walked in the search of the
depth?

17 Have ^x the gates of death been

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* Heb. wings.—Psa. 104. 35.—Ch 18. 5.

v Psa. 10. 15.—w Psa. 77. 19.—x Psa. 9. 13.

in the same point of the horizon, two successive days in the whole year; as he declines *forty-three* degrees north, and *forty-three* degrees south of east; beginning on the 21st of March, and ending on the 22d of December; which variations not only produce the *places of rising and setting*, but also the *length of day and night*. And by this declination north and south, or approach to and recession from the tropics of Cancer and Capricorn, the solar light takes hold of the ends of the earth, ver. 13. enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun *twenty-three and a half* degrees north, and as many south of this line.

Verse 13. *That the wicked might be shaken out of it?* The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding places; for such do not dare to come to the light lest their works be manifest, which are not wrought in God. To this verse the *fifteenth* appears to belong, as it connects immediately with it, which connexion the introduction of the *fourteenth* verse disturbs. And from the *wicked*, such as mentioned above, their light is withholden; they love darkness rather than light, because their deeds are evil; and as they prowl after their prey in the night-season, they are obliged to sleep in the day, and thus its light is withholden from them. And the high arm shall be broken; or, as Mr. Goode translates, *The roving of wickedness is broken off*. They can no longer pursue their predatory and injurious excursions.

Verse 14. *It is turned as clay to the seal* The earth, like soft clay, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

There seems to be an allusion here to the *sealing of clay*; which I believe has been, and is now, frequent in the East. Six of those *Eastern seals*, for sealing clay, made of brass, the figures and characters all in relief, the interstices being entirely perforated and cut out, so that the upper side of the seal is the same as the lower, now lie before me. They seem to have been used for stamping pottery, as some of the fine clay still appears in the interstices.

And they stand as a garment.] The earth receiving these impressions from the solar light and heat, plants and flowers spring up, and decorate its surface as the most beautiful stamped garment does the person of the most sumptuously dressed female.

Mr. Goode translates the whole verse thus: "Canst thou cause them to bend round as clay to the mould, so that they are made to set like a garment?"

He supposes that reference is here made to the rays of light; but, take his own words:—"The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture; and in the present instance admirably forcible in painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself." Mr. Goode supposes, that a mould in which the pottery is formed, not a seal by which it is impressed, is referred to here. In this sense I do not see the metaphor consistent, nor the allusion happy. It is well known that the rays of light never bend. They may be reflected at particular angles, but they never go out of a straight course. A gun might as well be expected to shoot round a corner, as a ray of light to go out of a straight line, or to follow the sinuous or angular windings of a tube, canal, or adit. But if we take in the sun as he advances in his diurnal voyage, or rather the earth, as it turns round its own axis from west to east, the metaphor of Mr. Goode will be correct enough; but we must leave out *bending and ductility*, as every part of the earth's surface will be at least successively invested with the light.

Verse 16. *Hast thou entered into the springs of the sea?* Of these springs, inlets, or outlets of the sea, we know just as much as Job. There was prevalent among philosophers an opinion that through a porous bottom fresh matter was constantly oozing, by which the sea was supplied with new materials. But through such pores these materials might as well ooze out as ooze in.

Walked in the search of the depth? Hast thou walked from the shallow beach through the great ocean's bed, till thou hast arrived at its profoundest depths? In other words, Dost thou know the depths of the sea? Job, we may presume, did not. No man since him has found them out. In multitudes of places they are unfathomable by any means hitherto used by man.

Verse 17. *Have the gates of death been opened unto thee?* Dost thou know in what the article of death consists? This is as inexplicable as the question, What is animal life?

The doors of the shadow of death?] *מַדְבָּר* *tsal-maveth*; the intermediate state; the openings into the place of separate spirits. Here two places are distinguished; *מַדְבָּר* *maveth*, death, and *מַדְבָּר* *tsal-maveth*, the shadow of death. It will not do to say, death is the privation of

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opened unto thee? or hast thou seen the doors of the shadow of death? 18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest

know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

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Y Or, at.—Psa. 135. 7.—Exod. 9. 18. Josh.

10. 11. Isa. 30. 30. Ezek. 13. 11, 13. Rev. 16. 21.

life:—for what then would be the shadow of that privation.

Verse 18. *The breadth of the earth?* At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast extended plain, bordered all round with the ocean and the sky.

Verse 19. *Where light dwelleth?* What is the source of light? Yea, what is light itself? It is not in the sun, for light was before the sun;—but, *What is light?* It is, no doubt, a substance;—but of what kind? and of what are its particles? As to darkness, What is it? Is it philosophical to say, It is the mere privation of light? I shall think philosophy has made some advances to general accuracy and perfection when it proves to us what cold is, and what darkness is, leaving mere privations out of the question.

Verse 20. *Shouldest take it to the bound thereof?* Or, as Mr. Goode translates, “That thou shouldest lay hold of it in its boundary.” That thou shouldest go to the very spot where light commences, and where darkness ends; and see the house where each dwells. Here darkness and light are personified; each as a real intelligent being, having a separate existence, and local dwelling. But poetry animates every thing. It is the region of fictitious existence.

I believe this verse should be translated thus:—“For thou canst take us to its boundary; for thou knowest the paths to its house.” This is a strong irony; and there are several others in this divine speech. Job had valued himself too much on his knowledge; and a chief object of this august speech is to humble his “knowing pride,” and to cause him to seek true wisdom and humility where they are to be found.

Verse 21. *Knowest thou?* This is another strong and biting irony; and the literal translation proves it: “Thou knowest, because thou wast then born! and the number of thy days is great,” or *multitudinous*; רבים rabbim, *multitudes*.

Verse 22. *The treasures of the snow?* The places where snow is formed; and the cause of that formation. See on chap. xxxvii. 6.

Treasures of the hail? It is more easy to account for the formation of snow than of hail. Hail, however, is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the size of the rain drop from which it was formed. But this meteor does not

appear to be formed from a single drop of water, as it is found to be composed of many small spherules frozen together, the centre sometimes soft like snow; and at other times formed of a hard nucleus, which in some cases has been of a brown colour, capable of ignition and explosion. In the description given of snow in chap. xxxvii. 6. it has been stated that both snow and hail owe their formation to electricity: the hail being formed in the higher regions of the air where cold is intense, and the electric matter abundant. By this agency it is supposed that a great number of aqueous particles are brought together and frozen; and in their descent collect other particles, so that the density of the substance of the hailstone grows less and less from the centre, this being formed first, in the higher regions; and the surface being collected in the lower. This theory is not in all cases supported by fact, as in some instances the centre has been found soft and snow-like, when the surface has been hard.

Hail is the only meteor of this kind, from which no apparent good is derived. Rain and dew invigorate, and give life to the whole vegetable world; frost by expanding the water contained in the earth, pulverizes and renders the soil fertile; snow covers and defends vegetables from being destroyed by too severe a frost; but hail does none of these. It not only does no good, but often much harm; always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants, so as to injure or totally destroy them. In short, the treasures of hail are not well known: and its use, in the creation has not yet been ascertained. But frost is God's universal plough, by which he cultivates the whole earth.

Verse 23. *Reserved against the time of trouble* לֵעֵת לְעֵת-צָר le-ét-tsar, to the season of strictness: i. e. the season when the earth is constricted or bound by the frost.

Against the day of battle and war? Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people. There is probably an allusion here to the plague of hail sent on the Egyptians. See Exod. ix. 23. and the notes there for more particulars concerning hailstones, remarkable showers of them, &c. There may be also a reference to Josh. x. 10, 11. where a destructive shower of what are called hailstones fell upon the Canaanitish kings who fought against Israel. See the notes there also.

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24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters, or a way

b Ch.

Verse 24. *By what way is the light parted?* Who can accurately describe the cause and operation of a *thunder-cloud*; the cause, nature, and mode of operation of the *lightning* itself? Is it a *simple element*, or *compound substance*? What is its *velocity*? and why not *conductive* by every kind of substance, as it is known to exist in all? In short to be diffused through every portion of nature. How is it parted? How does it take its zig-zag form? This is the curious, indescribable, and unknown *parting*. Are all the causes of *positive* and *negative* electricity found out? What are its *particles*, and how do they *cohere*, and in what *order* are they propagated? Much has been said on all these points; and how little of that much satisfactorily!

Scattereth the east wind upon the earth? קידם *kadim*, the eastern storm, euroclydon, or levanter.

Verse 25. *Divided a water-course* The original תעלה *tealah*, from עלה *alah*, to ascend, may signify rather a *cloud*, or *clouds* in general, where the waters are stored up. I cannot see how the *overflowings* or *torrents* of water can be said to ascend any other way than by *evaporation*: and it is by this divine contrivance that the earth is not only irrigated, but even dried; and by this means too much moisture is not permitted to lie upon the ground; which would not only be injurious to vegetation, but even destroy it. But *query*, may not a *water-spout* be intended?

A way for the lightning of thunder "A path for the bolt of thunder." God is represented as directing the course even of the *lightning*: he launches the bolt, and makes the path in which it is to run. To grasp, manage, and dart the thunderbolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities was capable of this. But who can thunder with a voice like the Almighty! He is THE THUNDERER.

Verse 26. *To cause it to rain on the earth* It is well known that rain falls copiously in thunder-storms. The *flash* is first seen, the *clap* is heard, and last the rain descends. The *lightning* travels all lengths in no perceivable succession of time. Sound is propagated at the rate of 1142 feet in a second. Rain travels still more slowly, and will be seen, sooner or later, according to the weight of the drops, and the distance of the cloud from the place of the spectator. Now the *flash*, the *clap*, and the rain take place all in the same moment; but are discernible by us in the succession already mentioned, and for the reasons given above; and more at large in the note on chap. xxxvi. 29, &c.

But how are these things formed? The *lightning* is represented as coming immediately from the hand of God. The *clap* is the effect of the *lightning*, which causes a vacuum in

for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness wherein there is no man;

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that part of the atmosphere through which it passes; the air rushing in to restore the equilibrium, may cause much of the noise that is heard in the clap. An easy experiment on the air-pump illustrates this:—Take a glass receiver open at both ends; over one end tie a piece of sheep's bladder wet, and let it stand till thoroughly dry. Then place the open end on the plate of the air-pump, and exhaust the air slowly from under it. The bladder soon becomes *concave*, owing to the pressure of the atmospheric air on it, the supporting air in the receiver being partly thrown out. Carry on the exhaustion, and the air presses at the rate of *fifteen pounds* on every square inch. See on chap. xxviii. The fibres of the bladder being no longer capable of bearing the pressure of the atmospheric column upon the receiver, are torn to pieces with a noise equal to the report of a musket; which is occasioned by the air rushing in to restore the equilibrium. Imagine a rapid succession of such experiments, and you have the *peal* of thunder; the rupture of the first bladder being the *clap*. But the *explosion* of the gases, (oxygen and hydrogen) of which water is composed, will also account for the noise. See below.

But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that *water* is a composition of *two elastic airs*, or *gases*, as they are called, *oxygen*, and *hydrogen*. In 100 parts of water there are 88½ of *oxygen*, and 11½ of *hydrogen*. Pass a succession of electric sparks through water by means of a proper apparatus, and the two gases are produced in the proportions mentioned above.

To decompose water by *galvanism*.—Take a narrow glass tube *three or four inches* long; fit each end with a cork penetrated by a piece of slender iron wire, and fill the tube with water. Let the ends of the two wires within the tube be distant from each other about *three quarters of an inch*, and let one be made to communicate with the *top*, the other with the bottom of a *galvanic pile*, in action. On making this communication, bubbles of air will be formed, and ascend to the top of the tube, the water decreasing as it is decomposed.

The oxygen and hydrogen formed by this experiment, may be *recomposed* into the same weight of *water*. Take any quantity of the oxygen and hydrogen gases in the proportions already mentioned; ignite them by the electric spark, and they produce a quantity of *water* equal in weight to the gases employed. Thus, then, we can convert *water* into *air*, and reconvert this air into *water*; and the proportions hold as above. I have repeatedly seen this done, and assisted in doing it; but cannot, in this place, describe every thing in detail.

Now, to the purpose of this note: the rain descending after the *flash* and the *peal*. The electric spark or matter of lightning passing

A. M. cir. 2484. 27 ° To satisfy the desolate
B. C. cir. 1520. and waste ground; and to
Ante I. Ol. cause the bud of the tender
cir. 744. herb to spring forth?
Ante U. C. cir. 767.

28 ° Hath the rain a father? or who
hath begotten the drops of dew?

29 Out of whose womb came the

e Psa. 107. 35.—d Jer. 14. 22. Psa. 147. 8.

through the atmosphere, ignites and decomposes the *oxygen* and *hydrogen*; which *explode*, and the *water* which was formed of these two, falls down in the form of *rain*. The explosion of the gases, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the *clap* and *peal*; as the *decomposition* and *ignition* of them will account for the *water* or *rain* which is the attendant of a thunder-storm. Thus by the *lightning* of *thunder* God causes it to *rain* on the earth. How marvellous, and instructive are his ways!

Verse 27. *To satisfy the desolate and waste*] The thunder cloud not only explodes over *inhabited* countries, that the air may be purified, and the rain sent down to fertilize the earth; but is conducted over *deserts* where there is no human inhabitant; and this to *cause the bud of the tender herb to spring forth*; for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground. Every tribe of animals was made by the hand of God, and even the lowest of them is supported by his kind providence.

Verse 28. *Hath the rain a father?*] Or, *Who is the father of the rain?* We have seen above one part of the apparatus by which God produces it. Other causes have been mentioned on chap. xxxvi. 27, &c.

The drops of dew?] *יִתְחַבָּן yithchaban*, the sphericles, the small round drops or globules. Dew is a dense moist vapour, found on the earth in spring and summer mornings, in form of a misting rain. Dr. Hutton defines it: "A thin, light, insensible mist or rain descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from rain, as less from more. Its origin and matter are doubtless from the vapours and exhalations that rise from the earth and water." Various experiments have been instituted to ascertain whether dew arises from the earth, or descends from the atmosphere; and those *pro* and *con* have alternately preponderated. The question is not yet decided; and we cannot yet tell any more than Job which hath begotten the drops of dew, the atmosphere or the earth. Is it water deposited from the atmosphere, when the surface of the ground is colder than the air?

Verse 29. *Out of whose womb came the ice?*] Ice is a solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose, that ice is only the re-establishment of water in its natural state; that the mere absence of fire is sufficient to account for this re-establishment; and that the fluidity of water is a real fusion, like that of metals, exposed to the action of fire; and differing only in this, that a greater portion of fire is necessary to one than the other. Ice, therefore, is supposed to be the natural state of water; so that in its natural state water is solid;

ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influ-

and becomes fluid only by the action of fire, as solid metallic bodies are brought into a state of fusion by the same means.

Ice is lighter than water, its specific gravity being to that of water as eight to nine. This rarefaction of ice is supposed to be owing to the air-bubbles produced in water by freezing; and which being considerably large, in proportion to the water frozen, render the body so much specifically lighter: hence ice always floats on water. The air-bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, be they ever so strong. See examples in the note on chap. xxxvii. 10.

The hoary frost of heaven, who hath gendered it?] Hoar-frost is the congelation of dew, in frosty mornings, on the grass. It consists of an assemblage of little crystals of ice, which are of various figures, according to the different disposition of the vapours, when met and condensed by the cold. Its production is owing to some laws with which we are not yet acquainted. Of this subject, after the lapse and experience of between two and three thousand years, we know about as much as Job did. And the question, *What hath engendered the hoar-frost of heaven?* is, to this hour, nearly as inexplicable to us as it was to him! Is it enough to say that hoar-frost is water deposited from the atmosphere at a low temperature, so as to produce congelation.

Verse 30. *The waters are hid as with a stone*] Here is a reference to freezing in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

The word *יִתְחַבָּן yithchaban*, is understood by the versions in general, as implying *hardening*, or *congelation*; and we know in some intense frosts the ice becomes as hard as a stone; and even the face of the deep, the very seas themselves, not only in the polar circles, but even in northern countries, Norway, Sweden, Denmark, Holland, and parts of Germany, are really frozen, and locked up from all the purposes of navigation for several months in winter.

Verse 31. *Canst thou bind the sweet influences of Pleiades*] The Pleiades are a constellation in the sign Taurus. They consist of six stars visible to the naked eye: to a good eye, in a clear night, seven are discernible; but with a telescope ten times the number may be readily counted. They make their appearance in the spring. Orion may be seen in the morning, toward the end of October; and is visible through November, December, and January; and hence, says Mr. Goode, it becomes a correct and elegant synecdoche for the winter at large. The Pleiades are elegantly opposed to Orion, as the vernal renovation of nature is opposed to its wintry destruction: the mild

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e Psa. 147. 16.—f Heb. is taken.—g Ch. 37. 10.

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ences of ^b Pleiades, ^k or
loose the bands of ^l Orion?
32 Canst thou bring forth
^m Mazzaroth in his season?
or canst thou ⁿ guide Arcturus with his
sons?

33 Knowest thou ^o the ordinances of
heaven? canst thou set the dominion
thereof in the earth?

34 Canst thou lift up thy voice to the
clouds, that abundance of waters may
cover thee?

^b Chap. 9, 9. Amos 5, 8.—^k Or, the seven stars.—^l Heb. Cima. —^m Heb. Cecil.—ⁿ Or, the twelve signs.—^o Heb. guide them.—^p Jer. 31, 35.

and open benignity of spring, to the severe
and icy inactivity of winter.

I have already expressed my mind on these
supposed constellations, and must refer to my
notes on chap. ix. 9. &c., and to the learned
notes of Dr. Hales and Mr. Mason Goode, on
these texts. They appear certain, where I am
obliged to doubt; and from their view of the
subject, make very useful and important
deductions. I find reluctance in departing from
the ancient versions. In this case, these learned
men follow them: I cannot, because I do not
see the evidence of the ground-work; and I
dare not draw conclusions from premises which
seem to me precarious, or which I do not un-
derstand. I wish, therefore, the reader to
examine and judge for himself.

Coverdale renders the 31st and 32d verses thus:

Hast thou brought the ^W stars together? Or art thou able to break the circle of
heaven? Canst thou bring forth the mor-
ning star, or the evening star, at con-
venient time and converse them home again?

Verse 32. *Mazzaroth in his season?* This is
generally understood to mean the signs of the
zodiac. מַזְזָרוֹת *Mazzaroth*, according to Park-
hurst, comes from מַזַּר *mazar*, to corrupt; and
he supposes it to mean that pestilential wind
in Arabia called *Smim*, the season of which is
the summer heats.

Verse 33. *Knowest thou the ordinances of
heaven?* Art thou a thorough astronomer?
Art thou acquainted with all the laws of the
planetary system? Canst thou account for the
difference of their motions, and the influence
by which they are retained and revolve in their
orbits? And canst thou tell what influence, or
dominion, they exercise on the earth? Sir
Isaac Newton has given us much light on
many of these things: but to his system, which
is most probably the true one, gravity is essen-
tial; and yet what this gravity is, he could
neither explain nor comprehend: and his fol-
lowers are not one whit wiser than he. No
man has yet fully found out the ordinances of
heaven, and the dominion thereof on the earth.

Verse 34. *Canst thou lift up thy voice to the
clouds?* Canst thou produce lightning and
thunder, that water may be formed, and poured
down upon the earth?

Thunder is called קוֹלוֹת *koloth*, voices: for it
is considered the voice of God—here then
Job's voice, קוֹל *kol-cha*, is opposed to the voice
of JEHOVAH!

Verse 35. *Canst thou send lightnings?* We
Vol. II. (55*)

35 Canst thou send light-
nings, that they may go, and
say unto thee, ^p Here we are?

36 ^q Who hath put wisdom
in the inward parts? or who hath given
understanding to the heart?

37 Who can number the clouds in
wisdom? or ^r who can stay the bottles
of heaven?

38 ^t When the dust ^u groweth into
hardness, and the clods cleave fast
together?

^p Heb. Behold us.—^q Ch. 32, 8. Psa. 51, 6. Eccles. 2, 26.
^r Heb. who can cause to lie down.—^s Or, When the dust is
turned into mire.—^t Heb. is poured.

have already seen that the lightning is sup-
posed to be immediately in the hand and under
the management of God. The great god of the
heathen, *Jupiter Brontes*, is represented with the
forked lightnings and thunderbolt in his hand.
He seems so to grasp the bickering flame that,
though it struggles for liberty, it cannot escape
from his hold. *Lightnings*—How much like
the sound of thunder is the original word: בְּרָקִים
Brakeem! Here are both sense and sound.

Here we are? Will the winged lightnings
be thy messengers, as they are mine?

Verse 36. *Who hath put wisdom in the in-
ward parts?* Who has given לִשְׁכֵּוֹ *la-secevi*, to
the contemplative person, understanding? Even
the most sedulous attention to a subject, and
the deepest contemplation, are not sufficient to
investigate truth, without the inspiration of the
Almighty, which alone can give understanding.
But who has given man the power to conceive
and understand? A power which he knows he
has, but which he cannot comprehend. Man
knows nothing of his own mind, nor of the
mode of its operations. This mind we possess,
these operations we perform;—and of both do
we know any thing? If we know not our own
spirit, how can we comprehend that spirit
which is infinite and eternal.

Mr. Goode thinks, that this verse is a con-
tinuation of the subject above, relative to the
lightnings; and therefore translates thus:

Who putteth understanding into the volleys?
And who giveth to the shafts discernment?

All the versions, except the *Septuagint*,
which trifles here, understand the place as we
do. Either makes a good sense. The *Sep-
tuagint*, has, "Who hath given the knowledge
of weaving to women; or the science of em-
broidery?" Instead of understanding to the
heart, the *Vulgate* has understanding to the
cock; that it might be able to distinguish and
proclaim the watches of the night.

Verse 37. *Who can number the clouds?* Per-
haps the word סָפָר *saphar*, which is commonly
rendered to number, may here mean, as in
Arabic, to irradiate, as Mr. Goode contends;
and may refer to those celestial and inimitable
tinges which we sometimes behold in the sky.

Bottles of heaven? The clouds: it is an al-
lusion to the *girbabs*, or bottles made of skin,
in which they are accustomed to carry their
water from wells and tanks.

Verse 38. *When the dust groweth into hard-
ness?* i. e. Who knows how the dust, the ele-
mentary particles of matter, were concreted;

A. M. cir. 2484. 39 Wilt thou hunt the
B. C. cir. 1520. prey for the lion? or fill the
Ante I. Ol. appetite of the young lions,
cir. 744. 40 When they couch
Ante U. C. cir. in their dens, and abide in the

A. M. cir. 2484. covert to lie in wait?
B. C. cir. 1520. 41 Who provideth for the
Ante I. Ol. raven his food? when his
cir. 744. young ones cry unto God,
Ante U. C. cir. they wander for lack of meat.
767.

—w Psal. 104. 21. & 145. 15.—w Heb. the life.

—x Gen. 49. 9.—y Psal. 147. 9. Matt. 6. 26.

and how the *clouds*, the several parts of the earth, continue to cohere? What is the principle of *cohesion* among the different particles of matter, in all *metals* and *minerals*? Even *water*, in a solid form constitutes a part of several gems, called thence *water of crystallization*. Who can solve this question? How is it that 90 parts of *alumine*, 7 of *silex*, and 1-2 of *oxide of iron*, constitute the *oriental ruby*? and that 90 parts of *silex*, and 19 of *water*, form the *precious opal*? And how can 46 parts of *silex*, 14 of *alumine*, 28 of *carbonate of lime*, 6.5 of *sulphate of lime*, 3 of *oxide of iron*, and 2 of *water*, enter into the constitution, and form the substance, of the *lapis lazuli*? How do these solids and fluids of such differing natures *grow into hardness*, and form this curious mineral!

Take another example from that beautiful, precious stone, the *emerald*. Its analysis shows it to be composed of *glucine* 13, *silex* 64.5, *alumine* 16, *lime* 1.6, and *oxide of chrome* 3.25. Now, how can these *dusts*, utterly worthless in themselves, *grow into hardness*, combine, and form one of the most beautiful, and, next to the *diamond*, the most precious of all the *gems*? The Almighty and infinitely wise God has done this in a way only known to, and comprehensible by himself.

Verse 39. *Wilt thou hunt the prey for the lion?* Rather the *lioness*, or *strong lion*. Hast thou his instinct? Dost thou know the *habits* and *haunts* of such animals as he seeks for his food? Thou hast neither his *strength*, his *instinct*, nor his *cunning*.

In the best Hebrew Bibles the *thirty-ninth* chapter begins with this verse; and begins properly, as a new subject now commences, relating to the *natural history* of the earth, or the animal kingdom: as the preceding chapter does to *astronomy* and *meteorology*.

Verse 40. *When they couch in their dens* Before they are capable of trusting themselves abroad.

Abide in the covert Before they are able to hunt down the prey by running. It is a fact that the *young lions*, before they have acquired strength and sufficient swiftness, *lie under cover*, in order to surprise those animals which they have not fleetness enough to overtake in the forest. And from this circumstance the כִּפְרִים *kepirim*, young lions, or lion's whelps, have their name: the root is כָּפַר *capar*, to cover or hide.—See the note on chap. iv. 11. where six different names are given to the lion, all expressing some distinct quality or state.

Verse 41. *Who provideth for the raven* This bird is chosen, perhaps, for his voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger. He dares not frequent the habitations of men, as he is considered a bird of ill omen, and hated by all.

This verse is finely paraphrased by Dr. Young —

"Fond man! the vision of a moment made!
Dream of a dream, and shadow of a shade:
What worlds hast thou produc'd, what creatures fram'd,
What insects cherish'd, that thy God is blam'd?
When pain'd with hunger, the wild raven's brood
Calls upon God, importunate for food,
Who hears their cry? Who grants their hoarse request,
And stills the clamours of the craving nest?"

On which he has this note: "The reason given why the raven is particularly mentioned as the care of providence is, because by her *clamorous* and *importunate voice* she particularly seems always calling upon it; thence *καρῶσα*, a *καρᾶξ*, is to ask earnestly.—*Eliau*. lib. ii. c. 48. And since there were ravens on the banks of the Nile, more clamorous than the rest of that species, those probably are meant in this place."

THE commencement of Cicero's oration against Catiline; to which I have referred on ver. 3., is the following:

Quousque tandem abutere, Catilina, patientia nostra? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum presidium palatii?—Nihil urbes vigilie.—Nihil timor populi.—Nihil concursus bonorum omnium.—Nihil hic munitissimus habendi senatus locus,—Nihil horum ora, vultusque moverunt?—Patere tua consilia non sentis?—Constrictum jam omnium horum conscientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris,—ubi fueris,—quos convocaveris,—quid consilii ceperis, quem nostrum ignorare arbitraris? O tempora! O mores! Senatus hæc intelligit, consul videt;—hic tamen vivit! Vivit! immo vero etiam in senatum venit: publici consilii particeps: notat et designat oculis ad cædem unumquemque nostrum! Nos autem, viri fortes, satisfacere reipublicæ videmur, si istius furorem ac tela vitemus!

"How long wilt thou, O Catiline, abuse our patience?—How long shall thy madness out-brave our justice?—To what extremities art thou resolved to push thy unbridled insolence of guilt?—Canst thou behold the nocturnal arms that watch the palatium,—the guards of the city,—the consternation of the citizens,—all the wise and worthy clustering into consultation,—this impregnable situation of the seat of the senate,—and the reproachful looks of the fathers of Rome?—Canst thou behold all this, and yet remain undaunted and unabashed?—Art thou insensible that thy measures are detected? Art thou insensible that this senate, now thoroughly informed, comprehend the whole extent of thy guilt?—Show me the senator ignorant of thy practices during the last and preceding night?—Of the place where you met,—the company you summoned, and the crime you concerted.—The senate is conscious,—the consul is witness to all this!—Yet, O, how mean and degenerate! The traitor lives! Lives? He mixes with the senate;—he shares in our counsels;—with a steady eye he surveys us; he anticipates his guilt!—he enjoys the murderous thought, and coolly marks us to bleed! Yet we, boldly passive in our country's cause.

The Almighty's speech. CHAP. XXXIX. Of the wild goats, kinds, &c.

think we act like Romans, if we can escape his frantic rage !¹⁹

The reader will perceive how finely Cicero rushes into this invective, as if the danger had been too immediate to give him leisure for the formality of address and introduction. See *Guthrie's Orations of Cicero*.

CHAPTER XXXIX.

Several animals described : the wild goats and hinds, 1-4. The wild ass, 5-8. The unicorn, 9-12. The peacock and ostrich, 13-18. The war horse, 19-25. The hawk, 26. The eagle and her brood, 27-30.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. O.

cir. 744.

Ante U. C. cir.

767.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

^a 1 Sam. 24. 2. Psa. 104. 18.

NOTES ON CHAPTER XXXIX.

Verse 1. *Knowest thou the time*] To know the time, &c. only, was easy, and has nothing extraordinary in it : but the meaning of these questions is, to know the *circumstances*, which have something peculiarly expressive of God's providence, and make the questions proper in this place. *Pliny* observes, that the *hind* with young, is by instinct directed to a certain herb, named *seselis*, which facilitates the birth. *Thunder* also, which looks like the more immediate hand of providence, has the same effect. Psa. xxix. 9. *The voice of the Lord maketh the hinds to calve.* See *Dr. Young*. What is called the *wild goat*, *yaâl*, from *ya'al*, to ascend, go, or mount up, is generally understood to be the *ibex* or *mountain goat*, called *yaâl*, from the wonderful manner in which it mounts to the tops of the highest rocks. It is certain, says *Johnston*, there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat. Its horns are very long, and often bend back over the whole body of the animal ; and it is said to throw itself from the tops of rocks or towers, and light upon its horns, without receiving any damage. It goes five months with young.

When the hinds do calve?] The *hind* is the female of the stag, or *cervus elaphus*, and goes eight months with young. They live to thirty-five or forty years. Incredible longevity has been attributed to some stags. One was taken by *Charles VI.* in the forest of Senlis, about whose neck was a collar with this inscription, *Cæsar hoc mihi donavit*, which led some to believe that this animal had lived from the days of some one of the twelve *Cæsars*, emperors of Rome.

I have seen the following form of this inscription:

*Tempore quo Cæsar Romæ dominatus in altâ,
Aureolo jussit collum signare moniti;
Ne depascentem, quisquis me graminis, lædat.
Cæsaris heu causa! perititâ parcor vitæ!*

Which has been long public in the English ballad strain, thus:

"When *Julius Cæsar* reigned king,
About my neck he put this ring;
That whomsoever should me take,
Would save my life for *Cæsar's* sake."

Here is eloquence! here is nature! and, in thus speaking her language, the true orator pierces with his lightnings the deepest recesses of the heart. The success of this species of oratory is infallible in the pulpit, when the preacher understands how to manage it.

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath sent out the wild ass

^b Psa. 29. 9.

Aristotle mentions the longevity of the stag, but thinks it *fabulous*.

Verse 3. *They bow themselves*] In order to bring forth their young ones.

They cast out their sorrows.] *חבלים* *cheblyhem*; the placenta, after-birth, or umbilical cord: So this word has been understood.

Verse 4. *In good liking*] After the fawns have sucked for some time, the dam leads them to the pastures, where they feed on different kinds of herbage, but not on corn, for they are not born before harvest time in Arabia and Palestine: for the stag does not feed on corn, but on grass, moss, and the shoots of the fir, beech, and other trees; and, therefore, the word *bar*, here translated *corn*, should be translated the open field or country. See *Parkhurst*. *Their nurseries bound away.*—*Mr. Goode*. In a short time they become independent of the mother, leave her, and return no more. The spirit of the questions in these verses appears to be the following: Understandest thou the cause of breeding of the mountain-goats, &c.? Art thou acquainted with the course and progress of the parturition, and the manner in which the bones do grow, and acquire solidity in the womb? See *Mr. Goode's* observations.

Houbigant's version appears very correct: (Knowest thou) "how their young ones grow up, increase in the fields, and, once departing, return to them no more."

Verse 5. *Who hath sent out the wild ass free?*] *אִשָּׁא פֶּרֶה* which we translate *wild ass*, is the same as the *ovos asinos* of the Greeks, and the *onager* of the Latins; which must not, says *Buffon*, be confounded with the *zebra*: for this is an animal of a different species from the ass. The *wild ass* is not striped like the *zebra*, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a gray colour; and run so swiftly that no horses but the Arab *barbs* can overtake them. *Wild asses* are found in considerable numbers in East and South Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania. They differ from tame asses only in their independence and liberty, and in their being stronger and more nimble; but in their shape they are the same. See on chap. vi. 5.

The bands of the wild ass? *אִשָּׁא אֲרֻד*, the

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. cir.

767.

free? or who hath loosed the
bands of the wild ass?

6^c Whose house I have
made the wilderness, and
the barren land his dwellings.

7 He scorneth the multitude of the
city, neither regardeth he the crying^c of
the driver.

8 The range of the mountains is his
pasture, and he searcheth after every
green thing.

9 Will the unicorn be willing to serve
thee, or abide by thy crib?

Ch. 24. 5. Jer. 2. 24. Hos. 8. 9.—d Heb. salt places.—e Heb.
of the exactor, Ch. 3. 18.

brayer, the same animal, but called thus be-
cause of the frequent and peculiar noise he
makes. But Mr. Goode supposes this to be a
different animal from the wild ass, (the *jichta*
or *equus hemionas*), which is distinguished by
having solid hoofs, a uniform colour, no cross on
the back, and the tail hairy only at the tip. The
ears and tail resemble those of the zebra; the
hoofs and body those of the ass; and the limbs
those of the horse. It inhabits Arabia, China,
Siberia, and Tartary, in grassy saline plains or
salt wastes, as mentioned in the following verse.

Verse 6. [Whose house] Habitation, or place
of resort.

The barren land] *melechah* מלחה, the salt
land, or salt places, as in the margin. See above.

Verse 7. [He scorneth the multitude] He is
so swift that he cannot be run or hunted down.
See the description in ver. 5.

Verse 8. [The range of the mountains] The
mountains and desert places are his peculiar
places of pasture; and he lives on any thing that
is green, on any kind of vegetable production.

Verse 9. [Will the unicorn be willing to serve
thee] The "fine, elegant animal like a horse,
with one long, rich curled horn growing out of
his forehead," commonly called the unicorn, must
be given up as fabulous. The heralds must claim
him as their own; place him in their armorial
bearings as they please, to indicate the unreal
actions, fictitious virtues, and unfought martial
exploits of mispraised men. It is not to the ho-
nour of the royal arms of Great Britain that this
fabulous animal should be one of their supporters.

The animal in question, called *reim* רימ, is
undoubtedly the rhinoceros, who has the latter
name from the horn that grows on his nose.
The rhinoceros is known by the name of *reim*
in Arabia to the present day. He is allowed to
be a savage animal, showing nothing of the in-
tellect of the elephant. His horn enables him
to combat the latter with great success; for, by
putting his nose under the elephant's belly, he
can rip him up. His skin is like armour; and
so very hard as to resist sabres, javelins, lances,
and even musket balls; the only penetrable parts
being the belly, the eyes, and about the ears.

Or abide by thy crib?] These and several of
the following expressions are intended to point
out his savage, untameable nature.

Verse 10. [Canst thou bind the unicorn—in the
furrow] He will not plough, nor draw in the
yoke with another; nor canst thou use him sin-
gly to harrow the ground.

10 Canst thou bind the
unicorn with his band in the
furrow? or will he harrow
the valleys after thee?

11 Wilt thou trust him because his
strength is great? or wilt thou leave
thy labour to him?

12 Wilt thou believe him, that he will
bring home thy seed, and gather it into
thy barn?

13 Gavest thou the goodly wings unto
the peacocks? or wings and feathers
unto the ostrich?

f Numb. 23. 22. Deut. 33. 17.—g Or, the feathers of the stork
and ostrich.

Verse 12. [That he will bring home thy seed]
Thou canst make no domestic nor agricultural
use of him.

Verse 13. [The goodly wings unto the pea-
cocks?] I believe peacocks are not intended
here; and the Hebrew word *rennanim* רננים,
should be translated *ostriches*; and the term
chasidah חסידה, which we translate *ostrich*,
should be, as it is elsewhere, translated *stork*.
And perhaps the word *netsah* נטשא, rendered here
feathers, should be translated *hawk*, or *pelican*.

The Vulgate has *Penna struthionis similis est
pennis herodii, et accipitris*; "the feather of
the ostrich is like to that of the stork and the
hawk." The Chaldee has, "The wing of the
wild cock, who crows; and claps his wings, is
like to the wing of the stork and the hawk." The
Septuagint, not knowing what to make of
these different terms, has left them all untrans-
lated, so as to make a sentence without sense.
Mr. Goode has come nearest both to the ori-
ginal and to the meaning, by translating thus:

"The wing of the ostrich tribe is for flapping;
But of the stork and falcon for flight."

Though the wings of the ostrich, says he, can-
not raise it from the ground; yet by the motion
here alluded to, by a perpetual vibration, or
flapping; by perpetually catching, or drink-
ing in the wind, (as the term *ne-elashah* נעלהש
implies, which we render *goodly*), they give it
a rapidity of running beyond that possessed by
any other animal in the world. Adanson in-
forms us, that when he was at the factory in
Padore, he was in possession of two tame os-
triches; and to try their strength, says he, "I
made a full grown negro mount the smallest,
and two others the largest. This burden did not
seem to me at all disproportioned to their strength.
At first they went a pretty high trot; and when
they were heated a little, they expanded their
wings, as if it were to catch the wind, and
they moved with such fleetness as to seem to
be off the ground. And I am satisfied that those
ostriches would have distanced the fleetest
race-horses that were ever bred in England."

As to *netsah* נטשא, here translated *falcon*, Mr.
Goode observes, that the term *ynet naz* ינת נז, is used
generally by the Arabian writers to signify both *fal-
con* and *hawk*. And there can be little doubt that
such is the real meaning of the Hebrew word;
and that it imports various species of the falcon
family, as *jer-falcon*, *goss-hawk*, and *sparrow hawk*.

"The argument drawn from natural history
advances from quadrupeds to birds; and of

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

14 Which leaveth her eggs
in the earth, and warmeth
them in the dust,

15 And forgetteth that the
foot may crush them, or that the wild
beast may break them.

16 She is^h hardened against her young
ones, as though *they were* not hers:
herⁱ labour is in vain without fear;

h Lam. 4. 3.—i Ver. 17.

birds those only are selected for description which are most common to the country in which the scene lies, and at the same time are most singular in their properties. Thus the *ostrich* is admirably contrasted with the *stork* and the *eagle*, as affording us an instance of a winged animal totally incapable of flight, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.

“Again, the *ostrich* is peculiarly opposed to the *stork* and to some species of the *eagle* in another sense, and a sense adverted to in the verses immediately ensuing: for the *ostrich* is well known to take little or no care of its eggs, or of its young; while the *stork* ever has been, and ever deserves to be, held in proverbial repute for its parental tenderness. The Hebrew word *חסידה* *chasidah*, imports kindness, or affection: and our own term *stork*, if derived from the Greek *στοργή* *storgé*, as some pretend, has the same original meaning” Goode’s *Job*.

Verse 14. *Which leaveth her eggs in the earth*] This want of parental affection in the *ostrich* is almost universally acknowledged. Mr. Jackson, in his *Account of Morocco*, observes: The *ostrich*, having laid her eggs, goes away, forgetting or forsaking them; and if some other *ostrich* discover them, she hatches them as if they were her own; forgetting probably whether they are or are not; so deficient is the recollection of this bird. This illustrates verse 15. *And forgetteth that the foot may crush them, or that the wild beast may break them*. The poet seems well acquainted with every part of the subject on which he writes; and facts incontestable confirm all he says. For farther illustration see the account from *Dr. Shaw* at the end of the chapter.

Verse 16. *She is hardened against her young*] See before, and the extracts from *Dr. Shaw* at the end of the chapter. She neglects her little ones, which are often found half-starved, straggling, and moaning about like so many deserted orphans, for their mother.

Verse 17. *God hath deprived her of wisdom*] Of this foolishness we have an account from the ancients; and here follow two instances: “1st, It covers its head in the reeds, and thinks itself all out of sight because itself cannot see. So *Claudian*:

Stat lumine clauso
Ridendum revoluta caput: creditque latere
Quæ non ipsa videt.

“2. They who hunt them draw the skin of an *ostrich*’s neck on one hand, which proves a sufficient lure to take them with the other. They have so little brain that *Heliogabalus* had six hundred heads for his supper. Here we

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

17 Because God hath de-
prived her of wisdom, neither
hath he^k imparted to her
understanding.

18 What time she lifteth up herself
on high, she scorneth the horse and his
rider.

19 Hast thou given the horse strength?
hast thou clothed his neck with thunder?

k Ch. 35. 11.

may observe, that our judicious as well as sublime author just touches the great points of distinction in each creature, and then hastens to another. A description is exact when you cannot add but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning often in too much illustration.” *Dr. Young*.

Verse 18. *She lifteth up herself*] *When she raiseth up herself to run away*. Proofs of the fleetness of this bird have already been given. It neither flies nor runs distinctly, but has a motion composed of both; and, using its wings as sails, makes great speed. So *Claudian*:

Vasta ubi Libyæ venantum vocibus ales
Cum premitur, calidus cursu, transmittit arenas,
Inque modum veli sinuatis flamine pennis
Palcevolenta volat.

Xenophon says *Cyrus* had horses that could overtake the goat and the wild ass; but none that could reach this creature. A thousand golden ducats, or a hundred camels, was the stated price of a horse that could equal their speed.—*Dr. Young*.

Verse 19. *Hast thou given the horse strength?*] Before I proceed to any observations, I shall give Mr. Goode’s version of this, perhaps, inimitable description:—

- Ver. 19. Hast thou bestowed on the horse mettle?
Hast thou clothed his neck with the thunder flash?
- Ver. 20. Hast thou given him to launch forth as an arrow?
Terrible is the pomp of his nostrils.
- Ver. 21. He paweth in the valley, and exulteth.
Boldly he advanceth against the clashing host:
- Ver. 22. He mocketh at fear, and trembleth not:
Nor turneth he back from the sword.
- Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield:
- Ver. 24. With rage and fury he devoureth the ground;
And is impatient when the trumpet soundeth.
- Ver. 25. He exclaimeth among the trumpets, Alas!
And scenteth the battle afar off,
The thunder of the chieftains, and the shouting.

In the year 1713, a letter was sent to the *GUARDIAN*, which makes No. 86 of that work, containing a critique on this description, compared with similar descriptions in *Homer* and *Virgil*. I shall give the substance of it here: “The great Creator, who accommodated himself to those to whom he vouchsafed to speak, hath put into the mouths of his prophets such sublime sentiments and exalted language as must abash the pride and wisdom of man. In the Book of *Job*, the most ancient poem in the world, we have such paintings and descriptions as I have spoken of, in great variety. I shall at present make some remarks on the celebrated description of the *horse* in that holy book, and compare it with those drawn by *Homer* and *Virgil*.

“*Homer* hath the following similitude of a *horse* twice over in the *Iliad*, which *Virgil* hath copied from him; at least he hath deviated less from *Homer*, than Mr. *Dryden* hath from him.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U. C. cir.
767.

20. Canst thou make him
afraid as a grasshopper?
the glory of his nostrils ^{is}
terrible.

21^m He paweth in the val-
ley, and rejoiceth in his
strength: ^{he} goeth on to
meet the ^{armed} men.

A. M. cir. 2484
B. C. cir. 1520
Ante I. O.
cir. 744.
Ante U. C. cir.
767.

1 Heb. terrors.—m Or, His feet dig:

n Jer. 8. 6.—o Heb. the arriour.

Ὁς δ' ὅτε τις στατός ἰσώως, ἀκούσας ἐπὶ
φάτῃ,
Δεσμον ἀπορριξας θείει πεδίοιο κραιναν,
Εἰσθας λουεσθαι ῥύστιος ποταμοιο,
Κυδίσαν' ὄλου δὲ καθ' ἑχέι, ἀμφὶ δὲ χαιταί
ὁμοῖς αἰσάνται· ὁ δ' ἀλλὰ ῥέει πεσσοῖσθε
Ῥιμορ εἰ γούνα φέρετ' ἔμετα τ' θέβα καὶ νόμον
ἰσώων.

Hom. II. vi. ver. 506. and II. xv. ver. 263.

Freed from his keepers, thus with broken reins,
The wanton courser prances o'er the plains;
Or in the pride of youth o'erleaps the mound,
And snuffs the female in forbidden ground:
Or seeks his watering in the well-known flood,
To quench his thirst, and cool his fiery blood:
He swims luxuriant in the liquid plain,
And o'er his shoulders flows his waving mane;
He neighs, he snorts, he bears his head on high:
Before his ample chest the frothy waters fly.

"Virgil's description is much fuller than the
foregoing, which, as I said, is only a simile;
whereas Virgil professes to treat of the nature
of the horse."

Tum, si qua sonum procul arma dederē,
Sare loco nescit: micat auribus, et tremat artus;
Collectumque premens volvit sub naribus ignem:
Densa juba, et dextro jactata decumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonant ungula cornu.

Virgil, Georg. iii. ver. 83.

Which is thus admirably translated:

The fiery courser, when he hears from far,
The sprightly trumpets, and the shouts of war,
Pricks up his ears; and trembling with delight,
Shifts pace, and paws, and hopes the promis'd fight.
On his right shoulder his thick mane reel'd
Rattles at speed, and dances in the wind.
His horny hoofs are jetty black and round;
His chin is double; starting with a bound,
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils flow;
He bears his rider headlong on the foe.

"Now follows that on the Book of Job, which,
under all the disadvantages of having been
written in a language little understood, of
being expressed in phrases peculiar to a part
of the world whose manner of thinking and
speaking seems to us very uncouth; and, above
all, of appearing in a prose translation, is never-
theless so transcendently above the heathen
descriptions; that hereby we may perceive
how faint and languid the images are which are
formed by mortal authors when compared with
those which are figured, as it were, just as they
appear in the eye of the Creator. God, speak-
ing to Job, asks him:—

[To do our translators as much justice as pos-
sible, and to help the critic, I shall throw it in
the hemistich form, in which it appears in the
Hebrew, and in which all Hebrew poetry is
written.]

Ver. 19. Hast thou given to the horse strength?
Hast thou clothed his neck with thunder?
Ver. 20. Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible!
Ver. 21. He paweth in the valley, and rejoiceth in strength:
He goeth on to meet the armed men.
Ver. 22. He mocketh at fear, and is not affrighted:
Neither turneth he back from the sword.
Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield.
Ver. 24. He swalloweth the ground with rage and fierceness;
Nor doth he believe that it is the sound of the trum-
pet.
Ver. 25. He saith among the trumpets, He-ach! [pot.
And from afar he scenteth the battle,
The thunder of the captains, and the shouting.

"Here are all the great and sprightly images
that thought can form of this generous beast,
expressed in such force and vigour of style as
would have given the great wits of antiquity
new laws for the sublime, had they been ac-
quainted with these writings.

"I cannot but particularly observe that
whereas the classical poets chiefly endeavour to
paint the outward figure, lineaments, and motions,
the sacred poet makes all the beauties to flow
from an inward principle in the creature he de-
scribes; and thereby gives great spirit and viva-
city to his description. The following phrases
and circumstances are singularly remarkable:

"Hast thou clothed his neck with thunder?"
Homer and Virgil mention nothing about the
neck of the horse but his mane. The sacred au-
thor, by the bold figure of thunder, not only ex-
presses the shaking of that remarkable beauty
in the horse, and the flakes of hair, which natu-
rally suggest the idea of lightning; but likewise
the violent agitation and force of the neck, which
in the oriental tongues had been flatly expressed
by a metaphor less bold than this.

"Verse 20. Canst thou make him afraid as
a grasshopper?" There is a two-fold beauty in
this expression, which not only marks the
courage of this beast, by asking if he can be
scared; but likewise raises a noble image of
his swiftness, by insinuating, that if he could
be frightened, he would bound away with the
nimbleness of a grasshopper.

"The glory of his nostrils is terrible." This
is more strong and concise than that of Virgil,
which yet is the noblest line that ever was
written without inspiration.

Collectumque premens volvit sub naribus ignem:

Geor. iii. ver. 85.

And in his nostrils rolls collected fire."

"Ver. 21. He rejoiceth in his strength."
"Ver. 22. He mocketh at fear."
"Ver. 24. Neither believeth he that it is the sound of the
trumpet."
"Ver. 25. He saith among the trumpets, Ha! Ha!"

are signs of courage, as I said before, flowing
from an inward principle. There is a peculiar
beauty in his not believing it is the sound of the
trumpet: that is, he cannot believe it for joy: but
when he was sure of it, and is among the trum-
pets, he saith, Ha! Ha! He neighs, he rejoices.

"His docility is elegantly painted in his being
unmoved at the rattling quiver, the glittering
spear and the shield, ver. 23. and is well imi-
tated by Oppian, (who undoubtedly read Job
as Virgil did) in his Poem upon Hunting.

Πως μὲν γὰρ τὸ μαχίστιν ἄρσιος ἐκλυσεν ἰσώως
ἤχων ἐνιρσιμῶτον δολιχὸν πολεμικὸν αὐλάν;
Ἡ πῶς ἀναδιδόρκει σκαρδαμυκτοῖσιν οὐραῖσι
Αἰζηνοῖσι λοχὸν πεπυκασμένοι ὀπλιτισί;
Καὶ χαλκὸν σελαχυντὰ καὶ ἀστραφτοῖντα
τίδῃσιν;

Καὶ μάθεν εὐτε μένειν χρεῖα, πότε δ' αὐτίς ὀρουσίν.
Oppian Cynogel. lib. i. ver. 206.

"Now firm the mane'd war horse keeps his ground,
Nor breaks his order though the trumpets sound!
With fearless eye the glittering host surveys,
And glares directly at the helmet's blaze.
The master's word, the laws of war, he knows;
And when to stop, and when to charge the foes."

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

22 He mocketh at fear,
and is not affrighted; nei-
ther turneth he back from
the sword.

23 The quiver rattleth against him,
the glittering spear and the shield.

P 2 Sam. 6: 15.

"He swalloweth the ground, ver. 24. is an ex-
pression for *prodigious swiftness*, in use among
the Arabians, Job's countrymen, to the present
day. The Latins have something like it:

Latuniquē fugā consumere campum. Nemesian.

'In flight the extended champaign to consume.'

Carpere prata fugā. Virg. Georg. iii. ver. 142.

'In flight to crop the meads.'

campumque volatu

Cum rapere, pedum vestigia queras.

'When in their flight, the champaign they have snatch'd,
No track is left behind.'

"It is indeed the boldest and noblest of
images for swiftness; nor have I met with any
thing that comes so near it, as Mr. Pope's in
Windsor Forest

'Th' impatient courser pants in every vein,
And pawing, seems to beat the distant plain;
Hills, vales, and floods, appear already crost;
And ere he starts, a thousand steps are lost.'

"He smelleth the battle afar off, and what
follows about the shouting, is a circumstance
expressed with great spirit by *Lucan*:

'So when the ring with joyful shouts resounds,

'With rage and pride th' imprison'd courser bounds;

He frets, he foams, he rends his idle rein,

Springing o'er the fence, and headlong seeks the plain.'

This judicious and excellent critique has left
me little to say on this sublime description of
the horse: I shall add some cursory notes only.
In verse the 19th, we have the singular image,
clothed his neck with thunder. How *thunder*
and the *horse's neck* can be well assimilated to
each other, I confess I cannot see. The author
of the preceding critique seems to think, that
the principal part of the allusion belongs to the
shaking of this remarkable beauty (the *mane*)
in a horse; and the *flakes of hair*, which
naturally suggest the idea of *lightning*. I am
satisfied, that the *floating mane* is here meant.
The original רעקת *raemah*, which *Bochart*
and other learned men translate as above;
How much the *mane* of a horse *shaking* and
waving in the wind adds to his beauty and state-
liness, every one is sensible; and the Greek
and Latin Poets, in their description of a horse,
take notice of it. Thus, *Homer*,

Αυτί δὲ χεῖραι.

Ωμοῖς ἀιστοῦται. ILLAD, vi. ver. 509.

His mane dishevell'd o'er his shoulders flies.

And *Virgil*,

Ludentque per colla, per armos. En. xi. ver. 497.

The verb רעם *raam*, signifies to *toss*, to
agitate; and may very properly be applied to
the *mane*, for reasons obvious to all. *Virgil*
has seized this characteristic in this fine line:
Georg. iii. ver. 86.

Densa juba et dextro jactata recumbit in armo,

His *toss'd* thick mane on his right shoulder falls.

Naturally, the horse is one of the most *timid*
of animals; and this may be at once accounted
for, from his *small quantity of brain*. Perhaps
there is no animal of his size that has so little.
He acquires *courage* only from *discipline*; for
naturally he starts with *terror* and *affright* at

24 He swalloweth the
ground with fierceness and
rage: neither believeth he
that it is the sound of the
trumpet.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

25 He saith among the trumpets, Ha,

& 15. 10.

any sudden noise. It requires much discipline
to bring him to hear the *noise of drums* and
trumpets, and especially to bear a pair of kettle-
drums placed on each side his neck, and beaten
there, with the most alarming variety of sounds.
Query, Does the Sacred Text allude to *any*
thing of this kind? I have been led to form
this thought from the following circumstance.
In some ancient MSS. of the *Shah Nameh*, a
most eminent-heroic poem, by the poet *Fer-
doosy*, the Homer of India, in my own collec-
tion, adorned with paintings, representing regal
interviews, animals, battles, &c. there appear
in some places, representations of *elephants*,
horses, and *camels*, with a pair of drums, some-
thing like our kettledrums, hanging on each
side the animal's neck, and beaten by a person
on the saddle, with two plectrums, or drum-
sticks; the neck itself being literally clothed
with the *drums*, and *housings* on which they
are fixed. Who is it then that has framed the
disposition of such a *timid* animal, that by
proper *discipline* it can bear those *thundering*
sounds, which at first would have scared it to
the uttermost of distraction? The *capacity* to
receive *discipline* and *instruction* is as great a
miracle of the wisdom of God, as the formation
of the *bodies* of the largest, smallest, or most
complex animals is of his *power*. I leave this
observation without laying any stress upon it.
On such difficult subjects *conjecture* has a law-
ful range.

Verse 21. He paweth in the valley] יחפר
yachperu, they dig in the valley, i. e. in his
violent galloping, in every pitch of his body,
he scoops up sods out of the earth. *Virgil*
has seized this idea also, in his *cavat-tellurem-
ungula*. He scoops out the ground with his
hoofs. See before.

Verse 25. He saith among the trumpets, Ha,
ha!] The original is peculiarly emphatical:—
האח He-ach! a strong, partly nasal, partly
guttural sound, exactly resembling the first
note which the horse emits in *neighing*. The
strong guttural sounds in this hemistich are ex-
ceedingly expressive: האח ורעקת ירם חמחח He-
ach! u-merachok ya-ri-ach, mil-chamah. "He-
ach! for, from afar, he scenteth the battle."

The reader will perceive that Mr. *Goode*
has given a very different meaning to verse 20
from that in the present text, *Canst thou make*
him afraid as a grasshopper? by translating
the Hebrew thus:

Hasst thou given him to launch forth as an arrow?

The word *arah* *arabab*, which we translate *lo-
cust*, or *grasshopper*, and which he derives
from רבא *rabah*, the *aleph* being merely for-
mative, he says, "may well mean an *arrow*, as
it does in chap. xvi. 13. רבין *rabain*, His *ar-
rows* fly around me. The verb ראש *raash* in
the word הרתשנו *hethrashenu*, Canst thou
make him afraid," he contends, "signifies to
tremble, *quiver*, *rush*, *launch*, *dart forth*; and,
taken in this sense, it seems to unite the two

A. M. cir. 2484. ha; and he smelleth the
B. C. cir. 1529. battle afar off, the thunder
Ante I. Ol. of the captains, and the
cir. 741. shouting;
Ante U. C. cir. 767.

26 Doth the hawk fly by thy wisdom,
and stretch her wings toward the south?

27 Doth the eagle mount up^a at thy
command, and make her nest on high?

^a Amos 1. 14. — Hob. by thy mouth. — Jer. 49. 16. Obad. 4.

ideas of *rapidity* and *córuscation*.^b This is the principal alteration which this learned man has made in the text.

I shall conclude on this subject by giving Coverdale's translation:—Hast thou given the horse its strength, or lerned him to bow down his neck with feare; that he letteth himself be droghen forth like a gresshopper, where as the stoute nyepenge that he maketh is fearfull? He breaketh the grounde with the boffes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth aside all feare, his stomack is not abated, nether starteth he aback for eny swerde. Though the qubers rattle upon him, though the speare and shilde glistre: yet tussbeth he in fearfully, and beateth upon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, Tush (sayeth he) for he smelleth the batell asafarre of, the noyse, the captaynes, and the shoutinge.

Verse 26. *Doth the hawk fly by thy wisdom*] The hawk is called *31 nets*, from its swiftness in darting down upon its prey: hence its *Latin* name, *nisus*, which is almost the same as the *Hebrew*. It may probably mean the *fulcon*. Dr. Shaw observes. The flight of a strong falcon is wonderfully swift. A falcon belonging to the duke of Cleves flew out of Westphalia into Prussia in one day; and, in the county of Norfolk, a hawk has made a flight at a woodcock of near thirty miles in an hour. Thuanus says, A hawk flew from London to Paris in one night. It was owing to its swiftness that the Egyptians in their hieroglyphics made it the emblem of the wind.

Stretch her wings toward the south?] Most of the falcon tribe pass their spring and summer in cold climates; and wing their way toward warmer regions on the approach of winter. This is what is here meant by *stretching her wings toward the south*. Is it through thy teaching that this or any other bird of passage knows the precise time for taking flight; and the direction in which she is to go in order to come to a warmer climate? There is much of the wisdom and providence of God to be seen in the migration of birds of passage. This has been remarked before. There is a beautiful passage in *Jeremiah*, chap. viii. 7. on the same subject:—*the stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.*

Verse 27. *Doth the eagle mount up*] The eagle is said to be of so acute a sight, that when she is so high in the air that man cannot see her, she can discern a small fish in the water! See on ver. 29.

Verse 28. *Upon the crag of the rock*] שן סלע *shen selâ*, the tooth of the rock; i. e. some pro-

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh^a the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.

A. M. cir. 2484. B. C. cir. 1529. Ante I. Ol. cir. 744. Ante U. C. cir. 767.

^a Ch. 9. 26. — Matt. 24. 28. Luke 17. 37.

jecting part, whither adventurous man himself dares not follow her.

And the strong place.] וצורה *u-metsudah*. Mr. Goode translates this word *ravin*, and joins it to ver. 29. thus: *And thence espieth the ravin: her eyes trace the prey afar off.*

Verse 29. *Her eyes behold afar off.*] The eagle was proverbial for her strong and clear sight. So *Horace*, lib. i. sat. iii. ver. 25.

*Cum tua perovides oculis mala lippis inunctis,
Cur in amicorum vitis tam cernis acutum,
Quam aut aquila, aut serpens Ephyraurus?*

For, wherefore, while you carelessly pass by Your own worst vices with unheeding eye,
Why so sharp-sighted in another's fame,
Strong as an eagle's ken, or dragon's beam? Francis.

So *Ælian*, lib. i. cap. 42. and *Homer*, *Iliad* xvii. alls the eagle εὔστατος—εὐστατος αἰετὸς, the most quick-sighted of all fowls under heaven.

Verse 30. *Her young ones also suck up blood*] The eagle does not feed her young with carrion, but with prey newly slain, so that they may suck up blood.

Where the slain are, there is she.] These words are quoted by our Lord, *Whosoever the carcass is, there will the eagles be gathered together*, Matt. xxiv. 28. It is likely, however, that this was a proverbial mode of expression: and our Lord adapts it to the circumstances of the Jewish people, who were about to fall a prey to the Romans. See the notes there.

In the preceding notes I have referred to Dr. Shaw's account of the ostrich as the most accurate and authentic yet published. With the following description I am sure every intelligent reader will be pleased.

"In commenting, therefore, upon these texts it may be observed, that when the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes now as black as jet; while the rest of the feathers retain an exquisite whiteness. They are, as described ver. 13. the very feathers and plumage of the stork; i. e. they consist of such black and white feathers as the stork, called from thence חסידה *chasideh*, is known to have. But the belly, the thighs, and the breast, do not partake of this covering; being usually naked, and, when touched, are of the same warmth as the flesh of quadrupeds.

"Under the joint of the great pinion, and sometimes under the lesser, there is a strong pointed excrescence, like a cock's spur; with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended that, in order to prevent the suffocating effects of too great a plethora, a

loss of blood should be consequent thereupon, especially as the *ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed upon these occasions.

"When these birds are surprised by coming suddenly upon them while they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Neither are the *Arabs* ever dexterous enough to overtake them, even when they are mounted upon their *jinse*, or horses, as they are called, of family. They, when they raise themselves up for flight, (ver. 18.) laugh at the horse and his rider. They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (ver. 13.) an expanded quivering wing. Nothing certainly can be more beautiful and entertaining than such a sight! The wings, by their repeated, though unwearied vibrations, equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, are in no degree sensible of fatigue.

"By the repeated accounts which I have had from my conductors, as well as from *Arabs* of different places, I have been informed that the *ostrich* lays from thirty to fifty eggs. *Ælian* mentions more than eighty; but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as convenient as possible round about it. In this manner it is said to lay, deposit, or trust (ver. 14.) her eggs in the earth, and to warm them in the sand, and forgetteth, (as they are not placed like those of some other birds upon trees, or in the clefts of rocks, &c.) that the foot (of the traveller) may crush them, or that the wild beasts may break them.

"Yet, notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched: and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these, the most barren and desolate recesses of the *Sahara*, where the *ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment. And, accordingly, we are not to consider this large collection of eggs as if they were all intended for a brood; they are, the greatest part of them, reserved for food: which the dam breaks and disposes of according to the number and the cravings of her young ones.

"But yet, for all this, a very little share of that strong, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *ostrich*. For, upon the least distant noise, or trivial occasion, she forsakes her eggs, or her young ones, to which, perhaps, she never returns; or if she do, it may be too late either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the *Arabs* meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are addle and corrupted; others again have their young ones of different growths, according to the time it

may be presumed they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. And in this manner the *ostrich* may be said (ver. 16.) to be hardened against her young ones as though they were not hers; her labour (in hatching and attending them so far,) being in vain without fear, or the least concern of what becomes of them afterward. This want of affection is also recorded Lam. iv. 3. The daughter of my people, says the prophet, is cruel, like the ostriches in the wilderness.

"Neither is this the only reproach that may be due to the *ostrich*; she is likewise inconsiderate and foolish in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to it; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at *Oran*, I saw one of these birds swallow, without any seeming uneasiness or inconvenience, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould; the inner coats of the *œsophagus* and *stomach* being probably better stocked with glands and juices, than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their optic as well as olfactory nerves were less adequate and conducive to their safety and preservation than in other creatures. The divine providence in this, no less than in other respects, (ver. 17.) having deprived them of wisdom, neither hath it imparted to them understanding.

"Those parts of the *Sahara* which these birds chiefly frequent, are destitute of all manner of food and herbage, except it be some few tufts of coarse grass; or else a few other solitary plants, of the *laureola*, *apocynum*, and some other kinds, each of which is equally destitute of nourishment: and in the *Psalmist's* phrase (cxix. 6.) even withereth afore it be plucked up. Yet these herbs, notwithstanding their dryness, and want of moisture in their temperature, will sometime have both their leaves and their stalks studded all over with a great variety of land snails; which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon lizards, serpents, together with insects and reptiles of various kinds. Yet still, considering the great voracity and size of this camel-bird, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

"Their organs of digestion, and particularly the gizzards, (which, by their strong friction, will wear away iron itself,) show them indeed to be granivorous; but yet, they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray (which is very seldom,) toward those parts of the country which are sown and cultivated. For these, as they are much frequented by the *Arabs* at the several seasons of grazing, ploughing, and gathering in the harvest; so they are little visited by, as indeed they would be an improper

abode for, this shy, timorous bird; a lover (*εραστής*,) of the deserts. This last circumstance in the behaviour of the ostrich is frequently alluded to in the Holy Scriptures, particularly Isai. xiii. 21. and xxxiv. 13. and xliii. 20. Jer. i. 39. where the word (*ננך jaanah*) instead of being rendered the *ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *jaanah*, or the *ostrich*, Lev. xi. 16. and Deut. xiv. 15.

"While I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *ostrich*. It was very diverting to observe with what dexterity and equivoise of body it would play and frisk about on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its *quivering expanded wings*; and seem at every turn to admire and be in love with its shadow. Even at other times, whether walking about, or resting itself upon the ground, the wings would continue these fanning, vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

"Notwithstanding these *birds* appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down, by running furiously upon them; but would not cease to peck at them violently with their bills, and to strike them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof, rather, as we may call it, of this *avis bisulca*, being exceedingly strong-pointed and angular; I once saw an unfortunate person who had his belly ripped open by one of these strokes. While they are en-

gaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind: and thereby seem to rejoice and laugh, as it were, at the timorousness of their adversary. But, during the lonesome part of the night, (as if their organs of voice had then attained a quite different tone,) they often made a very doleful and hideous noise; which would be sometimes like the roaring of a *lion*; at other times it would bear a nearer resemblance to the hoarser voices of other *quadrupeds*, particularly of the *bull* and the *ox*. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet *Micah*, (i. 8.) where it is said, *I will make a mourning like the jaanah, or ostrich*. *Jaanah*, therefore, and *ננין rinonim*, the names by which the *ostrich* is known in the Holy Scriptures, may very properly be deduced from *נן onah* and *נן ronan*, words which the *lexicographi* explain by *exclamare*, or *clamare fortiter*; for the noise made by the *ostrich* being loud and sonorous, *exclamare*, or, *clamare fortiter*, may, with propriety enough, be attributed to it; especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one particular *species* of animals, but such as may be applicable to them all, to *birds* as well as to *quadrupeds* and other creatures." *Shaw's Travels*, page 451. edit. 4to. 1757.

The subjects in this chapter have been so various and important, that I have been obliged to extend the notes and observations to an unusual length; and yet much is left unnoticed which I wished to have inserted: but I have made the best selection I could; and must request those readers who wish for more information, to consult *zoological* writers.

CHAPTER XL.

Job humbles himself before the Lord, 1—5. And God again challenges him by a display of his power and judgments, 6—14. A description of behemoth, 15—24.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth

with the Almighty instruct him? he that reproveth God, let him answer it.

3 ¶ Then Job answer-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

* Ch.

NOTES ON CHAPTER XL.

Verse 1. *Moreover the Lord answered*] That is, the Lord continued his discourse with Job. *Answered*, does not refer to any thing said by Job, or any question asked.

I think it very likely that this whole piece from the beginning of this *first* verse to the end of the *fourteenth*, was originally the *ending* of the poem. Mr. Heath has noticed this, and I shall lay his words before the reader: "The former part of this chapter is evidently the conclusion of the poem; the latter part whereof seems to be in great disorder, whether it has happened from the carelessness of the transcriber, or, (which appears most probable,) from the skins of parchment composing the roll having by some accident changed their places. It is plain, from the *seventh* verse of the *forty-second* chapter, that Jehovah is the *last* speaker in the poem. If, then, immediately after the

33. 13.

end of the *thirty-ninth* chapter we subjoin the *fifteenth* verse of the *fortieth* chapter, and place the *fourteen* first verses of the *fortieth* chapter immediately after the *sixth* verse of the *forty-second* chapter, and by that means make them the conclusion of the poem, all will be right: and this *seventh* verse of the *forty-second* chapter will be in its natural order. The action will be complete by the judgment of the Almighty; and the catastrophe of the poem will be grand and solemn." To these reasons of Mr. Heath, Dr. Kennicott has added others, which the reader may find at the end of the chapter. Without taking any farther notice of this transposition in this place, I will continue the notes in the present order of the verses.

Verse 2. *He that reproveth God, let him answer it.*] Let the man who has made so free with God and his government, answer to what he has now heard.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

ed the LORD, and said,
A ^b Behold, I am vile; what
shall I answer thee? ^c I will
lay mine hand upon my
mouth.

5 Once have I spoken; but I will not
answer; yea, twice; but I will proceed
no farther.

6 ^d Then answered the LORD unto
Job out of the whirlwind, and said,

7 ^e Gird up thy loins now like a man:
I will demand of thee, and declare
thou unto me?

8 ^f Wilt thou also disannul my judg-
ment? wilt thou condemn me, that
thou mayest be righteous?

9 Hast thou an arm like God? or canst

thou thunder with ^h a voice
like him?

10 ⁱ Deck thyself now with
majesty and excellency;
and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath:
and behold every one *that is* proud, and
abase him.

12 Look on every one *that is* ^k proud,
and bring him low: and tread down
the wicked in their place.

13 Hide them in the dust together;
and bind their faces in secret.

14 Then will I also confess unto thee
that thine own right hand can save thee.

15 ^l Behold now ¹ behemoth, which I
made with thee; he eateth grass as an ox.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^b Exa. 9. 6. Ch. 42. 6. Psa. 51. 4.—^c Ch. 29. 9. Psa. 39. 9.
^d Ch. 38. 1.—^e Ch. 38. 3.—^f Ch. 42. 4.—^g Ps. 51. 4. Rom. 3. 4.

are rolled round with strong filleting, so that
not one feature can be seen, not even the pro-
tuberance of the nose. On the outside of these
involutions, a human face is ordinarily painted;
but as to the real face itself, it is emphatically
bound in secret; for those rollers are never in-
tended to be removed.

Verse 14. *Thine own right hand can save thee.* It is the prerogative of God alone to save the human soul.* Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner. This is most clearly asserted in this speech of Jehovah. When thou canst extend an arm like God, i. e. an uncontrollable power;—when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God;—when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah;—when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked;—when thou canst, as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words, salvation belongeth unto the Lord: no man can save his own soul by works of righteousness which he has done, is doing, or can possibly do, to all eternity! Without Jesus, every human spirit must have perished everlastingly. Glory be to God for his unspeakable gift!

Verse 15. *Behold now behemoth.* The word *behemoth*, is the plural of *behemah*, which signifies cattle in general, or *gramivorous* animals, as distinguished from *chayot*, all wild or *carnivorous* animals, see Gen. i. 24. The former seems to intend kine, horses, asses, sheep, &c. and all employed in domestic or agricultural matters: the latter, all wild and savage beasts, such as lions, bears, tigers, &c. but the words are not always taken in these senses.

In this place it has been supposed to mean some animal of the beeeve kind. The *Vulgate* retains the *Hebrew* name; so do the *Syriac* and *Arabic*. The *Chaldee* is indefinite, translating *creature*, or *animal*. And the *Septuagint* is not less explicit, translating by *beast*, *beast* or *wild beast*; and old *Coverdale*, the *ruell beaste*.

^h Exa. 9. 6. Ch. 42. 6. Psa. 51. 4.—^c Ch. 29. 9. Psa. 39. 9.
^d Ch. 38. 1.—^e Ch. 38. 3.—^f Ch. 42. 4.—^g Ps. 51. 4. Rom. 3. 4.

Verse 4. *Behold, I am vile.* I acknowledge my inward defilement. I cannot answer thee.

I will lay mine hand upon my mouth. I cannot excuse myself, and I must be dumb before thee.

Verse 5. *Once have I spoken.* See ch. xlii. 3, &c.

I will proceed no farther. I shall attempt to justify myself no longer: I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy majesty.

Verse 7. *Gird up thy loins.* See chap. xxxviii. 1—3. Some think that this and the preceding verse have been repeated here from chap. xxxviii. 1—3, and that several of the words *there*, *here*, and chap. xlii. 3. have been repeated, in after times, to connect some false gatherings of the sheets of parchment on which the end of this poem was originally written. See on ver. 1. and at the end of the chapter.

Verse 8. *Wilt thou condemn me?* Rather than submit to be thought in the wrong, wilt thou condemn my conduct in order to justify thyself? Some men will never acknowledge themselves in the wrong. God may err, but they cannot, seems to be their impious maxim. Unwillingness to acknowledge a fault frequently leads men, directly or indirectly, to this sort of blasphemy. There are three words most difficult to be pronounced in all languages, I AM WRONG.

Verse 9. *Hast thou an arm like God?* Every word from this to the end of verse 14 has a wonderful tendency to bumble the soul: and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

Verse 10. *Deck thyself now with majesty.* Act like God, seeing thou hast been assuming to thyself perfections that belong to him alone.

Verse 13. *Hide them in the dust together.* Blend the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme, and canst do whatsoever thou pleasest.

Bind their faces in secret. This seems to refer to the custom of preserving mummies: the whole body is wrapped round with strong swaths of linen or cotton cloth. Not only the limbs, but the very head, face, and all,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

16 Lo now, his strength is
in his loins, and his force is
in the navel of his belly.
17 He moveth his tail
like a cedar: the sinews of his

stones are wrapped together.
18 His bones are as strong
pieces of brass; his bones
are like bars of iron.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

19 He is the chief of the ways of God:

Or, he setteth up.

n Daniel 2. 40.

perhaps as near to the truth as any of them. From the name, therefore, or the understanding had of it by the ancient versions, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These having been carefully considered, and deeply investigated, both critics and naturalists have been led to the conclusion, that either the elephant, or the hippopotamus or river-horse, is the animal in question: and, on comparing the characteristics between these two, the balance is considerably in favour of the hippopotamus. But even here there are still some difficulties, as there are some parts of the description which do not well suit even the hippopotamus; and, therefore, I have my doubts whether either of the animals above is that in question, or whether any animal now in existence be that described by the Almighty.

Mr. Goode supposes, and I am of the same opinion, that the animal here described is now extinct. The skeletons of three lost genera have actually been found out: these have been termed *palæotherium*, *anoplotherium*, and *mastodonton* or *mammoth*. From an actual examination of a part of the skeleton of what is termed the *mammoth*, I have described it in my note on Gen. i. 24.

As I do not believe that either the elephant or the river-horse is intended here, I shall not take up my reader's time with any detailed description. The elephant is well known; and, though not an inhabitant of these countries, has been so often imported in a tame state, and so frequently occurs in exhibitions of wild beasts, that multitudes, even of the common people, have seen this tremendous, docile, and sagacious animal. Of the hippopotamus, or river-horse, little is generally known but by description, as the habits of this animal will not permit him to be caught or tamed. His amphibious nature prevents his becoming a constant resident on dry land.

The hippopotamus inhabits the rivers of Africa and the lakes of Ethiopia; feeds generally by night; wanders only a few miles from water; feeds on vegetables and roots of trees, but never on fish; lays waste whole plantations of the sugar-cane, rice, and other grain. When angered or wounded, it will attack boats and men with much fury. It moves slowly and heavily; swims dexterously; walks deliberately and leisurely over head into the water; and pursues his way, even on all fours, on the bottom; but cannot remain long under the water, without rising to take in air. It sleeps in reedy places; has a tremendous voice. between the lowing of an ox, and the roaring of the elephant. Its head is large, its mouth very wide, its skin is thick and almost devoid of hair, and its tail is naked and about a foot long. It is nearly as large as the elephant, and some have been found seventeen feet long. Mr. Goode observes: "Both the elephant and hippopotamus, are naturally quiet animals; and never inter-

fere with the grazing of others of different kinds, unless they be irritated. The behemoth, on the contrary, is represented as a quadruped of a ferocious nature; and formed for tyranny, if not rapacity: equally lord of the floods and of the mountains: rushing with rapidity of foot, instead of slowness or stateliness: and possessing a rigid and enormous tail, like a cedar-tree; instead of a short naked tail, of about a foot long, as the hippopotamus, or a weak, slender, hog-shaped tail, as the elephant."

The mammoth, for size, will answer the description in this place, especially verse 19. He is the chief of the ways of God. That to which the part of a skeleton belonged, which I examined, must have been, by computation, not less than twenty-five feet high, and sixty feet in length! the bones of one toe I measured, and found them three feet in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface more than an inch in depth, which shows that the animal had lived on flesh, I have just now weighed, and found it, in its very dry state, four pounds eight ounces, avoirdupois: the same grinder of an elephant I have weighed also, and find it just two pounds. The mammoth, therefore, from this proportion, must have been as large as two elephants and a quarter. We may judge by this of its size; elephants are frequently ten and eleven feet high; this will make the mammoth at least twenty-five, or twenty-six feet high: and as it appears to have been a many-toed animal, the springs which such a creature could make must have been almost incredible: nothing by swiftness could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly and commonly known.

He eateth grass as an ox. This seems to be referred to as if something remarkable in this animal; that, though from the form of his teeth, he must have been carnivorous, yet he ate grass as an ox. He lived both on animal and vegetable food.

Verse 16. His strength is in his loins. This refers to his great agility, notwithstanding his bulk; by the strength of his loins he was able to make vast springs, and make astonishing bounds.

Verse 17. He moveth his tail like a cedar. Therefore, it was neither the elephant, who has a tail like that of a hog, nor the hippopotamus, whose tail is only about a foot long.

The sinews of his stones. I translate with Mr. Goode, and for the same reasons, the sinews of his haunches, which is still more characteristic; as the animal must have excelled in leaping.

Verse 18. His bones are as strong pieces of brass;—bars of iron. The tusk I have mentioned above is uncommonly hard, solid, and weighty for its size.

Verse 19. He is the chief of the ways of God.

A. M. cir. 2484. he that made him can make
B. C. cir. 1520. his sword to approach unto
Ante I. Ol. him.
cir. 744.
Ante U. C. cir.
767.

20 Surely the mountains
bring him forth food, where all the
beasts of the field play.

21 He lieth under the shady trees,
in the covert of the reed, and fens.

22 The shady trees cover him: with

o Psa. 104. 14.—p Heb. he oppresseth.—Or, Will any take

The largest, strongest, and swiftest quadruped
that God has formed.

He that made him.] No power of man or beast
can overcome him. God alone can overcome
him, and God alone could make his sword (of
extinction) approach to him.

Verse 20. The mountains bring him forth
food.] It cannot therefore be the hippopotamus,
as he is seldom found far from the rivers where
he has his chief residence.

Where all the beasts of the field play.] He
frequents those places where he can have most
prey. He makes a mock of all the beasts of
the field. They can neither resist his power,
nor escape from his agility. All this answers
to what we know of the mammoth, but not at
all to the hippopotamus.

Verse 21. He lieth under the shady trees.]
This and the following verses refer to certain
habits of the behemoth, with which we are, and
must be, unacquainted.

Verse 22. The willows of the brook compass
him.] This would agree well enough with the
hippopotamus.

Verse 23. Behold, he drinketh up a river.]
A similar mode of expression, and of precisely
the same meaning as that in chap. xxxiv. 24.
He swalloweth the ground with fierceness. No
river can stop his course: he wades through
all; stems every tide and torrent; and hurries
not as though he were in danger.

He trusteth that he can draw up Jordan.]
Even when the river overflows its banks, it is
no stoppage to him: though the whole im-
petuosity of its stream rush against his mouth,
he is not afraid. Mr. Goode has seized the
true idea in his translation of this verse:

"If the stream rage, he revileth not;
He is unmoved, though Jordan rush against his mouth."

From this mention of Jordan it is probable
that the behemoth was once an inhabitant of
the mountains, marshes, and woods, of the land
of Palestine.

Verse 24. He taketh it with his eyes.] He
looks at the sweeping tide, and defies it.

His nose pierceth through snares.] If fences
of strong stakes be made in order to restrain
him, or prevent him from passing certain
boundaries, he tears them in pieces with his
teeth; or, by pressing his nose against them,
breaks them off. If other parts of the descrip-
tion would answer, this might well apply to
the elephant, the nose here meaning the pro-
boscis, with which he can split trees, or even
tear them up from the roots!

Thus ends the description of the behemoth;
what I suppose to be the mastodonton, or mam-
moth, or some creature of this kind, that God
made as the chief of his works, exhibited in
various countries for a time, cut them off from

their shadow; the willows
of the brook compass him
about.

23 Behold, he drinketh up
a river, and hasteth not: he trusteth
that he can draw up Jordan into his
mouth.

24 He taketh it with his eyes: his
nose pierceth through snares.

him in his sight, or bore his nose with a gin? Ch. 41. 1, 2.

the earth, but by his providence preserves
many of their skeletons, that succeeding ages
might behold the mighty power which produced
this chief of the ways of God, and admire that
providence which rendered the race extinct,
that otherwise would, in all probability, have
extinguished every other race of animals!

I am not unapprised of the strong arguments
produced by learned men to prove, on the one
hand, that behemoth is the elephant; and, on
the other, that he is the hippopotamus, or river-
horse: and I have carefully read all that
Bochart, that chief of learned men, has said
upon the subject. But I am convinced that an
animal now extinct, probably of the kind already
mentioned, is the creature pointed out and de-
scribed by the inspiration of God in this chapter.

On ver. 30. of the preceding chapter we
have seen, from Mr. Heath's remarks, that the
fourteen first verses were probably transposed.
In the following observations Dr. Kennicott
appears to prove the point.

"It will be here objected, that the poem
could not possibly end with this question from
Job; and, among other reasons, for this in parti-
cular; because we read in the very next verse,
That after the Lord had spoken these words unto
Job, &c. If, therefore, the last speaker was not
Job, but The Lord, Job could not originally
have concluded this poem as he does at present.

"This objection I hold to be exceedingly
important; and, indeed, to prove decisively that
the poem must have ended at first with some
speech from God.

"And this remark leads directly to a very
interesting inquiry: What was at first the con-
clusion of this poem? This may, I presume, be
pointed out and determined, not by the altera-
tion of any one word, but only by allowing a
dislocation of the fourteen verses, which now
begin the fortieth chapter. Chapters xxxviii.
xxxix. xl. and xli. contain a magnificent dis-
play of the divine power and wisdom in the
works of the Creator; specifying the lion, raven,
wild-goat, wild-ass, unicorn, peacock, ostrich,
horse, hawk, eagle, behemoth, and leviathan.

"Now, it must have surprised most readers
to find that the description of these creatures
is strangely interrupted at chap. xl. 1; and as
strangely resumed afterward at chap. xl. 15.
And, therefore, if these fourteen verses will
connect with, and regularly follow, what now
ends the poem, we cannot much doubt that
these fourteen verses have again found their
true station, and should be restored to it.

"The greatness of the supposed transposi-
tion is no objection: because so many verses as
would fill one piece of vellum in an ancient
roll, might be easily sewed in before or after
its proper place. In the case before us, the

twenty-five lines, in the first fourteen verses of chapter xl. seem to have been sewed in improperly after chap. xxxix. 30. instead of after chap. xlii. 6. That such large parts have been transposed in rolls, (to make which the parts are sewed together,) is absolutely certain: and that this has been the case here is still more probable for the following reason:

"The lines here supposed to be out of place are twenty-five, and contain ninety-two words; which might be written on one piece, or page, of vellum. But the MS. in which these twenty-five lines made one page must be supposed to have the same, or nearly the same, number of lines in each of the pages adjoining. And it would greatly strengthen this presumption if these twenty-five lines would fall in regularly at the end of any other set of lines, nearly of the same number:—if they would fall in after the next set of twenty-five, or the second set, or the third, or the fourth, &c. Now, this is actually the case here; for the lines after these twenty-five being one hundred or one hundred and one, make just four times twenty-five. And, therefore, if we consider these one hundred and twenty-five lines as written on five equal pieces of vellum; it follows, that the fifth piece might be carelessly sewed up before the other four.

"Let us also observe the present disorder of the speeches, which is this. In chapters xxxviii. and xxxix. God first speaks to Job. The end of chap. xxxix. is followed by, *And the Lord answered Job and said*, while yet Job

had not replied. At chap. xl. 3–5. Job answers; but he says, *he had then spoken twice*, and *he would add no more*; whereas, this was his first reply, and he speaks afterwards. From chap. xl. 15. to xli. 34. are now the descriptions of behemoth and leviathan; which would regularly follow the descriptions of the horse, hawk, and eagle. And from chap. xlii. 1. to xlii. 6. is now Job's speech; after which we read in ver. 7. *After the Lord had spoken these words unto Job!*

"Now, all these confusions are removed at once if we only allow that a piece of vellum containing the twenty-five lines, (chap. xl. 1–14.) originally followed chap. xlii. 6. For then, after God's first speech, ending with *leviathan*, Job replies. Then God—to whom Job replies the second time, when he added no more. And then God addresses him the third; when Job is silent, and the poem concludes; upon which the narrative opens regularly, with saying,—After the Lord had spoken these words unto Job, &c. chap. xlii. ver. 7." *Kenicot's* remarks, p. 161.

The reader will find much more satisfaction if he read the places as above directed. Having ended chap. xxxix. proceed immediately to ver. 15. of chap. xl.; go on regularly to the end of ver. 6. of chap. xlii. and immediately after that add the fourteen first verses of chap. xl. We shall find then that the poem has a consistent and proper ending, and that the concluding speech was spoken by JEHOVAH.

CHAPTER XLI.

God's great power in the leviathan, of which creature he gives a very circumstantial description, 1–34.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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CANST thou draw out
a leviathan^b with a
hook? or his tongue with a
cord^c which thou lettest
down?

^a That is, a whale, or, a whirlpool.—^b *Psa.* 104. 26. *Isa.* 27. 1.

NOTES ON CHAPTER XLI.

Verse 1. *Canst thou draw out leviathan*] We come now to a subject not less perplexing than that over which we have passed; and a subject on which learned men are less agreed than on the preceding. What is *leviathan*? The Hebrew word לָוִיָּאֵת, *leviathan*, is retained by the *Vulgate* and the *Chaldee*. The *Septuagint* have Ἀζύς, *de' Drakontā*; *Canst thou draw out the DRAGON*? The *Syriac* and *Arabic* have the same. A species of *whale* has been supposed to be the creature in question: but the description suits no animal but the *crocodile*, or *alligator*; and it is not necessary to seek elsewhere. The *crocodile* is a natural inhabitant of the Nile, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men, with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with forty sharp, strong teeth, and the under jaw with thirty-eight. He is clothed with such a coat of mail as cannot be pierced; and can in every direction resist a musket ball. The Hebrew לָוִיָּאֵת, *levi* in *ten*, signifies the *coupled dragon*; but what this is we know not, unless the *crocodile* be meant.

2 Canst thou^d put a hook
into his nose? or bore his
jaw through with a thorn?
3 Will he make many sup-
plications unto thee? will he speak

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^c Heb. which thou drownest.—^d *Isa.* 37. 29.

With a hook]. That crocodiles were caught with a baited hook, at least one species of crocodile, we have the testimony of *Herodotus*, lib. ii. c. 70. Ἐρῶσαν γὰρ τὸν σποδὸν δειλασθὲν ἀπὸ ἀγκίστρων, μετὰ τε μέσῳ τοῦ ποταμοῦ, κ. τ. κ. "They take the back or chine of a swine, and bait a hook with it, and throw it into the midst of the river; and the fisherman stands at some distance on the shore holding a young pig, which he irritates, in order to make it squeak. When the crocodile hears this, he immediately makes toward the sound; and, finding the baited hook in his way, swallows it, and is then drawn to land, when they dash mud into his eyes, and blind him; after which he is soon despatched." In this way it seems *leviathan* was drawn out by a hook: but it was undoubtedly both a difficult and dangerous work, and but barely practicable in the way in which *Herodotus* relates the matter.

Or his tongue with a cord] It is probable that when the animal was taken, they had some method of casting a noose round his tongue, when opening his mouth; or piercing it with some barbed instrument. *Thevenot* says that, in order to take the crocodile, they dig holes on the banks of the river, and cover them with sticks. The crocodiles fall into these, and cannot get out. They leave them there for several

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soft words unto thee?

4 Will he make a covenant

with thee? wilt thou take

him for a servant for ever?

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain:

c Exodus 21. 1, &c.—Psalm 104. 26.—e Romans 11. 35.

days without food, and then let down nooses which they pitch on their jaws, and thus draw them out. This is probably what is meant here.

Verse 2. *Canst thou put a hook into his nose?* Canst thou put a ring in his nose, and lead him about as thou dost thine ox? In the East they frequently lead the oxen and buffaloes with a ring in their noses.

Bore his jaw through with a thorn? Some have thought that this means, Canst thou deal with him as with one of those little fish which thou stringest on a rush by means of the thorn at its end? Or, perhaps, it may refer to those ornaments with which they sometimes adorned their horses, mules, camels, &c.

Verse 3. *Will he make many supplications?* There are several allusions in these verses to matters of which we know nothing.

Verse 4. *Will he make a covenant?* Canst thou hire him as thou wouldest a servant,—who is to be so attached to thy family as to have his ear bored, that he may abide in thy house for ever? Is not this an allusion to the law? Exod. xxi. 1—6.

Verse 5. *Wilt thou play with him?* Is he such a creature as thou canst tame; and of which thou canst make a pet, and give as a plaything to thy little girls; נִרְדֵּי נֶאֱרֹטֵיכָה נֶאֱרֹטֵיכָה probably alluding to the custom of catching birds, tying a string to their legs, and giving them to children to play with; a custom execrable as ancient, and disgraceful as modern!

Verse 6. *Shall thy companions make a banquet?* Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose? Or, Canst thou dispose of his flesh to the merchants, to buyers, as thou wouldest do that of a camel, or an ox? It is certain, according to Herodotus, lib. ii. c. 70. that they killed and ate crocodiles at Apollonopolis and Elephantis, in Egypt.

Verse 7. *Canst thou fill his skin with barbed irons?* This refers to some kind of harpoon work, similar to that employed in taking whales, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced. Herrera says that he saw a crocodile defend itself against thirty men; and that they fired six balls at it without being able to wound it. It can only be wounded under the belly.

shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts; nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

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b Exod. 19. 5. Deut. 10. 14. Psa. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.—i Or, within.

Verse 8. *Lay thine hand upon him?* Mr. Heath translates, "Be sure thou strike home. Mind thy blow: rely not upon a second stroke."

Mr. Goode translates:

"Make ready thy hand against him.
Dare the contest; be firm."

He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

Verse 9. *Behold, the hope?* If thou miss thy first advantage, there is no hope afterward: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against his life, or a place of sure retreat to save thine own.

Verse 10. *None is so fierce that dare stir him up?* The most courageous of men dare not provoke the crocodile to fight; or attempt to rouse him when, sated with fish, he takes his repose among the reeds: and the strongest of men cannot match him.

Who then is able? If thou canst not stand against the crocodile, one of the creatures of my hand; how canst thou resist me, who am his maker? This is the use which God makes of the formidable description which he has thus far given of this terrible animal.

Verse 11. *Who hath prevented me?* Who is it that hath laid me under obligation to him? Do I need my creatures? All under the heavens is my property.

Verse 12. *I will not conceal his parts?* This is most certainly no just translation of the original. The Vulgate is to this effect: *I will not spare him; nor yield to his powerful words, framed for the purpose of entreaty.* Mr. Goode applies it to leviathan:

"I cannot be confounded at his limbs and violence:
The strength and structure of his frame."

The Creator cannot be intimidated at the most formidable of his own works: man may, and should, tremble; God cannot.

Verse 13. *Who can discover the face of his garment?* Who can rip up the hide of this terrible monster? Who can take away his covering, in order to pierce his vitals?

Verse 14. *The doors of his face?* His jaws; which are most tremendous.

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15 His ^k scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and ^l sorrow is turned into joy before him.

^k Heb. strong pieces of shields.—^l Heb. sorrow rejoiceth.

Verse 15. His scales are his pride] They are impenetrable, as we have already seen.

Verse 16. One is so near to another] It has already been stated, that a musket ball, fired at him in any direction, cannot make a passage through his scales.

Verse 18. By his neesings a light doth shine] It is very likely that this may be taken literally. When he spouts up the water out of his nostrils, the drops form a sort of iris, or rainbow. We have seen this effect produced when, in certain situations and state of the atmosphere, water was thrown up forcibly, so as to be broken into small drops, which has occasioned an appearance like the rainbow.

The eyelids of the morning.] It is said that, under the water, the eyes of the crocodile are exceedingly dull; but, when he lifts his head above water, they sparkle with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the eyes of the crocodile the emblem of the morning. Ανατολήν λεγοντες δυο οφθαλμους κροκοδειλου ζωογραφουσι. HORAPP. Egypt. Ieroglyph. lib. i. c. 65. This is a most remarkable circumstance, casts light on ancient history, and shows the rigid correctness of the picture drawn above.

Verse 19. Out of his mouth go burning lamps] Dr. Young, in his paraphrase, has a sensible note on this passage: This is nearer the truth than at first view may be imagined. The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The horse does not repress his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him, *voluit sub naribus ignem*. By this I would caution against a false opinion of the boldness of Eastern metaphors, from passages ill understood.

Verse 22. In his neck remaineth strength] Literally, "strength has its dwelling in his

23 ^m The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved.

24. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ⁿ habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

^m Heb. the fallings.—ⁿ Or, breast-plate.

neck." The neck is the seat of strength in most animals; but the head and shoulders must be here meant, as the crocodile has no neck, being shaped very nearly like a lizard.

And sorrow is turned into joy before him.] דבאח ולפניו תרוץ ו-*u-le-paniv taduts dabah*; And destruction exulteth before him.. This is as fine an image as can well be conceived. It is in the true spirit of poetry: the legitimate offspring of the genie creature. Our translation is simply insignificant.

Verse 23. The flakes of his flesh] His muscles are strongly and firmly compacted.

Verse 24. Hard as a piece of the nether millstone.] Which is required to be harder than that which runs above.

Verse 25. By reason of breakings they purify themselves.] No version, either ancient or modern, appears to have understood this verse: nor is its true sense known. The Septuagint has, "When he turns himself he terrifies all the quadrupeds on the earth." The original is short and obscure: משרים ויחטאו *mis-hebarim yithchattau*. Mr. Goode takes the plural termination *im*, from the first word; of which he makes the noun *yam*, the sea; and thus translates it, They are confounded at the tumult of the sea. In this I can find no more light than in our own. Mr. Heath has, For very terror they fall to the ground. The translations of it are as unsatisfactory as they are various. I shall give both the verses from Coverdale:

His hart is as harde as a stone; and as fast as the stythpe (anvil) that the hammer man smyteth upon: when he goeth the mightiest off all are as afraid, and the waibes hebp. The dull swell in the waters proclaims his advance; and when this is perceived the stout-hearted tremble.

Verse 26. Habergeon.] The hauberk; the Norman armour for the head, neck, and breast, formed of rings. See on Neh. iv. 16.

Verse 29. Darts are counted as stubble] All these verses state that he cannot be wounded

A. M. cir. 2484. 30 ° Sharp stones are under him; he spreadeth sharp pointed things upon the mire.
B. C. cir. 1520.
Ante I. Ol. cir. 744.
Ante U. C. cir. 767.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after

° Heb. Sharp pieces of potsherd.

by any kind of weapon, and that he cannot be resisted by any human strength.

A young crocodile seen by M. Maillet, twelve feet long, and which had not eaten a morsel for thirty five days, its mouth having been tied all that time, was nevertheless so strong, that with a blow of its tail it overturned a bale of coffee, and five or six men with the utmost imaginable ease! What power then must lodge in one twenty feet long, well fed, and in health.

Verse 30. *Sharp stones are under him*] So hard and impenetrable are his scales that splinters of flint are the same to him as the softest reeds.

Verse 31. *He maketh the deep to boil like a pot*] This is occasioned by strongly agitating the waters at or near the bottom; and the froth which arises to the top, from this agitation, may have the appearance of ointment. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this smell to the water through which he passes: and, therefore, the text may be taken literally. This property of the crocodile has been noticed by several writers.

Verse 32. *He maketh a path to shine after him*] In certain states of the weather, a rapid motion through the water disengages many sparks of phosphoric fire. I have seen this at sea; once particularly, in a fine clear night, with a good breeze, in a fast sailing vessel, I leaned over the stern and watched this phenomenon for hours. The wake of the vessel was like a stream of fire: millions of particles of fire were disengaged by the ship's swift motion through the water, nearly in the same way as by the electric cushion and cylinder: and all continued to be absorbed at a short distance from the vessel. Whether this phenomena takes place in fresh water, or in the Nile, I have had no proper opportunity of observing.

The deep to be hoary.] By the froth and foam raised by the rapid passage of the animal through the water.

Verse 33. *Upon earth there is not his like*] There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

Who is made without fear] Perhaps there is no creature who is at all acquainted with man, so totally destitute of fear as the crocodile.

Verse 34. *He is a king over all the children of pride.*] There is no animal in the waters

him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.

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Or, who behave themselves without fear.

that does not fear and fly him. Hence the Chaldee renders it *all the offspring of fishes*.

Calmet supposes that by the children of pride the Egyptians are meant; that the crocodile is called their king, because he was one of their principal divinities. That the kings of Egypt were called Pharaoh, which signifies a crocodile. That the Egyptians were proverbial for their pride, as may be seen in Ezek. xxxii. 12. And it is very natural to say that Job, wishing to point out a cruel animal, adored by the Egyptians, and considered by them as their chief divinity, should describe him under the name of king of all the children of pride.

Houbigant considers the leviathan *למלך* the coupled dragon, to be emblematical of Satan;—“He lifts his proud look to God, and aspires to the high heavens; and is king over all the sons of pride.” He is, in effect, the governor of every proud, haughty, impious man. What a king! What laws! What subjects!

Others think that by the sons of pride is meant MEN; and that it is with the design to abate their pride, and confound them in the high notions they have of their own importance, that God produces and describes an animal of whom they are all afraid, and whom none of them can conquer.

After all, what is leviathan? I have strong doubts whether either whale or crocodile be meant. I think even the crocodile overrated by this description. He is too great, too powerful, too important in this description. No beast, terrestrial or aquatic, deserves the high character here given; though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps leviathan was some extinct mammoth of the waters, as behemoth was of the land. However, I have followed the general opinion by treating him as the crocodile throughout these notes: but could not finish without stating my doubts on this subject: though I have nothing better to offer in the place of the animal in behalf of which almost all learned men and critics argue, and concerning which they generally agree. As to its being an emblem either of Pharaoh, or the devil, I can say little more than, I doubt. The description is extremely dignified; and, were we sure of the animal, I have no doubt we should find it in every instance correct. But after all that has been said, we have yet to learn what leviathan is!

CHAPTER XLII.

Job humbles himself before God, 1—6. God accepts him; censures his three friends; and commands Job to offer sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker, 7—9. The Lord turns Job's captivity; and his friends visit him, and bring him presents, 10, 11. Job's affluence becomes double to what it was before, 12. His family is also increased, 13—15. Having lived one hundred and forty years after his calamities, he dies, 16, 17.

A. M. cir. 2484.
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Ante U. C. cir.
767.

THEN Job answered the LORD, and said,
2 I know that thou ^acanst do every thing, and that ^bno thought can be withholden from thee.
3 ^cWho is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^dthings too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will

^a Gen. 18. 14. Matt. 19. 26. Mark 10. 27. & 14. 36. Luke 18. 27.—^b Or, *no thought of thine can be hindered.*

NOTES ON CHAPTER XLII.

Verse 2. *I know that thou canst do every thing*] Thy power is unlimited; thy wisdom is infinite.

Verse 3. *Who is he that hideth counsel*] These are the words of Job; and they are a repetition of what Jehovah said, chap. xxxviii. 2. Who is this that darkeneth counsel by words without knowledge? Job now having heard the Almighty's speech, and heard and received his reproof, echoes back his words, "Who is he that hideth counsel without knowledge?" Alas I am the man: *I have uttered what I understood not; things too wonderful for me, that I knew not.*

God had said, chap. xxxviii. 3. "Gird up now thy loins like a man; I will demand of thee, and answer thou me." In allusion to this, Job exclaims to his Maker, ver. 4. *Hear, I beseech thee, and I will speak; I will ask of thee, and declare thou unto me.* I acknowledge my ignorance; I confess my foolishness and presumption; I am ashamed of my conduct; I lament my imperfections; I implore thy mercy; and beg thee to show me thy will, that I may ever think, speak, and do, what is pleasing in thy sight.

Things too wonderful] I have spoken of thy judgments, which I did not comprehend.

Verse 5. *I have heard of thee*] I have now such a discovery of thee as I have never had before. I have only heard of thee by tradition, or from imperfect information; now, the eye of my mind clearly perceives thee: and, in seeing thee I see myself; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

Verse 6. *I abhor myself*] Compared with thine, my strength is weakness, my wisdom folly, and my righteousness impurity.

"I loathe myself when thee I see;
And into nothing fall."

Repent] I am deeply distressed on account of the imaginations of my heart, the words of my tongue, and the acts of my life. I roll myself in the dust, and sprinkle ashes upon my head. Job is now sufficiently humbled at the feet of Jehovah; and, having earnestly and piously prayed for instruction, the Lord, in a finishing speech, which appears to be contained in the fourteen first verses of chap. xl. perfects his teaching on the subject of the late controversy, which is concluded with, When thou canst act like the Almighty (which is, in effect, what the questions and commands amount to in the preceding verses of that chapter,) *Then will I also confess unto thee, that thy own right hand can save thee.* In the fifth verse of the

speak; ^eI will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I ^fabhor myself, and repent in dust and ashes.

7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite,

^c Ch. 38. 2.—^d Psal. 40. 5. & 131. 1. & 139. 6.—^e Ch. 38. 3. & 40. 7.—^f Ezra 9. 6. Ch. 40. 4.

fortieth chapter, Job says, *Once have I spoken.* This must refer to the declaration above, in the beginning of this chapter (xlii.) and he goes on to state, chap. xl. 5. *Yea, twice; but I will proceed no farther.* This second time is that in which he uses these words: after which he spoke no more; and the Lord concluded with the remaining part of these fourteen verses, viz. from ver. 7. to 14. inclusive. Then the thread of the story in the form of a narration is resumed in this chapter (lxii.) at ver. 7.

Verse 7. *After the LORD had spoken these words*] Those recorded at chap. xl. 7—14. He said to Eliphaz, who was the eldest of the three friends, and chief speaker: *Ye have not spoken of me—right.* Mr. Peters observes, "It will be difficult to find any thing in the speeches of Eliphaz and his companions which should make the difference here supposed, if we set aside the doctrine of a future state; for, in this view, the others would speak more worthily of God than Job, by endeavouring to vindicate his providence in the exact distribution of good and evil in this life; whereas Job's assertion chap. ix. 22, "This is one thing, therefore I said it, *He destroyeth the perfect and the wicked,*" which is the argument on which he all along insists, would, upon this supposition, be directly charging God that he made no distinction between the good and the bad. But now, take the other life into the account, and the thing will appear in quite a contrary light; and we shall easily see the reason why God approves of the sentiments of Job, and condemns those of his friends. For supposing the friends of Job to argue that the *righteous* are never afflicted *without remedy* here, nor the *wicked prosperous on the whole*, in this life; (which is a wrong representation of God's providence,) and Job to argue on the other hand, that the *righteous* are sometimes afflicted here, and that *without remedy*, but shall be rewarded in a life to come; and that the *wicked prosper* here, but shall be punished hereafter, which is the true representation of the divine proceedings; and here is a very apparent difference in the drift of the one's discourse, and of the others'. For Job, in this view, speaks worthily of God; and the rest unworthily. The best moral argument that mankind have ever had to believe in a life to come, is that which Job insists on; that good and evil are, for the most part, dealt out here, promiscuously. On the contrary, the topic urged by his friends, and which they push a great deal too far, that God rewards and punishes in this world, tends, in its consequence, like that other opinion which was held by the Stoics in after times, that *virtue is its own*

A. M. cir. 2484.
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My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now ^g seven bullocks and seven rams, and ^h go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall ⁱ pray for you: for ^k him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the LORD commanded them: the

^g Num. 29. 1.—^h Matt. 5. 24.—ⁱ Gen. 20. 17. Jam. 5. 15, 16. ^j John 5. 16.—^k Heb. *his face, or person*. 1 Sam. 25. 35. Mal. 1. 8.—1 Heb. *the face of Job*.

reward, to sap the very foundation of that proof we have from reason, of another life. No wonder, therefore, that the sentiments of the one are approved, and those of the other condemned.

Verse 8. *Take seven bullocks and seven rams*] From this it appears that Job was considered a priest, not only in his own family, but also to others. For his children, he offered burnt-offerings, chap. i. 5. and now he is to make the same kind of offerings, accompanied with intercession, in behalf of his three friends: This is a full proof of the innocence and integrity of Job; a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as *untrue* as they were *malevolent*. God thus clears his character, and confounds their devices.

Verse 10. *The Lord turned the captivity of Job*] The Vulgate has: *Dominus quoque conversus est ad penitentiam Job*; "And the LORD turned Job to repentance." The Chaldee: "The WORD of the LORD (כִּימְרָא מֵימְרָא דַּיָּאִי, *meymra dayai*), turned the captivity of Job." There is a remark which these words suggest, which has been rarely, if at all, noticed. It is said that *the Lord turned the captivity of Job when he prayed for his friends*. He had suffered much through the unkindness of these friends: they had criticised his conduct without feeling or mercy; and he had just cause to be irritated against them; and that he had such feeling toward them, several parts of his discourses sufficiently prove. God was now about to show Job his mercy; but mercy can be shown only to the merciful. Job must forgive his unfeeling friends, if he would be forgiven by the Lord: he directs him, therefore, to pray for them, ver. 8. He who can pray for another, cannot entertain enmity against him. Job did so; and, when he prayed for his friends, God turned the captivity of Job. Forgive, and ye shall be forgiven.

Some suppose that Job, being miraculously restored, armed his servants and remaining friends, and fell upon those who had spoiled him; and not only recovered his own property, but also spoiled the spoilers; and thus his sub-

LORD also accepted ¹ Job.

10 ^m And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD ⁿ gave Job ^o twice as much as he had before.

11 Then came there unto him ^p all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed ^r the latter end of Job more than his beginning:

^m Psal. 14. 7. & 126. 1.—ⁿ Heb. *added all that had been to Job unto the double*.—^o Isaiah 40. 2.—^p See Ch. 19. 13. ^r Ch. 6. 7. James 5. 11.

stance became double of what it was before. Of this I do not see any intimation in the Sacred Text.

Verse 11. *Then came there unto him all his brethren*] "Job being restored to his former health and fortunes, the author," says Mr. Heath, "presents us with a striking view of human friendship. His brethren who, in the time of his affliction, kept at a distance from him; his kinsfolk who ceased to know him; his familiar friends, who had forgotten him; and his acquaintance, who had made themselves perfect strangers to him; those to whom he had showed kindness, and who yet ungratefully neglected him—on the return to his prosperity, now come and condole with him, desirous of renewing former familiarity; and, according to the custom of the Eastern countries, where there is no approaching a great man without a present, each brings him a *kesitah*, each a jewel of gold." See ver. 12.

A piece of money] כֶּסֶתָה *kesitah*, signifies a lamb; and it is supposed that this piece of money had a lamb stamped on it, as that quantity of gold was generally the current value for a lamb. See my note on Gen. xxxiv. 19, where the subject is largely considered. The Vulgate, Chaldee, Septuagint, Arabic, and Syriac, have one lamb, or sheep: so it appears that they did not understand the *kesitah*, as implying a piece of money of any kind; but a sheep or a lamb.

Ear-ring of gold.] Literally a nose jewel. The Septuagint translate, τετραδραχμον χρυσου, a tetradrachm of gold, or golden *daric*; but by adding και ασσημους, unstamped, they intimate that it was four drachms of uncoined gold.

Verse 12. *The LORD blessed the latter end of Job*] Was it not in consequence of his friends' bringing him a lamb, sheep, or other kind of cattle, and the quantity of gold mentioned, that his stock of sheep was increased so speedily to 14,000, his camels to 6000, his oxen to 2000, and his she-asses to 1000?

Mr. Heath takes the story of the conduct of Job's friends by the worst handle, see ver. 11. Is it not likely that they themselves were the cause of his sudden accumulation of property?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

for he had ^sfourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-

asses.

13 ¶ ^tHe had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren happuch.

^s See Ch. 1. 13.—^t Ch. 1. 2.

and that they did not visit him, nor seek his familiarity, because he was now prosperous; but because they saw that God had turned his captivity, and miraculously healed him? This gave them full proof of his innocence; and they no longer considered him an anathema, or devoted person, whom they should avoid and detest; but one who had been suffering under a strange dispensation of divine providence, and who was now no longer a suspicious character, but a favourite of heaven, to whom they should show every possible kindness. They, therefore, joined hands with God to make the poor man live; and their presents were the cause, under God, of his restoration to affluence. This takes the subject by the other handle: and I think, as far as the text is concerned, by the right one.

He had fourteen thousand sheep] The reader, by referring to chap. i. 3. will perceive that the whole of Job's property was exactly doubled.

Verse 13. Seven sons and three daughters.] This was the same number as before: and so the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic* read: but the *Chaldee* doubles the sons, and he had fourteen sons, and three daughters.

Verse 14. The name of the first, Jemima] יְמִימָה yemima, days upon days.

Kezia] קִזְיָה Kelsiah, cassia, a well known aromatic plant. And,

Keren-happuch.] קֶרֶן הַחֲפֻּץ keren happuch; the inverted or flowing horn, cornucopia, the horn of plenty. The *Chaldee* will not permit these names to pass without a comment, to show the reasons of their impositions:—He called the first Jemimah, because she was as fair as the day; the second Ketsiah, because she was as precious as cassia; the third Keren-happuch, because her face was as splendid as the emerald. *Cardamarden's Bible*, 1566, has the Hebrew names.

The *Vulgate* has, "He called the name of one Day, of the second Cassia, and of the third The Horn of Antimony."

The versions, in general, preserve these names, only the *Septuagint*, *Syriac*, and *Arabic*, translate Jemimah, DAY; and the former for Keren-happuch has. Ἀμάλθαια κερας, the horn of Amalthea. This refers to an ancient fable. Amalthea was the nurse of Jupiter, and fed him with goat's milk when he was young. The goat having by accident her horn struck off, Jupiter translated the animal to the heavens, and gave her a place among the constellations, which she still holds; and made the horn the emblem of plenty; hence it is always pictured or described as filled with fruits, flowers, and the necessities and luxuries of life. It is very strange how this fable got into the *Septuagint*.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this ^ulived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and ^vfull of days.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. cir.
767.

^u Ch. 5. 28. Prov. 3. 16.—^v Gen. 25. 8.

Coverdale is singular:—"The first he called Dape, the seconde Boberte, the thirde, All plenteuousnes."

Verse 15. Gave them inheritance among their brethren.] This seems to refer to the history of the daughters of Zelophehad, given Num. xxvii. 1—8. who appear to have been the first who were allowed an inheritance among their brethren.

Verse 16. After this lived Job a hundred and forty years] How long he had lived before his afflictions, we cannot tell. If we could rely on the *Septuagint*, all would be plain, who add here, τα δε παρ' α την εχθρον, διακουσα τισσαρ' αουτα; And all the years that Job lived were two hundred and forty. This makes him one hundred years of age when his trial commenced. Coverdale has, After this lived Job forty peates, omitting the hundred! So also in *Beck's Bible*, 1549. From the age, as marked down in the Hebrew text, we can infer nothing relative to the time when Job lived. See the subscription at the end of the Arabic.

Verse 17. Job died, being old and full of days.] He had seen life in all its varieties: he had risen higher than all the men of the East, and sunk lower in affliction, poverty, and distress, than any other human being that had existed before, or has lived since. He died, when he was satisfied with life: this the word שב' seba implies. He knew the worst and the best of human life: and in himself the whole history of providence was exemplified and illustrated; and many of its mysteries unfolded.

We have now seen the end of the life of Job, and the end or design which God had in view by his afflictions and trials; in which he has shown us that he is very pitiful, and of tender mercy, James v. 11. and to discern this end of the Lord should be the object of every person who reads or studies it. *Laus in excelsis Deo!*

Both in the Arabic and *Septuagint*, there is a considerable and important addition at the end of the seventeenth verse, which extends to many lines: of this, with its variations, I have given a translation in page 715 of the preface.

At the end of the *Syriac* version we have the following subscription:

"The book of the righteous and renowned Job is finished, and contains 2553 verses."

At the end of the Arabic is the following:

"It is completed by the assistance of the Most High God. The author of this copy would record that this book has been translated into Arabic from the Syrian language."—"Glory be to God, the giver of understanding!"—"The Book of Job is completed: and his age was two hundred and forty years."—"Praise be to God for ever!"

So closely does the *Arabic* translator copy the *Syriac*, that in the Polyglotts one *Latin* version serves for both, with the exception of a few marginal readings at the bottom of the column, to show where the *Syriac* varies.

Masoretic Notes.

Number of verses, one thousand and seventy; Middle verse chap. xxii. 16; Sections eight.

At the close of a book I have usually endeavoured to give some account of the author, or of him who was its chief subject. But the Book of Job is so *unique* in its subject and circumstances, that it is almost impossible to say any thing satisfactorily upon it, except in the way of *notes on the text*. There has been so much controversy on the *person* and *era* of Job, that he has almost been reduced to an *ideal* being; and the book itself considered rather as a *splendid poem* on an *ethic* subject, than a *real history* of the man whose name it bears.

The author, as we have already seen in the *preface*, is not known. It has been attributed to Job himself; to *Elihu*, one of his friends; to *Moses*; to some ancient Hebrew, whose name is unknown; to *Solomon*; to *Isaiah*, the prophet; and to *Ezra*, the scribe.

The time is involved in equal darkness: before *Moses*, in the time of the *Exodus*, or a little after; in the days of *Solomon*; during the *Babylonish captivity*; or even later; have all been mentioned as probable eras.

How it was originally written, and in what language, have also been questions on which great and learned men have divided. Some think it was originally written in *prose*, and afterward reduced to *poetry*: the substance of the different speeches being retained, but much added by way of *embellishment*. *Theodore*, bishop of *Mopsuestia*, in *Cilicia*, a writer of the fourth century, distinguishes between Job and the author of the book that goes under his name; whom he accuses of a vain ostentation of profane sciences; of writing a *fabulous* and *poetical* history; of making Job speak things inconsistent with his religion and piety; and more proper to give offence than to edify. As *Theodore* had only seen the Book of Job in the *Greek* version, it must be owned that he had too much ground for his severe criticism; as there are, in that version, several allusions to the mythology of the Greeks, some of which are cursorily mentioned in the *notes*. Among these may be reckoned the names of *constellations*, in chapters ix. and xxxviii. and the naming *Keren-happuc*, one of Job's daughters, the *horn of Amalthea*, chap. xlii. 14.

We need not confound the time of Job and the time of the author of the book that goes under his name. Job may have been the same as *Jobab*, 1 Chron. i. 35—44. and the fifth in descent from *Abraham*; while the author or poet, who reduced the memoirs into verse, may have lived as late as the *Babylonish captivity*.

As to the language, though nervous and elevated, it is rather a compound of dialects, than a regular language. Though Hebrew be the basis; yet many of the words, and frequently the idiom, are pure *Arabic*; and a *Chaldee* phraseology is, in many places, apparent.

Whoever was the author, and in whatsoever time it may have been written, the Jewish and Christian church have ever received it as a canonical book, recommended by the inspiration

of the Almighty. It is, in many respects, an obscure book, because it refers to all the wisdom of the East. If we understood all its allusions, I have little doubt that the best judges would not hesitate to declare it the *Idumean Encyclopedia*. It most obviously makes continual references to sciences the most exalted and useful, and to arts the most difficult and ornamental. Of these the notes have produced frequent proofs.

The author was well acquainted with all the wisdom and learning of the ancient world, and of his own times; and as a poet, he stands next to *David* and *Isaiah*; and as his subjects have been more varied than theirs, he knew well how to avail himself of this circumstance; and has pressed into his service all the influence and beauties of his art, to make the four persons whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they respectively undertook to defend. "The history," says *Calmet*, "as to the substance and circumstances, is exactly true. The sentiments, reasons, and arguments, of the several persons, are very faithfully expressed; but it is very probable that the terms and turn of expressions, are the poet's, or the writer's, who-soever he may be."

The authority of this book has been as much acknowledged as its divine inspiration. The prophet *Ezekiel* is the first who quotes it, chap. xiv. 14—20. where he mentions Job with Noah and Daniel in such a way as makes his identity equal with theirs: and of their personal existence no one ever doubted.

The apostle *James*, chap. v. 11. mentions him also, and celebrates his patience; and refers so particularly to the termination and happy issue of his trials, as leaves us no room to doubt that he had seen his history, as here stated, in the book that bears his name. *St. Paul* seems also to quote him; compare Rom. ii. 11. For there is no respect of persons with God, with Job xxxiv. 19. God accepteth not the persons of princes, nor regardeth the rich more than the poor: for they are all the work of his hands.

1 Tim. vi. 7. For we brought nothing into this world; and it is certain we can carry nothing out. Job i. 21. Naked came I out of my mother's womb; and naked shall I return thither. Heb. xii. 5. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. Job v. 17. Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. A similar saying is found Prov. iii. 11. probably all coming from the same source. See the comparisons from the writings of *Solomon*, in the *preface*, p. viii.

Job is to be found in the ancient martyrologies, with the title of prophet, saint, and martyr: and the Greek church celebrates a festival in his honour, on the fifth of May; and the corrupt churches of *Arabia*, *Egypt*, *Ethiopia*, *Russia*, and *Muscovy*, follow it in their worship of *Saint Job*!

But no church has proceeded so far both to honour and disgrace this excellent man as the church of *Rome*. I shall quote the words of *Dom. Calmet*, one of the most learned and judicious divines that church could ever boast. "The Latins keep his festival on the tenth of May. This, next to the *Maccabees*, brothers and martyrs, is the first saint to whom the west-

ern church has decreed public and religious honours : and we know not of any saint among the patriarchs and prophets, to whom churches have been consecrated, or *chapels* dedicated in greater number, than to this holy man. We see abundance of them, particularly in Spain and Italy. And he is invoked principally against the *leprosy, itch, foul disease*, and other distempers which relate to these." See *Baillet's Lives of the Saints*.

Calmet goes on to say, that "there are several reputable commentators who maintain that Job was afflicted with this *scandalous disease*; among whom are, *Vatablus, Cyprian Cistere, Bolducius, and Pineda*, in their commentaries on Job; and *Desganges* in *Epist. Medicin. Hist. De Lue Venered.* The Latin church invokes Saint Job in diseases of this nature; and lazaretos and hospitals, wherein care is taken of persons who have this *scandalous distemper* upon them, are for the most part dedicated to him." See *Calmet's Dissertation sur la maladie de Job*, and his Dictionary under the article *Jos*.

The conduct of this church, relative to this holy man, forms one of the foulest calumnies ever inflicted on the character of either saint or sinner: and to make him the *patron* of every diseased prostitute and debauchee through the whole extent of the papal dominions and influence, is a conduct the most execrable; and little short of blasphemy against the holiness of God. As to their *lazaretos, hospitals, and chapels*, dedicated to this eminent man on these scandalous grounds; better raze them from their foundations, carry their materials to an unclean place, or transport them to the valley of the son of Hinnom, and consume them there; and then openly build others dedicated *ad fornicantem Jovem*, in conjunction with *Baal Peor* and *Ashtaroth*, the *Priapus* and *Venus* of their predecessors!

If those of that communion should think these reflections severe, let them know that the stroke is heavier than the groan; and let them put away from among them what is a dishonour to God, a disgrace to his saints, and their own inevitable reproach. Of the disease under which Job laboured enough has been said in the notes; On this head many writers have run into great extravagance. *Bartholinus* and *Calmet* state, that he was afflicted with twelve several diseases: the latter specifies them. *Pineda* enumerates *thirty-one* or *thirty-two*; and *St. Chrysostom* says he was afflicted with all the maladies of which the human body is capable; that he suffered them in their utmost extremities; and, in a word, that on his one body all the maladies of the world were accumulated! How true is the saying: "Over-doing is un doing." It is enough to say, that this great man was afflicted in his *property, family, body, and soul*; and perhaps none before, or since his time, to a greater degree in all these kinds.

On Job's character his own words are the best comment. Were we to believe his mistaken and uncharitable friends, he, by assertion and innuendo, was guilty of almost every species of crime: but every charge of this kind is rebutted by his own defence: and the character given to him by the God whom he worshipped, frees him from even the suspicion of guilt.

His *patience, resignation, and submission* to the divine will, are the most prominent parts of

his character which are presented to our view. He bore the loss of every thing which a worldly man values, without one unsanctified feeling, or murmuring word. And it is in this respect that he is recommended to our notice, and to our imitation. His *waitings* relative to the mental agonies through which he passed, do not at all affect this part of his character. He bore the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children without uttering a reprehensible word, or indulging an irreligious feeling.

If, however, we carefully examine our translation of this poem, we shall find many things in Job's speeches that appear to be blemishes in his character. Even his own concessions appear to be heavy taxes on the high reputation he has had for *patience*, and humble submission to the divine will. In several cases these apparent blemishes are so contrasted with declarations of the highest integrity and innocence that they amount nearly to contradictions. Dr. Kennicott has examined this subject closely, and has thought deeply upon it; and strongly asserts that this apparent inconsistency arises from a misapprehension of Job's words in some cases, and mistranslation of them in others.

I shall take a large quotation on this subject, from his "Remarks on Select Passages of Scripture."

"The integrity, or righteousness, of Job's character being resolutely maintained by Job himself: and the whole poem turning on the multiplied miseries of a man eminently good; the grand difficulty through the poem seems to be—how these positions can consist with the several passages where Job is now made to own himself a very grievous sinner. This matter, as being of great moment, should be carefully examined.

"In chap. vii. 20, 21, he says:—*I have sinned; What shall I do unto thee, O thou Preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?*

"In chap. ix. 20. *If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. I know that thou wilt not hold me innocent. 30. If I wash myself with snow-water, 31. Yet shalt thou plunge me in the ditch, and my own clothes shall abhor me. Lastly, in xlii. 6. I abhor myself, and repent in dust and ashes.*

"Whereas he says in chap. x. 7. *Thou knowest that I am not wicked. 13—15. I will maintain my own ways before him. 18. I know that I shall be justified. xxiii. 10. He knoweth the way that I take; when he hath tried me, I shall come forth as gold. 11. My foot hath held his steps: his way have I kept, and not declined. And lastly, in chap. xxvii. 5. Till I die I will not remove my integrity from me. 6. My righteousness I hold fast; I will not let it go: my heart shall not reproach me so long as I live.*

"And now, if any one ascribing these contraries to Job's inconsistency with himself, should pronounce him right in owing himself a great sinner, and wrong, in pleading his own integrity, he will soon see it necessary to infer the contrary. Had Job really been, and owned himself to be a great sinner; his great sufferings had been then accounted for, agreeably to the maxims of his friends; and all difficulty and dispute had then been at an end. But as

the whole poem turns on Job's uncommon goodness, and yet uncommon misery: so this goodness or innocence, this righteousness or integrity, is not only insisted upon by Job, but expressly admitted by God himself, both in the beginning of this book, and at the end of it. See chap. i. 8, 21; ii. 3; and xlii. 7, 8.

"That Job did not here plead guilty, or contradict the asseveration of his innocence, appears farther from the subsequent speeches. So Bildad, who spoke next, understood him, chap. viii. 6. So Zophar understood him, chap. xi. 34. So Eliphaz, to whom he spoke the former words, understood him likewise, chap. xv. 13, 14. And, lastly, Elihu, after hearing all the replies of Job to his friends, tells him, (chap. xxxiii. 8, 9.) Surely thou hast spoken in mine hearing, and I have heard the voice of thy words; saying, I am clean, without transgression; I am innocent, neither is there iniquity in me.

"If, therefore, this inconsistency in Job's declaration concerning himself cannot have obtained in this book at first; it must arise from some misrepresentation of the true sense. And as it relates to Job's confession of guilt, expressed in the three chapters, viii. ix. and xlii. on these passages I shall make a few remarks, in hopes of removing one of the greatest general difficulties which now attend this poem.

"As to the first instance;—Job appears, at least from our English version of chap. vii. 20. to be confessing his sins to God, whereas he is really speaking there in reply to Eliphaz; and 'tis obvious that the same words, applied thus differently, must carry very different ideas. Who does not see the humility and sorrow with which Job would say, *I have sinned against thee, O God?* and yet see the resentment and force with which he would say to Eliphaz, *I have sinned*, you say,—but granting this, What is it to you? to (or against) thee, O Eliphaz, what crime have I committed! That Job, in other places, repeats ironically, and confutes by quoting the saying of his friends, will appear hereafter.

"Eliphaz had been attempting to terrify him by the recital of a vision, and the long speech of a spirit, chap. iv. 12—21. Job in reply, (chap. vi. 15—27,) complains of the cruel treatment he had begun to experience from his nominal friends, and false brethren: and, (chap. vii. 14,) particularly complains that he (Eliphaz) had terrified him with dreams and visions. Job then goes on, (chap. vii. 17, &c.) What is a miserable man like myself that thou makest so much of him! (1 Sam. xxvi. 24.) That thou testest thy heart upon him; that with such officious affection thou visitest him every morning, and art trying him every moment! How long will it be till thou depart from me; and leave me at liberty to breathe, and even swallow down my spite! You say I must have been a sinner;—what then? I have not sinned against THEE! O thou spy upon mankind! Why hast thou set up me as a butt, or mark to shoot at? Why am I become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust! to-morrow, perhaps, I shall be sought in vain!

"As the first part of this difficulty arose from Job's first reply to Eliphaz; the second part of the same difficulty arises from Job's first reply to Bildad, in chap. ix. when Job is now made

to say as follows: (verses 2 and 4.) How shouldest thou be just with God? Who hath hardened himself against him, and prospered? Ver. 20. If I justify myself, my own mouth shall condemn me; with many other self-accusatory observations, which have been already quoted from verses 28, 30, and 31. Now this chapter, which in our present version of it is very unintelligible, will perhaps recover its original meaning, and prove beautifully consistent upon these two principles,—That from verses 2 to 22, Job is really exposing his friends, by ironically quoting some of their absurd maxims: and that in verses 28 and 31 he is speaking not to God, but in reply to Bildad.

"Thus, in ver. 2. I know it is so of a truth: i. e. Verily I perceive that with you the matter stands thus; As, how shall man be just with God; and again, God is omnipotent: which is granted, and enlarged upon.

"Verses 15 and 16 strongly confirm the idea of Job's irony on the maxims of his friends, thus:—Whom (God,) I am not to answer, you say, even though I were righteous; but I am to make supplication to my Judge. Nay; If I have called to God, and he hath really answered me, I am not to believe that he hath heard my voice; Because, &c. So again as to verses, 20, 21, 22; If I justify myself, then you say, My own mouth proves me wicked! If I say I am perfect; then it proves me perverse: And even supposing that I am perfect and upright; yet am I not to know it. In short, my soul loatheth my very life; i. e. I am almost tired to death with such nonsense.

"Whereas the one sole, true conclusion, is this, which, therefore, I resolutely maintain: 'God destroyeth the perfect and the wicked.' And as to verses 28 and 31. the whole embarrassment attending them is removed, when we consider them as directed to Bildad; who, by the vehemence of his speech, hath shown that he would continue to insist upon Job's guilt. If I wash myself in snow-water, and make my hands ever so clean; yet wilt thou (Bildad) plunge me in the ditch, &c.

"Let us proceed, therefore, to the third and last part of this general difficulty, which arises at present from Job's confession in chap. xlii. 5. I abhor myself, and repent in dust and ashes. But repent of what? and why abhor himself? He was, at that instant, in the very situation he had been earnestly wishing, and often praying for: and was it possible for him not to seize that favourable moment? What he had so often wished was, that God would appear, and permit him to ask the reason for his uncommon sufferings. See chap. x. 2; xlii. 3. and 18 to 23: xix. 7; xxiii. 3—10; xxxi. 35—37, &c. And now, when God does appear, we see that Job, immediately attentive to this matter, resolves to put the question, and declares this resolution: Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. What now becomes of Job's question? Does he put any? Far, at present, are the next words from any such meaning, at least in our present version; for there the verse expresses nothing but sorrow for sin, which sets the poem at variance with itself. It also loses all sight of the question, for which the poem had been preparing, and which Job himself declares he would now put.

Add, that in the first of these two lines, the verb does not signify, *I abhor myself*; that the first hemistich is evidently too short; and that the second is not properly *in dust*, but *by al*, *upon dust and ashes*.

"It is therefore submitted to the learned, whether the restoration of *two letters*, which, at the same time that they lengthen the line, will remove the inconsistency, and give the very question here wanted, be not strongly and effectually recommended by the *exigence of the place*. As *כֵּן עַל אֵל* *ken* is properly *therefore*, and *מֵהַ מַּח* *al mah* (x. 2.) is *wherefore*, *מֵהַ* *mah* was easily dropped before *כֵּן* *ken*; it not being recollected that *כֵּן* *ken* here is connected not with the preposition before it, but with the verb after it; and signifies *hoc modo*. The true reading, therefore, and the true sense, I humbly conceive to stand thus:

Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.

Wherefore (עַל מֵהַ) am I thus become loathsome;
And scorched up, upon dust and ashes?

"See chap. vii. 5. 'My flesh is clothed with worms, and clods of dust; my skin is broken (נִשְׁחָטָה) and become loathsome.' See also chap. xxx. 30. 'My skin is black upon me, and my bones are burnt with heat;' and ii. 8. x. 2. xvi. 15."

So far Dr. Kennicott in vindication of Job; and the reader will do justice to his learning and ingenuity. Allowing his general positions to be true, he has, in my opinion, pushed his consequences too far. Job certainly was not a *grievous sinner*; but a *most upright man*. This point is sufficiently proved: but that he accuses himself of *nothing* wrong, of *no inward evil*, is certainly not correct. He thought too highly of himself; he presumed too much on what was without: but, when God shone upon his heart, he saw that he was vile, and therefore might most properly *loathe himself*. There are multitudes who are decent and correct in their outward behaviour, whose hearts may be deceitful and desperately wicked. Even the Pharisees made clean the outside of the cup and platter. Job was a very righteous and upright man; but at the time in question he was not cleansed from all inward sin. This removes all contradiction from what he *asserts*, and from what he *concedes*. With this abatement, Dr. Kennicott's criticism may fairly stand. When a man sees himself in the sight of God, he sees what, by his own discernment, wisdom, and reason, he had never seen before. His mind might have been previously deeply imbued with the principles of justice, righteousness, and truth; his whole conduct regulated by them,

and he be conscious to himself that he had not wickedly departed from the laws imposed on him by these principles. But when the *light that maketh manifest*, shines through the inmost recesses of the heart, and vibrates through the soul, then *spiritual wickedness* becomes evident, and the deceitfulness of the heart is discovered. That light refers every thing to the divine standard, the *holiness of God*; and the man's own righteousness in this comparison is found to be imperfection itself, and little short of impurity. Job appears to have been in this state; he thought himself *rich*, and *increased in goods*, and to have *need of nothing*: but when God shone in upon his heart, he found himself to be *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*: and he was now as ready to confess his great vileness, as he was before to assert and vindicate the unimpeachable righteousness of his conduct. Here was *no contradiction*. His friends attacked him on the ground of his being a bad and wicked man! This charge he repels with indignation; and dared them to the proof. They had nothing to allege but their system, and their *suspitions*: he who suffers, must have sinned. Job being conscious that this was false as applied to him; knowing his own innocence, boldly requires on their ground to know *Why* God contended with him? God answers for himself; humbles the self-confident, yet upright man; shines into his heart, and then he sees that he is *vile*. When a beam of the solar light is admitted into an apartment, we see ten thousand atoms or motes dancing in that beam. These are no particles of *light*, nor did the light bring them there; they were there before, but there was not light sufficient to make them manifest. Just so, when the light of God visits the soul of a sincere man, who has been labouring in all his outward conduct to stand approved of God; he is astonished at his inward impurity, loathes himself, and is ready to think that many devils have *suddenly* entered into him. No: all the evils thou seest were there before, but thou hadst not light sufficient to make them manifest. Shall it be said after this, that the conduct of divine providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before: the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded; and the church of God greatly enriched, by having bequeathed to it the vast treasure of divine truth which is found in the BOOK OF JOB.

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